

**ALL ARTICLES, LETTERS, AND EDITORIAL COMMENTARIES
BY MARY BAKER EDDY AS ORIGINALLY PUBLISHED IN
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1883 page 1	1897 page 267
1884 page 20	1898 page 279
1885 page 37	1899 page 294
1886 page 75	1900 page 317
1887 page 105	1901 page 325
1888 page 128	1902 page 346
1889 page 156	1903 page 352
1890 page 176	1904 page 365
1891 page 182	1905 page 383
1892 page 191	1906 page 401
1893 page 206	1907 page 422
1894 page 238	1908 page 441
1895 page 250	1909 page 454
1896 page 258	1910 page 459

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1883

PROSPECTUS

(April 1883 Volume 1, Issue 1)

The ancient Greek looked longingly for the Olympiad; the Chaldee watched the appearing of a star, to him no higher revelation than the horoscope hung out upon empyrean. But the meek Nazarene, the scoffed of all scoffers, said: "Ye can discern the face of the sky, and how much more should you discern the sign of these times;" and he looked at the ordeal of a perfect Christianity, hated by sinners.

To kindle all minds with a common sentiment of regard the new idea that comes welling up from infinite Truth needs to be understood. The seer of this period should be a sage. Small streams are noisy and rush precipitately in torrents; babbling brooks run to the river, and the river rises in storms to demolish bridges and flood cities. But the still small voice of truth comes to our recognition slowly and silently, changing our natures in its course, and ending in prayer and benediction.

When the keys of thought have been fully swept by some master hand whose mind is a moral musician, their tones at length touch the people's ear, are heard, and the harmony is half acknowledged — the public sentiment is aroused and all are liable to be borne on the current of feeling. Then should men retire temporarily from the tumult to the silent culture of every right idea, and the quiet practice of every duty. After the noise and stir of contending sentiments cease, and the flames fade away on the mount of revelation, we read more clearly the tablets of truth, and write them on the heart.

Humility is the stepping-stone to a higher recognition of Deity, whereby we discern the divine power of Truth and Love to heal the sick. Pride is ignorance, and those assume most who have least wisdom or experience, and they steal from their neighbor because they have so little of their own. The signs of these times portend a long night to the traveler, when we remember that God is just, and the total depravity of mortals, alias mortal mind, must first be seen, and then it must be subdued and recompensed by justice, that eternal attribute of Truth. To-day we behold but the first faint beams of a more spiritual Christianity that embraces a deeper and broader philosophy, and a more rational and divine healing. The time approaches when divine Life, Truth, and Love, shall be found alike the remedy for sin, sickness and death, and man's saving Principle, the Christ, learned through Christian Science.

Man's probation after death is the necessity of his immortality; for good dies not, and evil is self-destructive, therefore evil must be mortal. If man should not progress after death, but should remain in error, he would be inevitably destroyed — self-annihilated. "They are those upon whom the second death hath no power," who progress here and hereafter out of evil, their mortal element, and into good that is immortal — thus laying off the material beliefs that war against Spirit, and putting on the spiritual elements of goodness, purity and Love.

The Theology and Materia medica of Jesus were one, and this divine unit of Truth that healed the sick and cleansed from sin, is the only mental method of healing that we shall vindicate, and engrave on its standard, Christian Science.

While we entertain decided views as to the best method for elevating the race physically, morally and spiritually, and shall express these views as duty demands, we shall claim no especial gift from our divine origin, or any supernatural power; for we hold that good is more natural than evil, and that spiritual understanding, even the true knowledge of God, imparts the only power to heal, and should demonstrate in our lives

the power of Truth and Love. The lessons we learn of divine science are applicable to all the needs of man, and Jesus taught them for this very purpose, and his demonstration hath taught us that, "through his stripes" — his bitter experience — and his divine science reduced to the understanding is man healed and saved. No opinions of Gnostic, Pantheist or Spiritualist, enter our line of thought or action. Drugs, inert matter, we never recommend, since mind is more potent than they to govern the body. Hygiene, manipulation, or mesmerism is not our medicine; the Principle of our cure is God, unerring and immortal Mind. And wherefore? Because we have learned that the erring or mortal thought holds in itself all sin, sickness and death, and imparts these states to the body; while the supreme and perfect Mind, as seen in the Truth of being, antidotes and destroys those material elements of error.

Since God is supreme and omnipotent, Materia medica, hygiene and animal magnetism are impotent, and their only efficacy is in deluding reason, denying revelation and dethroning Deity. The tendency of mental healing is to uplift mankind, but when this method is perverted it is "Satan let loose." The silent malpractice of an evil mind working out its own designs of mortal malice, masked in silent mental arguments and the subtle influences of mesmerism, the age has yet to learn that, to certain idiosyncracies, is more fatal to health and morals than the most deadly drugs and the more open enticements to sin. The mind imbued with purity, Truth and Love is the most potent and desirable remedial agent on the earth when this mind is instructed in the science of metaphysical healing. But the evil mind, that uses its developed powers to silently produce sin, suffering and death, is the highest mental attenuation of evil, and the depraved counterfeit of the divine Mind that silently heals and saves man. At this period there is a marked effort of the above class of minds to plant mental healing on the basis of evil and malpractice, while they suppress this fact, and call their method, Science. All mental science is Christian Science that bases its power to heal only on its power to do good.

Dear reader, the purpose of our paper is the desire of our heart, namely, to bring to many a household hearth health, happiness and increased power to be good, and to do good. To brighten so pure a hope will be to aid our prospect of fulfilling it, through your kindly patronage of the Journal of Christian Science, of which this is our first issue, and for which we are needing funds to establish its permanent publication.

Mary B. Glover Eddy.

SLANDER.

(April 1883 Volume 1 Issue 1)

What has an individual gained by losing his own self respect? Or what has he lost when retaining his own, he loses the homage of fools, or the pretentious praise of hypocrites, false to themselves as to others? "To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any one."

When Aristotle was asked what a person could gain by uttering falsehoods, he replied: Not to be credited when he shall tell the truth. The character of a liar is so contemptible, that even of those who have lost their honor it might be expected that from the violation of truth they should be restrained by their pride. Slander of an inferior quality such as manages to evade the law, and which dignified natures cannot stoop to notice except legally, disgraces human nature more than most vices. It is a midnight robber, the red-tongued assassin of radical worth, the conservative swindler who sells himself in a traffic by which he can gain nothing. It can retire to no fraternity for forgiveness where its crime can stand in the place of a virtue, but must at length be given up to the hisses of the multitude without friend and without apologist. Law has found it necessary to offer

security to the innocent from these pests of society called slanderers, when their crime comes within its jurisdiction. Thus, to avoid the penalty of law, and yet with malice aforethought to extend their evil intent, is the nice distinction by which they endeavor to get their weighty stuff into the hands of gossip! Some uncharitable dame may give it a forward move, and, ere she is aware, find herself responsible for kind endeavors(?) Would that my pen or pity could raise these weak, pitifully poor objects from their choice of self-degradation, to the nobler purposes and wiser aims of a life made glorious. A life in which the fresh flowers of feeling blossom like the chamomile — the more they are trampled upon the sweeter the odour they send forth to benefit mankind. Where calm, self-respected thoughts abide in tabernacles of their own, dwelling upon a holy hill, speaking the truth in the heart. Where the mind can rest in green pastures, beside the still waters, where the sweet isles of refreshment lie. Refreshments of a sublime life, which satisfy the mind craving a higher good, bathing in the cool waters of love and peace on earth, growing into the full stature of wisdom, reckoning its own happiness by the amount it has bestowed upon others.

Not to avenge ourselves of our enemies is the command of Almighty Wisdom; and we take it for a safer guide than the promptings of human nature. To know a deception, dark as it is base, has been practised upon you by those whom you deemed at least indifferent foes, but notwithstanding their unworthiness whose welfare you have promoted — and not to avenge thyself, is to do good to oneself, to take a new standpoint wherefrom to look forward, and to act becoming an exalted existence, is to be calm amid excitement, just amid lawlessness, and pure amid corruption.

To be a great man or woman, to have a name, the odor of which fills the world, is to bear the buffetings of envy or malice with patience — while seeking to raise those barren natures to a capacity for a higher life. We should look with pitying eye on the momentary success of all villainies — on mad ambition, or low revenge. But look on a kind, true and just person, faithful to conscience and honest beyond reproach, as the only suitable fabric out of which to weave a robe fit for life, and in which to go around the throne of eternal Majesty “through much tribulation.” But Heaven defend us from the spurious imitation, such as make a parade of “charities,” to be seen of men, going about doing good — and evil too! — and with pious accent and devotion’s visage get through lying about a friend in time to say their prayers.

EDITOR

THE PEOPLE’S GOD.

(June 1883 Volume 1 Issue 2)

Its Effect on Health and Christianity.

BY MRS. M.B.G. EDDY, Pastor of the Church of Christ, Scientist.

“One Lord, one faith, one baptism.”

Eph. 4:5.

EVERY step of progress is a step more spiritual. The great element of reform is not born of human wisdom; it draws not its life from human organizations: rather is it the crumbling away of material elements from thoughts and things, — the translation of matter back to its original language, — mind, and the final unity between man and God. The footsteps of thought, as they pass from the sensual side of existence to the reality and Soul of all things, are slow, portending a long night to the traveller; but the guardians of this night are the angels of His presence, that impart grandeur to the intellectual wrestling and collisions with mortal beliefs, as we drift into more spiritual latitudes. The beatings of our heart can be heard; but the ceaseless throbbings and throes of thought

are unheard as it changes from material to spiritual standpoints. Even the pangs of death disappear accordingly as the understanding that we are spiritual beings here reappears, and we learn our capabilities for good, which insures man's continuance and is the true glory of immortality.

The improved theory and practice of religion and of medicine are mainly due to the people's improved views of the Supreme Being. As the finite and personal sense of Deity, based on material conceptions of spiritual being, yield their grosser elements, we shall learn what God is, and what God does for man. I like the Hebrew term that gives another letter to the word God and makes it good, for this unites science and Christianity, whereby we learn that God, good, is the divine Principle, — more than a person — and this Principle is learned through mind instead of matter, in and of purity and holiness, of Soul instead of sense, and by revelation supporting reason. It is the false conceptions of Spirit, based on the evidences gained from the so-called material senses that makes a Christian only in theory, shockingly material in practice, and forms its Deity out of the worst human qualities, else, of wood or stone.

Such a theory has overturned empires in demoniacal contests over religion. Proportionately as the people's belief of God, in every age, has dematerialized and impersonalized has their Deity become good: no longer a personal tyrant or a molten image, but the divine and spiritual model of eternal Life, Truth, and Love, — Life without beginning or ending, Truth without a lapse or error, and Love universal, infinite and eternal. This more perfect Deity, held constantly before the people's mind, must have a benign and elevating influence upon the character of nations as well as individuals, and will lift man ultimately to the understanding that our ideals form our characters, and "as a man thinketh so is he." The crudest ideals of speculative theology have made monsters of men; and the ideals of *Materia medica* have made helpless invalids and cripples. The eternal roasting amidst noxious vapours, — the election of the minority to be saved and the majority to be eternally punished; the wrath of God to be appeased by the sacrifice and torture of his favorite Son; are some of the false beliefs that have produced sin, sickness and death; and then would say, these are natural, and that Christianity and Christ-healing are preter-natural; yea, that make a mysterious God and a natural devil. It requires more than another flood to efface the dire effects of such false systems.

Let us rejoice that the bow of Omnipotence already spans the moral heavens with light, and the more spiritual idea of Good and Truth meets the old material thought like a promise upon the cloud, while it inscribes on the thoughts of men at this period a more metaphysical religion in Christian Science. A personal God is based on finite premises, where thought begins wrongly to apprehend the infinite, even the quality or the quantity of eternal Good. This limited sense of God as good, limits human thought and action in their goodness, and assigns them mortal fetters in the outset. It has implanted in our religions certain unspiritual shifts, such as dependence on personal pardon for salvation, rather than obedience to our Father's demands, whereby we grow out of sin in the way that our Lord has appointed: viz., to work out our own salvation. It has given to all systems of *Materia medica* nothing but materialism, more faith in hygiene and drugs than in God. Idolatry sprang from the belief that God is a form more than an infinite and divine Mind; sin, sickness and death originated in the belief that spirit materialized into a body, infinity became finity, or man, and the Eternal entered the temporal. Mythology, or the myth of ologies, said, Life which is infinite and eternal could enter finite man through his nostrils, and matter become intelligent of good and evil because a serpent said it. When first good, God, was named a person, and evil another person, the error that a personal God and a personal devil entered into partnership and would form a third person, called material man, obtained expression. But these unspiritual and mysterious ideas of God and man are far from correct.

The glorious godhead is Life, Truth and Love, and these three terms for one divine Principle, are the three in one that can be understood, and that find no reflection in

sinning, sick and dying mortals. No miracle of grace can make a spiritual mind out of beliefs that are as material as the heathen deities. The pagan priests appointed Apollo and Esculapius the gods of medicine, and they inquired of these heathen deities what drugs to prescribe. Systems of religion and of medicine grown out of such false ideals of the Supreme Being cannot heal the sick and cast out devils, error. Eschewing a materialistic and idolatrous theory and practice of medicine and religion, the apostle devoutly recommends the more spiritual Christianity — One Lord, one faith, one baptism. The prophets and apostles whose lives are the embodiment of a living faith, have not “taken away our Lord, that we know not where they have laid him;” they have resurrected a deathless life of love; and into the cold materialisms of dogma and doctrine we look in vain for their more spiritual ideal, the risen Christ, whose materia medica and theology were one.

The ideals of primitive Christianity are nigh, even at our door. Truth is not lost in the mists of remoteness, or the barbarisms of spiritless codes. The right ideal is not buried, but has risen higher to our mortal sense, and having overcome death and the grave, wrapt in a pure windingsheet, it sitteth beside the sepulchre in angel-form, saying unto us, “Life is God; and our ideal of God has risen above the sod to declare his omnipotence.” This white-robed thought points away from matter and from doctrine, or dogma, to the diviner sense of Life and Love; yea, to the Principle that is God, and the demonstration thereof in healing the sick. Let us then heed this heavenly visitant, and so entertain an angel unawares.

The Ego is not self-existent matter animated by mind, but in itself is Mind; therefore a truth-filled mind makes a pure Christianity and a healthy mind and body. Oliver Wendell Holmes said, in a lecture before the Harvard Medical class: “I firmly believe that if the whole materia medica could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes.” Dr. Benjamin Waterhouse writes: “I am sick of learned quackery.” Dr. Abercrombie, Fellow of the Royal College of Physicians in Edinburgh, writes: “Medicine is the science of guessing.” Dr. James Johnson, Surgeon Extraordinary to the King, says: “I declare my conscientious belief founded on long observation and reflection, that if there was not a single physician, surgeon, apothecary, man-midwife, chemist, druggist or drug on the face of the earth, there would be less sickness and less mortality than now obtains.” Voltaire says: “The art of medicine consists in amusing the patient while nature cures the disease.”

Believing that man is the victim of his Maker, we naturally fear God more than we love him; whereas “perfect love casteth out fear;” but when we learn God aright we love him, because He is found altogether lovely. Thus it is that a more spiritual and true ideal of Deity improves the race physically and spiritually. God is no longer a mystery to the Christian Scientist, but a divine Principle understood in part, because the grand realities of Life and Truth are found destroying sin, sickness and death, and it should no longer be deemed treason to understand God, when the Scriptures enjoin us, “To acquaint now thyself with God and be at peace;” we should understand something of that great good for which we are to leave all else.

Periods and peoples are characterized by their highest or their lowest ideals, by their God and their devil. We are all sculptors working out our own ideals, and leaving the impress of mind on the body as well as on history, and marble, chiseling to higher excellence, or leaving to rot and ruin the mind’s ideals. Recognizing this as we ought, we shall turn often from marble to model, from matter to mind, to beautify and exalt our lives.

Chisel in hand stood a sculptor-boy
With his marble block before him —
And his face lit up with a smile of joy
As an angel dream passed o’er him.
He carved the dream on that shapeless stone
With many a sharp incision,

With heaven's own light the sculptor shone —
He had caught the angel-vision.

Sculptors of life are we as we stand
With our lives uncarved before us,
Waiting the hour when at God's command
Our life-dream passes o'er us.
If we carve it then on the yielding stone
With many a sharp incision,
Its heavenly beauty shall be our own, —
Our lives that angel-vision.

To remove those objects of sense called sickness and disease, we must appeal to mind to improve its subjects and objects of thought, and give to the body those better delineations. Scientific discovery and the inspiration of Truth have taught me that the health and character of man become more or less perfect as his mind-models are more or less spiritual. Because God is spirit our thoughts must spiritualize to approach Him, and our methods grow more spiritual to accord with our thoughts. Religion and medicine must dematerialize to present the right idea of truth, then will this idea cast out error and heal the sick. If changeableness that repenteth itself, — partiality that elects some to be saved and others to be lost, or that answers the prayer of one and not of another, — if incompetency that cannot heal the sick, or lack of love that will not, — if unmercifulness, that for the sins of a few tried years punishes man eternally, are our conceptions of Deity, we shall bring out these qualities of character in our own lives and extend their influence to others.

Judaism, enjoining the limited and definite form of a national religion, was not more the antithesis of Christianity than are our finite and material conceptions of Deity. Life is God; but we say, that Life is carried on through sanitary methods and speculative theories of matter. Mind is supreme; and yet we make more of matter, and lean upon it for health and life. Mind that governs the universe, governs every action of the body as directly as it moves a planet and controls the muscles of the arm. God grant that the trembling chords of human hope shall again be swept by the divine Talitha cumi, "Damsel, I say unto thee arise," — then shall Christian Science again appear to light our sepulchres with immortality. We thank our Father that to-day the uncremated fossils of material systems, already charred, are fast fading into ashes: and that man will ere long stop trusting where there is no trust, and gorging his faith with skill proved a million times unskillful.

Christian Science has one faith, one Lord, one baptism; and this faith builds on Spirit, not matter; and this baptism is the purification of mind, not an ablution of the body, but tears of repentance, and overflowing love, washing away the motives for sin; yea, it is love leaving self for God. The cool bath may refresh the body, or comply with a religious rite and so satisfy man's belief; but it cannot purify his mind, or meet the demands of Love. It is the baptismal of Spirit that "washes our robes and makes them white in the blood of the Lamb;" that bathes us in the life of Truth and the truth of Life. Having one Lord we shall not be idolators, dividing our homage and obedience between matter and Spirit; but shall work out our own salvation, after the model of our Father, who never pardons the sin that deserves to be punished and can be destroyed only through suffering.

"We ask and receive not, because we ask amiss," even dare to invoke the divine aid of Spirit to heal the sick, and then administer drugs with full confidence in their efficacy, showing our greater faith in matter, despite the authority of Jesus that "ye cannot serve two masters."

Silent prayer is a desire, fervent, importunate: here metaphysics is seen to rise above physics, and rest all faith in Spirit, and remove all evidence of any other power than mind; whereby we learn the great fact there is no Omnipotence, unless Omnipotence is the all power. This truth of Deity understood destroys discord, with the higher and more potent evidences in Christian science of man's harmony and immortality. Thought is the essence of an act, and the stronger element of action; even as steam is more powerful than water, simply because it is more ethereal. Essences are refinements that lose some materiality, and so as we battle the cold night of physics, matter becomes vague, and melts into nothing under the microscope of mind.

Massachusetts succored a fugitive slave in 1853, and put her humane foot on a tyrannical prohibitory law regulating the practice of medicine in 1880. It were well if the sister States had followed her example, and sustained as nobly our constitutional "Bill of Rights. Discerning the God-given rights of man, Paul said, "I was free born." Justice and truth make man free, injustice and error enslave him. Mental science alone grasps the standard of liberty and battles for man's whole rights, divine as well as human. It assures us, of a verity, that mortal beliefs and not a law of nature have made men sinners and sick, that they alone have fettered free limbs and marred in mind the model of man.

We possess our own body and make it harmonious or discordant according to the images that thought reflects upon it. The emancipation of our bodies from sickness will follow the mind's freedom from sin; and as St. Paul admonishes we should be "waiting for the adoption, to wit, the redemption of the body." The rights of man were vindicated but in a single instance when African slavery was abolished on this continent, yet that hour was a prophesy of the full liberty of the sons of God as found in Christian Science. The defenders of the rights of the colored man were scarcely done with their battles before a new abolitionist struck the keynote of higher claims, in which it was found that the feeblest mind, enlightened and spiritualized, can free its body from disease as well as sin, and this victory is achieved not with bayonet and blood, not by inhuman warfare, but divine peace.

Above the platform of human rights let us build another staging for diviner claims, even the supremacy of soul over sense, wherein man co-operates with and is made subject to his Maker. The lame, the blind, the sick, the sensual, are slaves, and their fetters are gnawing away life and hope, and their chains are clasped by the false teachings, false theories, false fears, that enforce new forms of oppression, and are the modern Pharaohs that hold the children of Israel still in bondage. Mortals, alias, mortal minds, make the laws that govern their bodies, as directly as men pass legislative acts and enact penal codes; while the body, obedient to the legislation of mind but ignorant of the law of belief, calls its own enactments "laws of matter." The legislators who greatly responsible for all the woes of mankind are those leaders of public thought, who are mistaken in their methods of humanity.

The learned quacks of this period "bind heavy burdens that they themselves will not touch with one of their fingers." Scientific guessing conspires unwittingly against the liberty and lives of men. Should we but hearken to the higher law of God, we should think for one moment of these divine statutes of God: "let them have dominion over all the earth." "And if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick, and they shall recover." The only law of sickness or death is a law of mortal belief, an infringement on the merciful and just government of God. When this great fact is understood, the spurious imaginary laws of matter, — when matter is not a lawgiver, — will be disputed and trampled under the feet of Truth. Deal then with this fabulous law, as with an inhuman state law; repeal it in mind and acknowledge only God in all thy ways, "Who forgiveth all thine iniquities, and healeth all they diseases." Few there be who know what a power mind is to heal when imbued with the spiritual truth that lifts man above the demands of matter.

As our ideas of Deity advance to truer conceptions we shall take in the remaining two-thirds of God's plan of redemption; namely, man's salvation from sickness and death. Our blessed Master demonstrated this great truth of healing the sick and raising the dead as God's whole plan, and proved the application of its principle to human wants. Having faith in drugs and hygienic drills, we lose faith in Omnipotence, and give the healing power to matter instead of Spirit. As if Deity would not if he could, or could not if he would, give health to man; when our Father bestows heaven not more willingly than health; for without health there could be no heaven.

The worshipers of wood and stone have a more material Deity, hence a lower order of humanity, than those who believe that God is a personal spirit. But the worshipers of a person have a lower order of Christianity than he who understands that the Divine Being is more than a person, and can demonstrate in part this great impersonal Life, Truth and Love casting out error and healing the sick. This all-important understanding is gained in Christian Science, revealing the one God and his all-power and ever-presence, and the brotherhood of man in unity of mind and oneness of Principle.

On the startled ear of humanity rings out the iron tread of merciless invaders putting man to the rack for his conscience, or forcing from the lips of manhood shameful confessions, Galileo kneeling at the feet of priestcraft, and giving the lie to science. But the lofty faith of the pious Polycarp proved the triumph of mind over the body when they threatened to let loose the wild beasts upon him, and he replied: "Let them come; I cannot change at once from good to bad." Then they bound him to the stake, set fire to the faggots, and his pure faith went up through the baptism of fire to a higher sense of life. The infidel was blind who said, "Christianity is fit only for women and weak minded men." But infidels disagree: for Bonaparte said: "Since ever the history of Christianity was written the loftiest intellects have had a practical faith in God," and Daniel Webster said: "My heart has assured and reassured me that Christianity must be a divine reality."

As our ideas of Deity become more spiritual, we express them by objects more beautiful. To-day we clothe our thoughts of death with flowers laid upon the bier, and in our cemeteries with amaranth blossoms, evergreen leaves, fragrant recesses, cool grottoes, smiling fountains, and white monuments. The dismal gray stones of churchyards have crumbled into decay, as our ideas of Life have grown more spiritual, and in place of "bat and owl on the bending stones, are wreaths of immortelles, and white fingers pointing upward." Thus it is that our ideas of divinity form our models of humanity. O! Christian scientist, thou of the church of the new-born; awake to a higher and holier love for God and man; put on the whole armor of Truth, rejoice in hope, be patient in tribulation, that ye may go to the bed of anguish, and look upon this dream of life in matter, girt with a higher sense of Omnipotence; and behold once again the power of divine Life and Love to heal and reinstate man in God's own image and likeness, having "one Lord, one faith, one baptism.

VOICES OF SPRING

(June 1883 Volume 1 Issue 2)

Nature, like a thrifty housewife, is setting the earth in order, and blame her not, that taking up her gray carpets and putting down her green ones, 'tis a little dusty.

The voices of Spring come to us sad or joyful, even as the heart may be; they restore in sweet rhythm unforgotten harmonies, or waken mute memories too tender to touch. Brush in hand, with "breath all odor and cheek all bloom," Spring is passing over mountain and meadow, painting as she weaves the wavy grass and wakens the tiny spray; stirring the soft breeze and rippling all nature with her restless winds. But these

very winds, winging gaily over beds of violets, “stealing and giving odor,” moan over new made mounds where love hath shed the unavailing tear.

No matter what else droops, the little feet of Spring trip lightly on, turning up the daisies, paddling the cresses, and waking the fairy-people world of flowers again to look love on the laughing earth. Her dainty fingers putteth the fur cap on pussy willow, paints the tiny petals of arbutus, and sweeps with glad tones the Lyre of earth.

“The song of the turtle is heard in the land,” the brooklets’ melting murmur has waked the timid leaves to clap their little hands. But what is the psalm of human hearts? Do patience, hope and love join their grand anthem with nature so that even her minor keys make melody in the heart? Are we lifted to God in thanksgiving for man’s ability to seek and to find the kingdom of God, the reign of harmony, — to catch glimpses of the great Source whence cometh all earth’s beautiful hieroglyphics of Love?

The alders bend over the streams to shake out their tresses in the water mirror. Do we bow before our Maker, and peer through mind’s transparency to arrange with more beauty each budding thought that it puts forth new glories? Have higher aspirations and purer joys given us greater spiritual energy to work for man in obedience to God? Has the Spring-tide of hope brought its harvest to the human heart? Are we putting on costlier wardrobes gained through seasons of toil, doubt, dismay and fidelity?

The snow birds tarry with the storms, and pipe to the breeze. the cuckoo sounds her viewless flute to call the feathered troops back from their winter residences, and old Robin comes soonest to sing ‘mid blossom and blast. Are we as faithful, and do we challenge mankind as sweetly to flock to the Spring-time of God’s power to heal and to save? Will we stay and sing in the storm, if the buds scarcely disclose one blossom; and wait and work till all the mental elements of cold and heat and sunshine and shadow have combined to start the latent germs and seedlings of truth into quickened vitality? The modest violet lifts her blue eye to heaven. The crown imperial rears his regal splendor to the god of day. Do we as wisely lift our poor perceptions above the clod, and look long enough away from earth and toward heaven — harmony — to behold “how good and pleasant a thing it is for brethren to dwell together in unity?”

EDITOR.

WILL-POWER

(June Volume 1 Issue 2)

The power of will should be exercised only by the highest faculties and curbed by the sentiments, or it will hold the reins and misguide the judgment, and let loose the propensities. To guard and govern the thoughts is the province of the higher faculties that alone act upon the body beneficially. Will-power is capable of all evil, and can never heal the sick for it is the prayer of the unrighteous; but the exercise of the higher sentiments, hope, joy, and love is the prayer of the righteous, and their action, governed by science instead of sense, is the prayer that heals the sick.

M.B.G.E.

Infringement of “Science and Health,” Etc.
Decision of the United States Circuit Court.

(October 1883 Volume 1 Issue 4)

We give below a detailed account to meet the falsehood of Mr. Arens' statement through the Boston Globe "that there had been no decision whatever, and the suit was decided by an agreement signed by the respective counsel."

A bill in equity was filed in the U.S. Circuit Court, at Boston, in April last, to restrain, by decree and order of the Court, the unlawful publishing and use of a pamphlet printed and issued by E. J. Arens, which contained, for the most part, matter pirated from the copyrighted works of Mrs. Mary B. G. Eddy; about two pages under the head of "Metaphysical Alphabet" being plagiarized from a translation of "The History and Life of the Rev. John Tauler." Sometime later, another pamphlet having appeared differing but little from that first sought to be enjoined, the bill was amended to include this second piracy.

Answer was filed by Mr. Arens alleging that the copyrighted works of Mrs. Eddy were not original with her, but had been copied by her, or by her direction, from manuscripts originally composed by Dr. Quimby; further stating, that he had not published nor distributed any of the books complained of for more than a year past.

Testimony was taken on the part of Mrs. Eddy, the defendant Arens being present personally, and by counsel showing that the sworn answer of Arens in regard to his not having distributed any of said books within a year past was wholly untrue, and also showing the gross and wholesale piracy, committed on the copyrighted books of Mrs. Eddy as set forth in the bill of complaint.

The time for taking testimony on the part of the defendant, Arens, having nearly expired, he gave notice through his counsel that he should not put in testimony, and the stipulation for a judgment and a decree in favor of Mrs. Eddy, was drawn up and signed by counsel. Upon the filing of this stipulation, the following decree was made by the Court, from which the following is an extract:

CIRCUIT COURT OF THE UNITED STATES.

DISTRICT OF MASSACHUSETTS.

Decree for perpetual Injunction.

Sept. 24, 1883. It is ordered, adjudged and decreed as follows: that the copyright heretofore obtained by the complainant under the name of Mary Baker Glover, upon the book entitled "The Science of Man, etc.," and the copyright upon the book entitled "Science and Health, " Vol. 2, By Mary Baker Glover Eddy, whereby there was secured good and valid copyrights, that the said complainant has infringed the said copyrights and upon the exclusive rights of the defendant under the same, by publication, sale, and distribution of the works "The Understanding of Christianity, or God, etc.," and "Christianity, or the Understanding of God, etc.," by E. J. Arens.

And it is further ordered, adjudged and decreed, that a perpetual injunction be issued against the defendant according to the prayer of the bill.

And it is further ordered, &c., that the complainant recover of the defendant her cost of suit taxes at (\$113.09) one hundred thirteen and 9-100 dollars.

By the Court,
Alex H. Trowbridge,
Deputy Clerk.

And upon such decree the following injunction was issued and served upon Arens:

UNITED STATES OF AMERICA.

MASSACHUSETTS DISTRICT, SS.

The President of the United States of America

to
EDWARD J. ARENS, of Boston in the
State of Massachusetts.
Your agents and Servants send Greeting.

WHEREAS

Mary B. G. Eddy, of said Boston, has exhibited her Bill of Complaint before the Justices of our Circuit Court of the United States for the First Circuit, begun and holden at Boston, within and for the District of Massachusetts, on the Fifteenth day of May, A.D. 1883, against you, the said

EDWARD J. ARENS,

praying to be relieved touching the matters therein complained of; and whereas, by an Order from said Court, made on the Twenty-fourth day of September, A.D. 1883, it was ordered that a Writ of Injunction issue, under the seal of the said Court, to restrain you, and each and every of you from doing all the matters and things from the doing of which you are prayed to be restrained in said Bill, according in full with the prayer of said Bill.

We, therefore, in consideration thereof, enjoin and command you, each and every of you, that from, and immediately after the receipt and notice of this, our Writ, by you, or any of you, you shall not, directly or indirectly, print, publish, sell, give away, distribute, or in any way or manner dispose of a certain work or book entitled "The Understanding of Christianity or God, etc.," by E. J. Arens: or a certain work or book entitled "Christianity, or the Understanding of God, etc.," by E. J. Arens: which said books are copies from, and infringements of the copyrighted works of the complainant, as set forth in the Bill of Complaint in this cause.

Whereof, you are not to fail, on pain of ten thousand dollars, to be levied on your and each of your goods, chattels, lands and tenements, to our use.

Witness:

The HONORABLE MORRISON R. WAITE, at Boston, this twenty-seventh day of September, in the year of our Lord, one thousand, eight hundred and eighty-three,

Alex H. Trowbridge,
Deputy Clerk.

UNITED STATES OF AMERICA.

MASSACHUSETTS DISTRICT, SS:

Boston, Oct. 4, 1883.

I hereby acknowledge personal service of the within injunction.

EDWARD J. ARENS.

On Friday, October 5th, 1883. — fitting day, one usually adopted for the execution of criminals, — the infringing books, to the number of (3800) thirty-eight hundred, or thereabouts, were put under the edge of the knife, and their unlawful existence destroyed.

For two years past the aforesaid E. J. Arens has claimed to teach — with what the law has declared pirated pamphlets, — a higher order of morals and Christianity! The following is one of the sentences palmed off on his students and the public as his own: "It is Truth that heals the sick and honors God, and the work to be well done must be done unselfishly." With such sentiments, earned from the life of their real author, strange to say, E. J. Arens won for a time his way into the confidence of some of the good people of

Boston, while we in turn waited two years before entering a suit against him, hoping that with time he might catch the spirit of our words, reform, and stop his purloined publications.

The Public Library of Boston has the book referred to, containing the wise axioms that said Arens, in over two printed pages, gave as his "Metaphysical Alphabet." What would the reverend gentleman say, if on earth, of the ability of that man to teach his morals, who, assuming his ethics, publishes them as his own; one of which maxims is the following: "No other man's good things shall ye desire, be they what they may, corporal or spiritual." Such a craven might crawl out of it, for a time, by a million more feigned originals, lectures or pamphlets; but his own morals would sooner or later be unmasked.

MARY B. G. EDDY

FOREIGN EXPOSITION ON SUNDAY.

(October 1883 Volume 1 Issue 4)

Is human life best solaced and sustained by amusement, a "witches stew" into which everybody must drop something after his own kind? Things good and delightful should sometimes have the floor without evil at their elbow, and because the puritan made Sunday a penance, the modern man need not dramatize it, make it a play; nor the land of the Pilgrims throw off her sacerdotal robes to don the fashions of flimsy France. Must things new and olden lose the bright hue of consistency?

I venture to say it is neither well for a man's morals nor his religion to rise from his morning prayer with the law on his lip "Remember the Sabbath day to keep it holy," and say to his children whose minds he moulds "Let's go to the Foreign Exposition," where people can throw off the shackles of Sunday, are free to smoke, spit tobacco juice, and see all things new and novel. Well, I suppose even this would be a delight to some, but not to all. Others may say, we have served our employers, worked hard all the week, and it's nothing more than just for God to give us a rest: and there is neither rest nor recreation in a dress parade at church (I agree with you); the sermon too is a fossil, and we would rather see fossilized remains of another sort. But dear friends, there are glorious sermons from the pulpits in Boston, and "sermons in stones," that on Sunday, would recreate me more than foreign exhibitions of art and industry, most interesting in their proper place.

Our theories from first to last are at fault for every wrong practice, they graft evil into good on every occasion and then say the fruit is good. If we are willing to listen one day in seven to Truth, it entertains, elevates and invigorates mind and body, and there is no need of amusement to make us forget it or get rid of its effects. But giving a tithe of our time to the Lord, then escaping from such service and possibly after reflecting having to beg pardon for it, do we improve mind or body? I believe in the poor having proper time for amusement; but let this opportunity be on a week-day evening, or one afternoon in the week, not on the Sabbath. "All work and no play" makes dull boys; and all days are alike in a moral sense, for it is lawful to do good on all, ennobling and rejuvenating.

EDITOR.

THE NEW BIRTH

By Mary B. G. Eddy

(October 1883 Volume 1 Issue 4)

St. Paul speaks of what we understand to be the new birth as "waiting for the adoption, to wit, the redemption of the body." The Scripture saith, "none but the pure in heart shall see God;" nothing aside from the spiritualization, year, the highest christianization of

thought and desire, can give the true perception of God and divine Science, and their results in health, happiness, and holiness. The new birth is not the work of a moment; it begins with moments, and goes on with years — moments of surrender to God, of childlike trust and joyful adoption of good; moments of self abnegation, self-consecration, heaven-born hope and spiritual love.

Time may commence, but it cannot complete, the new birth, — eternity does this, — for progress is the law of Infinity. Only from the sore travail of mortal mind shall Soul be satisfied, and man awake in His likeness. What a Soul-lighted thought is this, that mortals can lay off the “old man” until they reflect only, and all of the infinite good that we name God, and arrive at the fulness of the stature of man in Christ. In mortal and material man goodness is in embryo; he must, by suffering for sin, be developed into an infant Christian; and feeding at first on the milk of the work, he drinks in the sweet revealings of a new and more spiritual Life and Love. They nourish his hungry hopes, satisfy more his immortal cravings, and so comfort, cheer and bless him, that he saith, In mine infancy, this is enough of heaven to come down to earth. But as he grows into the manhood and womanhood of Christianity, he finds so much wanting, and so very much requisite to become Christ-like, that he saith The Principle of Christianity is infinite, it being God, and this infinite Principle hath infinite claims on man, and these claims are divine, not human; and man’s ability to meet them is from God, for being His likeness or image, he must reflect the full dominion of Spirit, even its supremacy over sin, sickness, and death. Here, then, is the awaking from the dream of Life in matter, to the great fact that God is our Life, and we must entertain a higher sense of both God and man. We must learn that Deity is more than a person, or finite form; that God is a divine whole, an all-pervading Intelligence and Love, yea, a divine Principle, and Christianity is a divine science. This newly awakened sense is wholly spiritual; it emanates from Soul instead of body, and is the new birth began in Christian Science.

Now dear reader, pause for a moment with me to contemplate this new-born attitude of thought, for the spot whereon thou treadest is holy ground. Here you stand face to face with the infinite demands of infinite Spirit, and behold for the first time the irresistible conflict between the flesh and Spirit; and before the awful detonations of Sinai you hear and record the thunderings of the spiritual law of Life as opposed to the material law of death, the spiritual law of Love as opposed to the material sense of love, the law of omnipotent harmony and good as opposed to any possible law of sin or sickness; and before the flames have died away on this mount of revelation, like the patriarch of old, you take off your shoes, lay aside your material appendages of understanding, and give up your more material religion, with its rites and ceremonies, and put off your material medica and hygiene as worse than useless, to sit at the feet of Jesus and meekly bow before the more spiritual idea that our blessed Master gave of the power of God to heal and save. Then it is that you behold for the first time the spiritual and divine Principle that redeems man from sin sickness and death.

The birth spiritual, whereby we gain divine power to heal the sick, rebuke the sinner, and destroy error with Truth, is when we have obtained a higher and holier sense of Truth, that opens to our enraptured view the supremacy of Spirit, universal harmony, God’s entirety and the nothingness of matter. What is termed a material birth is the development of the entire material form of the human but not the divine being, and this birth is more or less prolonged and painful according to the timely or untimely circumstances the normal or abnormal conditions attending it. So with the spiritual birth; man’s primitive, spiritual, sinless existence is unfolded through the travail of mortal mind, hope deferred, the perishing pleasures and accumulating pains of sense, by which he loses himself as matter and gains his estate in Spirit. The purification or baptismals that come from Spirit, develop step by step the original likeness of perfect Spirit, and efface the mark of the beast. “God loveth those whom He chasteneth, and scourgeth every son whom He receiveth.” Therefore rejoice in tribulation, at those spiritual signs of a new birth under the law and gospel of good.

The prominent laws which forward birth in the divine order of Science, are these: "Thou shalt have not other gods before me," and "Love thy neighbor as thyself." These are the commands of infinite wisdom, which, translated into the new tongue, their spiritual meaning, signify, Thou shalt love Spirit only, and not its opposite in every God-quality, that we term matter. Thou shalt recognize thyself, and every man and woman of God's creating, as the children of one common Parent, whose father and mother, the divine "Us" are the one God, our spiritual Father, who made man one in good and good in One. With this recognition, man could never separate himself from goodness or God, and must entertain habitual love for his fellow man. Only by admitting evil and entering into a state of evil thoughts can we separate in belief one man's interests from that of the whole human family, or separate life from God. Envy, evil thinking, evil speaking, covetousness, lust, hatred or malice, will break the rule of Christian Science and prevent its demonstration.

The task of healing the sick is far less than teaching the divine Principle and rules of Christian Science so as to lift the affections and motives of men to adopt them and bring them out in their lives. He who has named the name of Christ so as to accept virtually the spiritual claims of Truth and Love in divine science, is daily departing from evil, and all the wicked endeavors of earth's demons can never change the current of that life from steadfastly flowing on to God, its divine source. But taking the livery of heaven to cover iniquity with, is the most fearful error that mortal man can commit. I should have more faith in an honest drugging doctor, healing me, who abides by his statements and works upon as high a principle as he understands, than I could or would have in a mental hypocrite, or malpractitioner. Between the centripetal and centrifugal moral forces of mind, its material and spiritual gravitations, we go into or we go out of materialism or error, and shall choose our course and pursue it. Which then shall be our choice, what is termed the temporal, material and perishable; or the spiritual and eternal? The diviner sense of Life and its grand pursuits is of itself a bliss, health-giving and joy-inspiring — it is the elixir of Life, that illumines our pathway with the radiance of divine Love, healing man spontaneously, morally and physically, and breathing the aroma of Jesus' own words. "Come unto me, all ye that are weary and are heavy laden, and I will give you rest."

CHRISTIAN THEISM

By the Editor

(December 1883 Volume1 Issue 5)

Scholastic Theology elaborates the proposition that evil is a factor of good, and to believe in the reality of evil is accessory to a rounded sense of the existence of good.

This frail hypothesis is founded on the basis of material and mortal evidence, only what the senses confirm and human reason accepts. The science of Soul reverses this proposition, overturns the testimony of the five erring senses, and reveals in clearer divinity the existence only of good, that is God, and his idea. This postulate of divine science needs only to be conceded to afford opportunity for proof of its correctness, and the clearer discernment of good. Take the original term "God" and you will find it good; then define good as God, and you will find that good is Omnipotent, has all power; hence, there is no power left for evil; it filleth all space, being omnipresent. Divest your thought then of the mortal and material view which contradict the ever-presence and power of good, and take in only the immortal facts which include these, and where will you see or feel evil, or find its existence necessary to the origin or ultimate of good?

It is urged that man has fallen from his original estate of perfection into the imperfection that requires evil through which to understand good. Admitting this vague proposition, the science of man could never be learned, for we begin with the correct statement, the harmony and its Principle, to learn music; and if man has lost his Principle and its harmony, from the evidences before him he is incapable of knowing the facts of existence and its concomitants. What appears to him the necessity of evil, from this standpoint, is proven by the law of opposites without necessity. Good is the primitive principle of man; and evil, its opposite, has no principle, and is not the derivative of good; so evil is neither a primitive nor derivative, but is suppositional, in other words, a lie that is incapable of proof, therefore wholly problematical.

The science of Truth annihilates error, deprives evil of all power; but let not the sinner take courage because of this, for he is making evil more real, and, to himself, more powerful than good, and is "heaping up wrath against the day of wrath," and shall reap what he has sown.

THANKSGIVING DINNER

(December 1883 Volume 1 Issue 5)

'Twas a beautiful group, and needed but the pencil of an artist to have rendered it on canvas, touching, tender and glorious. Age, on whose hoary head the almond-blossom was a crown of glory, middle age, in smiles and the full fruition of happiness, infancy, exuberant with joy — ranged side by side. The sober suited grandmother, rich in experience, had seen the sunshine and shadow fall upon ninety-six years. Four generations sat at that dinner-table, and the rich viands made me remember the poor, and I would have willingly had the table give a spiritual groan, though I take no stock in Rochester rappings.

The mammoth turkey, under the skilful carving of the generous host, grew beautifully less, while he was engaged in a hand-to-hand encounter with his guests in the dexterous use of knife and fork, Greek meeting Greek. We hope 'tis sufficient to acknowledge that we all kept up the affray, over pies, puddings, etc., after the same fashion. And the baby! why he made a big hold, with two incisors, into a big pippin, and bit the finger that was presumptuously stuck into the little mouth, to arrest the apple peel. Then he was caught walking: one, two, three steps! And papa knew that he could walk, but grandpa was taken napping. Now baby has tumbled like thistle-down on to the carpet; but instead of a real set-to at crying, with a look of cheer and a toy from mamma he brought the soft little palms patting together and puckered the little rose-bud mouth into saying, "Oh! pretty! that was a scientific baby, and his first sitting-at-the-table on Thanksgiving, and the little rainbowy existence was the sunshine of every heart.

How many homes echo tones of heart-felt joy on Thanksgiving day; and alas! how many tearfilled eyes look at the door made desolate through which the loved one comes not, and gaze at the vacant seat at fireside and board. God help them all we prayed then and there, but the memory was too much, — we turned away and pledged in a bumper of pudding sauce, peace plenty and the union forever.

Editor

SCIENCE VERSUS MESMERISM

(December 1883 Volume 1 Issue 5)

By The Editor

The basis of Christian Science is, one Mind to govern man and that one God, and "thou shalt have no other gods," no other minds.

The basis of mesmerism is minds many and one mind controlling another with full liberty and ability to do evil as well as good.

The basis of Christian Science is, "thou shalt not steal, thou shalt not kill, thou shalt not commit adultery" — because thou canst not; the law of God is written on thy heart that makes it as impossible as to commit suicide.

The basis of mesmerism is, Thou shalt steal thou shalt kill thou shalt commit adultery because thou canst, and the law of God has not ruled out the temptation to do this.

The basis of Christian Science is, "As ye would that others should do unto you do ye even so;" never try to influence other people's thoughts only as you would help their bodies. If a man should fall in the street assist him up, but let his limbs alone if they can bear him. Never with a sinister motive or sordid desire go to another's thoughts. Such is a mental malpractice that works out its own damnation, and this practice shuts out God's presence and power. It stops all inspiration from on high, that alone enables you to be a Christian Scientist after having gained the letter of Truth.

The basis of mesmerism is matter not Spirit, and do unto others what ye would not have them do unto you; and to take advantage of this basis for God is not required to do your work, but the flesh and devil are, and they tell you how to do it, and how to make it appear at the same time that the good are working out your evil, and to close the eyes of an individual so tight that nothing but Christian Science can open them to see the ghastly crime, and who has done it.

“ANSWER A FOOL ACCORDING TO HIS FOLLY”

By The Editor.

(December 1883 Volume 1 Issue 5)

We know it dirties one's fingers to thrust them into holes and clean out mice's nests; but small animals that gnaw in the dark we must occasionally uncover. The rule however has been, with us, to give them no time or attention.

Since we introduced our system of Metaphysical Healing, or Christian Science, some eighteen years ago, and taught ethics to students, we have been pursued by the envy, instead of gratitude, of those whom we have lifted above themselves. Every good student that we ever had has loved us, and we them, and will continue to do so. We have had more ambition to see our students succeed than to prosper ourself, having accepted in the onset the cup that we must drink. Our experience has only proven the proverb of Solomon relative to ingratitude. After years of this folly, certain ones are still at it, with fresh courage, over a new fabrication. This is it, that Mrs. Eddy is not the author of what she thinks, writes and does; but one Dr. Quimby is. They would rob the departed of his rest, to be the figure-head of our enemies.

After this old gentleman's death some twenty years ago, the mediums declared that his spirit threw us on to a curb-stone for a fatal fall, only to raise us up again in proof of his

post mortem power. The second student we taught mental healing was Richard Kennedy, who was reported as declaring he learned all that he knew of metaphysical healing of the said Dr. Quimby, whom he never saw; for he died three years before we taught this young man. After the above, he went into court, and swore to the effect that he had studied mental science with us, but had learned nothing, and nobody could understand or practice what we taught. He exhibited manuscripts in court to ridicule them, before our work explaining our system, had been published, and its utility proven. About a year after this, he was questioned on the stand regarding his own practice, and swore to the effect that I had taught him, and he had practised only what I had taught him. But since our system of healing has been fairly introduced and is in demand, he is reported as protesting with the same freedom that we are not the author of our works, but the said Quimby was. Now our manuscripts that he had held up for scorn are put on exhibition; and as somebody else's, are named wonderful, even lay the foundation for future ages. We gave him when a student over three hundred pages of our manuscripts; and no matter how much he denies it, he knew when we wrote them. For years before we had our works published, we distributed our manuscripts to students, and left written copies of our own works with the said Dr. Quimby. Where are they at this transmigration period? The aforesaid young man's threat to follow us to the grave (for our timely rebukes) we have in writing.

Another of our defamers, E. J. Arens, has recently been enjoined by the U. S. Circuit Court for pirating our works, and to do so no more is under a penalty of \$10,000. To our Bill of Complaint he replied, under oath, that he had not infringed our copyright; for the original manuscripts were the said Quimby's. The case was brought to Court. Here the ringleaders had a chance to come out manfully and establish their claims, had they not been false; but because they were, not a single testimony could the defendant raise in defence of his bare-faced falsehood, and Messrs. Kennedy and Dresser skulked, were modestly missing. Even this was not enough; these small animals are still gnawing in the dark at a woman's reputation, telling strangers who enter our city their falsehoods, and holding on exhibition at one Mr. Julius Dresser's, in Boston. — I have not interested myself enough to learn his address, — certain writings that read like ours, — but he declares they are the said Dr. Quimby's. Here is a poser: the son of that old gentleman says, over his own signature, that he has in Belfast, and that is not Boston, all of his father's writings. Query: Why were not those manuscripts brought forward in court, or some other evidence raised, to prove, if possible, that Mr. Arens was not a perjurer? The truth was, they had no evidence that they dared bring legally; but now with "devotion's visage" would sugar it over, by falsely stating the case was settled.

Mr. Dresser says he learned of the said Dr. Quimby how to heal the sick; but we have Mr. Dresser's letter, written after the death of the aforesaid, in which he disclaims all ability to heal. But after Mr. Dresser has had access to our books some five years, he comes on to the stage as a metaphysical healer. And we have piles of letters from students of our books who have had no other teacher, and are healers, to some extent. Since justice demands it, there need be no pride in asserting that we are sole author of our MSS, and published works, and no work extant is like ours; but we have paid dearly for its originality.

A word of facts about the old gentleman in question. We knew Dr. Quimby well for three years before his death; was his patient. He helped us; but our case relapsed. We helped some patients of his that he could not help. He never told us, or any one, to our knowledge, that he treated disease mentally; he was an acknowledged mesmerist, and manipulated his patients. He commenced miscellaneous writings after we saw him; had no school education, but had a sound mind, and many advanced views on healing. We caught some of his thoughts, and he caught some of ours; and both of us were pleased to say this to each other. He never claimed what others claim for him. He never systematized his writings; never verbally or by manuscripts communicated to any one, to

our knowledge, how he healed; never took students, or presumed to establish a system of his own. We have asked him how he healed; but he never gave us to know.

It was after the death of Dr. Quimby that we discovered the science of metaphysical healing, and named it "Christian Science." Ours is a purely mental method of treating disease, and there is ample proof of its science.

He who would rob us of the only mead of a life-time is ignorant of the cost of founding the science of Metaphysical Healing in the nineteenth century. The love, self-sacrifice, and moral courage required, can only be ignored by lean muddy minds, which, stirred by envy, send to the surface their reptiles.

M. B. G.E.

BIBLE LESSONS

(December 1883 Volume 1 Issue 5)

By The Editor.

"And he was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake."

Luke 11:14.

Instead of a personality, it was a belief of deafness, an error of mortal sense, that our blessed Master cast out with the spiritual truth of being; namely, that the senses are mind, instead of matter; and the wrong sense and the lost sense, must yield to the right and the eternal sense of existence.

The meaning of the term "devil" needs yet to be learned. Its definition, as one individual, is too limited and contradictory. When the Scripture is understood, the spiritual signification of its terms, will contradict the interpretations that the senses give them, and be found to include the inspired meaning. In the Hebrew, devil is Abaddon; in Greek, Apollyon, serpent, liar, "the god of this world," etc. The apostle Paul, refers to this personality of evil as the god of this world, and then defines this god as "dishonesty, craftiness, handling the word of God deceitfully." The Hebrew embodies the meaning of the term "devil" in another term, "serpent," which the senses take in; and then defines this serpent as "more subtle than all the beasts of the field." Subsequently, the ancients changed the meaning of the term to their sense; and then a serpent became a symbol of wisdom. The Scripture in John 6: 70, refers to a wicked man as the devil. "Have not I chosen you twelve, and one of you is a devil." Then, according to the Scripture, if devil is an individuality, there is more than one devil. In Mark 9: 3: "Master, we saw one casting out devils in thy name." Here is the assertion of more than one; hence, the person, or his satanic majesty, is found — traits of error, cast out, or destroyed by truth. It can mean, by no possible interpretation, that several individuals were cast out of another individual no bigger themselves. The term employed in its plural number destroys all consistent supposition of a personal satan. Our subject, as in the text, refers to the devil as dumb. But the original texts define him as an "accuser," a "calumniator," which were impossible if he were speechless, and could only be possible to him, as a writer, or a mental malpractitioner. Let us obey St. Paul's injunction to reject fables and accept the Scriptures in their broader, more mental and practical meaning. When we speak of a good man, we do not mean that man is God, because the Hebrew for Deity was "good," and vice versa; so when referring to a liar, we do not mean that he is a devil entire, because the original text defines devil as "liar." It is of infinite importance to man's

spiritual progress, and Christian demonstration of Truth casting out error, that the terms for God and devil be better understood.

CHRISTIAN SCIENCE.

(February 1884 Volume 1 Issue 6)

This age seems reaching out towards the perfect Principle of things; pushing towards perfection in art, inventions and manufactures. Why, then, should religion be stereotyped, and we not obtain a more perfect and practical Christianity? It will never do to be behind the times in things most essential, which proceed from the standard of right that regulates human inventions. Human skill but foreshadows what is next to appear as its divine origin. Proportionately as we part with material systems and theories, personal doctrines and dogmas, to meekly ascend the hill of science, shall we reach the maximum of perfection in all things.

Spirit is omnipotent; hence a more spiritual Christianity will be one having more power, have perfected in science that most important of all arts, — healing. Metaphysical healing, or Christian Science, is a demand of the times: every man and woman would desire it, if they knew its value and firm basis. the unerring and fixed principle of all healing is God; and this Principle should be sought from the love of good, the most spiritual and unselfish motives; then, and not until then, will it be understood, and prevent mankind from striking out promiscuously, teaching and practising in the name of science, without knowing its fundamental, which is Love. Remember, that the malpractice of the best will produce the worst form of medicine.

The standard of Metaphysical Healing is traduced, by thinking to put into the old garment of drugging the new cloth of Metaphysics, or by trying to twist the fatal magnetic force of mortal mind into a more fashionable cut, and call that metaphysics. Substituting good words for a good life, fair seeming for straight-forward character, is a poor shift for the weak and worldly, who think the standard of Christian Science too high for them. What think you of the scientist in mathematics, who finds fault with the exactness of the rule because he will not work hard enough to practise it? The perfection of the rule of Christian Science is what makes its utility. But having a standard, if some fall short, others will approach it, and they are those only who will adhere to it.

Matter must be understood as a belief of mortal mind, whereby we see and feel matter only as we see and fell disease, namely, through a belief; then shall matter remain no longer a blind to Spirit, and clog the wheels of progress. We spread our wings in vain to soar above error by speculative views of Truth. Love is the Principle of divine science; and Love is not learned of the material senses, or gained by a culpable attempt to seem what we have not lifted ourselves to be, namely, a Christian. In love for man, we gain a sense of the Love that is God; and in no other way can we reach this spiritual sense, and rise, and still rise, to things most essential and divine. What hinders man's progress is his vain conceit, the phariseeism of these times, - mortal follies that can never find a place in science. Empirical knowledge is worse than useless; it never has advanced man a single step in the scale of being.

In this new departure of metaphysics, God is regarded more absolute and supreme, clad with a richer illumination as man's saviour from sickness, sin and death. His fatherliness, as Life, Truth and Love, makes His sovereignty glorious. Man, too, is changed in his relation to God; he is no longer obliged to sin, be sick, and die to reach heaven; but is required to conquer sin, sickness and death, and to reflect his image and likeness who destroys death and hell. By this reflection man becomes the partaker of

that Mind whence the universe sprang. Learned of Christian Science, progress is demonstration, not doctrine; it is ameliorative and regenerative, delivering mankind from all error by the light and love of Truth. It gives loftier desires and new possibilities to the race. Christian Science is laying the axe at the root of the tree of knowledge, to cut down all that bringeth not forth good fruit; "and blessed is he whosoever shall not be offended because of Me." It touches mind to more spiritual issues, systematizes action, gives a keener sense of truth and a stronger desire for it. Hungering and thirsting after a better Life, we shall have it, and become Christian Scientists, learn God aright, and know something of the ideal man, the real man, that is harmonious and eternal. This movement of thought would push on the age, start the wheels of reason aright, educate the affections to higher resources, and leave Christianity unbiased by the superstitions of a senior period.

The feverish, disgusting pride, of those who call themselves metaphysicians or scientists, and are such in name only, fanned by the breath of mental malpractitioners is the death's head at the feast of Truth, and the monkey in harlequin jacket, that will stop the onward march of this life-giving science, if it be not withstood and strangled in its attempts. It is often remarked how wonderful it is and difficult to conceive that we should have ventured on such unfamiliar grounds; and self-forgetful, go on to establish this mighty system of Metaphysical Healing or Christian Science. To have made such progress, and seen so far into the spiritual facts of being that constitute physical and mental perfection in the midst of an age so sunk in sin and sensualism.

EDITOR

JUSTICE.

(February 1884 Volume 1 Issue 6)

By the Editor

Who that has tried to follow the divine precept, "As ye would that others should do unto you, do ye even so," but has suffered from the situation, when human passions in their reaction have accorded that individual the very opposite of her motives.

We have been made the repository of little else than the troubles and indiscretions of other people, since laboring to uplift the race physically and morally, but have shrunk above all things from interference with family difficulties. Thought has grown dizzy with labor to counsel wisely whenever we have consented to give counsel on personal topics. We have said to the child whose parents were complained of, "Love and honor thy parents, yielding obedience to them in all that is right; but you have the rights of conscience as we all have, and follow God in all thy ways." When we have yielded to the constant solicitations of a husband and wife to give advice in their difficulties, we have done it to the best of our ability, and always with a purpose to restore harmony and prevent public disgrace. In such cases we have said to them, "Take no counsel of mortals, even though it be a mother or husband: but be guided alone by God:" meaning by this, as they well knew, not to estrange them from each other, but for them to find the remedy in divine Love for all human discord.

BIBLE LESSONS

(February 1884 Vol 1 Issue 6)

By the Editor.

"And so it is written, The first man Adam was made a living soul; the last man Adam was made a quickening spirit."

I Cor. 15:45

The apostle, when reasoning with the Corinthian brethren, spake first from their standpoint of material creation; and is not giving the history of spiritual man, whose origin is Spirit, even the eternal Us, who said, "Let us make man." The origin material, in which Soul, Mind, is supposed to enter the embryo man after his birth, was the Adam, or self-constituted belief of a material man, that he referred to. This material belief has fallen far below the original statement of man in the image and likeness of God. It separates man from God, and would climax in the opposite of immortal man, namely, a sick and sinning mortal. We learn of divine science, that God is the Father of man, and God is Love; hence Love is the divine Principle of the divine, ideal man, the spiritual Principle of spiritual man. Now let us not lose the science of that man, but regain it more clearly, and learn that man cannot be separated from God, insomuch as the idea cannot be torn apart from its principle that reproduces it in proof of its immortality, and never produces it less perfect than at first. A material sense of existence is not the truth of being, and no proof of it. A spiritual sense of God and man is the only right sense of them.

The apostle Paul refers to the last Adam as the Messiah, our blessed Master, whose interpretation of God and man, restored to mortal sense somewhat of the lost sense of perfection or the likeness of God, and restored it through the spiritual regeneration of mind and body — by casting out devils, errors, healing the sick; and restoring the spiritual sense of man as immortal instead of mortal, made him the victor over death and the grave. Our Master was the great metaphysician, who wrought over and above every sense of matter into the higher sense of the possibilities of Spirit, and established man's spiritual harmony as the reality of his being. Discord, the opposite unreality, shows us that spiritual man alone is eternal, and the so-called material man but temporal. This is shown, even as a chord is seen the reality of music, and discord its unreality.

The translator of the Scripture may have it that a material man, to his sense, was the first man, because that sense-transcribing mind has not been lifted to the inspired sense of Holy Writ, and so does not comprehend fully the blessed teachings and demonstrations of our human and divine Master, the oracle of God. The substance of God and man is Life, Truth, and Love. The self-existent and eternal are God of whom man is the reflection and glory. And did such substance become a clod to create its own image and likeness? The primal facts, — harmony, perfection, and eternity, — were not extinguished in the night of discord, sin, sickness and death.

That man must be evil before he can be good, dying before deathless, matter before spirit, is an error of the senses, and the very opposite of this error is the truth and science of being. Man is as perfect now and forever as when the stars first sang together, and all creation joined in the grand chorus of harmony. To my apprehension it is the translator, and not the original word, that makes first that which is material and mortal, and that last which is spiritual and eternal. Because of the misstatement of the Principle and idea of divine science, there is the war between flesh and Spirit, the contest between Truth and error; but the apostle says: "There is no condemnation to them who walk not after the flesh but after the Spirit." St. Paul reasons this question first

from that which is seen, the evidence of the material senses, up to the unseen, the evidence before spiritual sense; and there is where I would leave it with the reader, and that is where I found it, when I discovered the power of Spirit to destroy the discords of matter through a change of the mortal sense of things, and not their realities. It was then that I discerned that the last man Adam became a quickening Spirit, and beheld the meaning of those words of our Saviour, "The first shall be last, and the last first."

When, as little children, we are willing to accept the Principle of divine Science, God and His interpretations will be found the Comforter that leadeth into all Truth.

It was the antedated state of the meek and mighty Nazarene, his life, truth and love spiritual, that antidoted the ills of the flesh, and were the first man; it was Jesus, as he expressed himself, "Before Abraham was, I am." Soul breathed into matter is a false sense of existence. The quickening spirit takes it away, and reveals the power and perfection of this released sense of life in matter, which finds that Life is God, as the Scripture declares, and God too infinite to dwell in a finite sense of life. With our Master, life was not merely a sense of existence, but an accompanying sense of power that subdued matter and brought to light immortality, insomuch that the people "were astonished at his doctrines, for he taught them as one having authority, and not as the scribes." Life, defined by Jesus, had no beginning; it was not the result of organization, or infused into matter; it was Spirit. Truth defiant of error or matter, is science dispelling a false sense, delivering it from itself out of the false and into the true sense of man and God, in which the mortal develops not the immortal, and the material the spiritual; but goes out in the radiance of eternal being and its perfections.

ALLEGORY.

(April 1884 Volume 2 Issue 7)

BY MARY B. G. EDDY

Learn a parable of this period, how it receives Truth as presented to mortals by Christ Jesus.

Behold a gigantic mountain, an Acropolis, whose top rests above the clouds in the serene azure of unfathomable blue. Upon this mount is "the house not made with hands," the gates of pearl and streets of gold.

Descending from the summit, a heavenly Pilgrim is threading his way to the valley beneath, where a few watchers wait to behold him. The decent is beset with ravenous beasts, lurking serpents, and wolves in sheep's clothing; until he stands in their midst, glorified, and they can look upon his wounds healed.

First, to break the silence, he saith unto them, "What doest thou here? Wouldst thou ascend the mount, climb its cliffs, dare the dangers, bathe in its streams, rest in its grottoes, drink from its fountains? The way winds at the foot of the hill, but it is straight and narrow as you rise higher."

Then he leaves them in the valley to their own surveys and counter resolves, and makes his way into the streets of a city "made with hands." Pausing before a palatial dwelling, the heavenly Pilgrim knocks and waits. The door is shut – he hears the sound of mirth and footfalls of gladness as they thread the spacious halls to the banquet room. But suddenly the sounds grow dull, the music and laughter cease and the door opens. All

who dwell within are blind : they see not the heavenly Visitant, whose locks are wet with the dews of night; only one, in all that house, is touched by his presence – he turning, dimly seeth him whom they have pierced. What is the effect upon that one? He returns to his own house and findeth it empty, the lights wasted, the music fled. Stripped of his false sense of happiness, he now aims listlessly, seeking peace, and finding none. Then he goes forth into the highways, to clamor with midnight and the tempest, groping through the darkness to the open valley at the foot of the mountain.

The heavenly Visitant who knocked in vain at the rich man's portal, sought another mansion, the gate of which was ajar for the sleepers therein had forgotten to close it against thieves. He paused at the threshold of that dwelling, shocked to behold sleepers at noontide! One of robust form was nodding in a cushioned chair, another with silly smile, asleep on a low footstool, others were flat on their backs, all were dreaming away the hours! The porter gave no welcome: with eyes half open, balancing on one leg, he stared at the stranger in blank despair, that life, animated with a purpose, should look in thither. The heavenly Pilgrim, entering not there, wiped off the dust of his feet as a testimony against nothingness.

Away and far away from those asleep he departed, knocked and waited at another door, whence the heavy tones of the organ and the voice of prayer were heard. He entered that synagogue and saith unto them, "The law of Christ, hath made you free from the law of sin and death. Heal the sick, cast out error, raise the dead;" and they cast him out. Undismayed, he sought again the dwelling of mortals, knocked loudly and waited; the portals were swung open, but too late; the house was on fire! shrieks for help rent the air; the flames had caught in the dwelling of luxury, where, blinded by the pleasures of sense, they saw them not; they had spread to the house of slumberers, where, blinded by the pleasures of sense, they saw them not; they had spread to the house of slumberness, where, buried in forgetfulness, they heeded them not; they had burst into the synagogue of worshippers, unseen, and wrapping their altars in ruins their forked tongues licked up the blood of martyrs that had sprinkled those altars. Naked and distraught, all they were driven out of their tabernacles of error, homeless wanderers, in a beleaguered city. O! could they have listened once again to the tender call of him who had so loved them as to give himself for them, the patient guide to the valley, and up the mountain! All is midnight darkness now, and the light is painful to them, but closing their eyes to shut it out they lost their way, and now must turn back to the error of their ways.

The heavenly Stranger returns to the valley at the foot of the mount and lo! his waiting ones. With presence benign, he saith unto them, "I came unto mine own and my own received me not behold their house is left unto them desolate, their gilded sepulchres are no more, the vain pleasures of sense have departed. Let those who have watched in the valley ascend the mountain. And beholding him who was blind, that had groped his way from the dwelling of ease and sin, standing at the foot of the hill, he saith unto him, "Wherefore comest thou hither?" He answered, "Thy spiritual touch opened my eyes to see my false sense of life, and it turned my misnamed joy to sorrow, but I went not back into my house to take anything out of it, but came hither that I might follow thee, whithersoever thou goest." And the heavenly guide said unto him, "Wilt thou ascend the mountain and take nothing with thee?" He answered, "I will." Others took much baggage, and they all commenced their journey. The encumbered travellers halted by the wayside; they quarreled over the baggage, envying those who had least, and burdening them with more, to spite their fellows. At length, despairing of reaching the summit, they laid down some heavy weights, but took them up again more determined than ever not to lose their baggage; they spurned the mountain Guide, who explained, "He that loseth his life, for my sake, shall find it." Until kept back, and borne down with their burdens, they lost sight of the guide, and stumbling, fell upon the jagged rocks. Then it was, that he who took no sinful burdens, turned back to bind up their wounds, and

to help them on. But the mountain guide shouted to him, "they are joined to their idols, let them alone." Make thine own way, and if thou goest astray, listen for the mountain horn and it shall call thee back to the path that windeth upward every hour."

Dear reader! hast thou not perceived that the mountain is Divine Science, crowned at its summit with heaven? The spiritual guide and mountaineer, Jesus, God's idea, passing from the summit of Spirit to the vale of flesh, to point out the path of divine science? Hast thou not heard his knock of meekness, purity, Truth and Love at the door of thine affections, and closed it upon him, to eat and drink with the drunken. And driven by suffering to the foot of the mount, wert not thou so earth-bound with baggage, the pride and sin of self, it turned thee back, caused thee to stumble or hurled thee headlong at its feet. Or hast thou not tarried stupefied by error in the habitation of sense, until wakened through the baptism of fire.

He only goes up the hill of divine science who follows Jesus' teachings. Whosoever from indolence, envy or malice delays his course, God will goad onward like "dumb, driven cattle" till stumbling, falling, dashing, fainting the divine Love lashes him out of danger. They are those who, through dire experience learn to obey Truth, to love one another, to "leave behind the things that are behind," and work while the day lasts.

THE ABUSE OF MENTAL HEALING.

(April 1884 Volume 2 Issue 7)

BY MARY B. G. EDDY.

No one who understands metaphysical healing is practising or teaching honestly, in the spirit of Truth, who does not faithfully point out the danger and the way of escape from a mental mal-practice, any more than the pulpit is reforming the sinner and society by concealing, instead of uncovering and denouncing, sin.

There are two motives leading to the culpable concealment of the sin that secretly works through mind to accomplish a sinister purpose, to gratify envy or to sate revenge, namely: fear of being found out a mental malpractitioner, or fear of the malpractitioner.

Human nature is not changed in a moment. This period gives it a large license through mental practice in healing, or mental malpractice in sinning either to do good or evil. That this practice is taken advantage of both ways, every one of my students within the last twelve years have seen and acknowledged. Those who now deny it are either mal-practicing themselves and would conceal it, or have such a fear of the mental mal-practitioner, they are willing to risk being dishonest to conciliate this unprincipled mental marauder.

The suitably informed student of metaphysics knows, that the unspoken thought directed to an individual is more powerful to heal or to kill than the audible word. He knows also that this silent method of demoralizing, as well as moralizing, the community is at work. Knowing this he is a coward or a knave who denies it and would hide it from the community in danger from its effects until informed or the evil and its remedy. When ignorance is not bliss 'tis wise to understand, and only safe to do as we would be done by.

BIBLE LESSONS.

(April 1884 Volume 2 Issue 7)

BY MARY B. G. EDDY

“He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto the Father.” John 14:12

Such are the words of Him “who spake as never a man spake:” and knowing the immortality of Truth, said boldly, “Heaven and earth shall pass away, but my words shall not pass away.” And they have not: luminous with the light of divine science, they reveal the great principle of salvation from sin, sickness and death. Neither can we question the practicability of the divine word, who have learned its adaptability to human need, and man’s ability to prove the truth of prophecy.

The fulfillment of the grand verities of Christian healing belong to every period, as the above scripture plainly declares, and primitive Christianity confirms. Also, the last chapter of Mark is emphatic on this subject, making healing a condition of salvation that extends to all ages, and throughout all Christendom. Nothing can be more conclusive than this: “He that believeth on me shall be saved, and he that believeth not shall be damned. And these signs shall follow them that believe, they shall lay hands on the sick and they shall recover.” This declaration of our divine Master settles the question; else we are entertaining the startling inquiry, Are the scriptures inspired, are they true? and, Did Jesus mean what he said? If this is the cavil, we reply in the affirmative, that the scripture is true, and Jesus’ words are unmistakable, for they form propositions of self-evident demonstrable truth. Doctrines cannot be evangelical that deny the substance and practicability of all Christ’s teachings, and evangelical religion can be established on no other claim than the authenticity of the gospels, which support unequivocally the proof that Christian Science, as defined and practiced by Jesus, heals the sick, casts out error and will destroy death.

Alluding to the Church of Christ in Boston, of which I am the pastor, a certain clergyman charitably expressed it, the “so-called Christian Scientists.” Now I am thankful for even that, it being a modification of what has been said, when they attacked me more severely for applying the word science to Christianity, a word they are now adopting. The next step for them to take is, that all are properly so-called who follow the commands of our Lord and his Christ, Truth; and that no one is following, his full command without this enlarged sense of the spirit and power of Christianity. “He that believeth on me, the works that I do shall he do,” is a radical and unmistakable declaration of the right and power of Christianity to heal, if only that Christianity is sufficient and includes the understanding of Jesus’ method. The condition insisted upon is, first, “belief,” the Hebrew of which implies understanding. Now, how many believe today that the power of God equals even the power of a drug to heal the sick! Divine science reveals the very principle of this power to save from sin, sickness and death, and God as this Principle. Let us then seek this science, that we may know him better, and love him more.

Though a man were begirt with the Urim and Thummim of priestly office, and denied the validity, or permanence, of Christ’s command to heal in all ages, it would profane that office and misinterpret evangelical religion. The truths of divine science are not interpolations of the scriptures, but redolent with love, they bring health and holiness to the whole human race, it only needs the prism of science to divide their rays, to bring out the entire hues of Deity, which scholastic theology has absorbed. The lens of spiritual truth magnifies the divine power to human sight and seeing, we then see the supremacy

of Spirit, and the nothingness of matter to heal. The context of the foregoing text explains these words: "because I go unto the Father." Because we understand how to leave self for God, to leave a sense material for the sense spiritual, we can believe, understand, God's power and guidance, and become imbued with the divine Love that casts out fear and heals the sick; we can be baptised in the Truth that destroys all error, and the sense of Life that knows no death, for God is our Life.

To reach the consummate naturalness of the Life that is good, God, we must comply with the first condition set forth in the text, namely belief, alias understanding, sufficiently to exclude all faith in other methods than the Christ method. Thence will follow the absorption of all action, motive and mind into the great divine Principle of Mental Healing.

Whosoever learns the letter of Christian Science without its Spirit, is unfit to demonstrate it; or hath the Spirit without the letter, cannot demonstrate it. Both the spirit and the letter are requisite; and having these, every one, in a degree, can prove to his own understanding the authenticity of those words of the great Metaphysician: "The works that I do, ye shall do." Rev. Joseph Cooke, in his Monday lecture, said: "The New Testament does not authorize us to expect the ministry of healing at this period." We would ask, what is his authority for such a conclusion; the premises whereof are not found in the Scriptures? The premises of our Master's divine logic, as seen in the text, are the very opposite. He said, "He that believeth in me, the works that I do shall he do also." That perfect syllogism of Jesus, has but one conclusion, cannot fall to the ground beneath the stroke of unskilled swordsmen. He who never unsheathed his blade to try the edge of Truth in Christian Science is unequal to the conflict, and the shepherd's sling would slay the Goliath. I once believed the teachings of Jesus relative to healing the sick, spiritual abstractions impractical to man; but deeds, not creeds, and practice, more than theory, have taught me a higher sense of Christianity.

The "I" will go unto the Father, when meekness, purity and love, informed of divine science, shall teach us there is but one God, and the ego is Mind; hence, there is but one Mind, and man has no right to claim separate mind from God. Idolatry is sin, and sin was the first supposition of more than one God; idolatry has repeated sin in all manner of subtleties down the centuries, saying, as in the beginning, "Believe in me, and I will make you as gods;" I will give a separate mind from good, named evil, and this so-called mind shall open your eyes, and make you as gods. A serpent is not Mind: that saying was not Truth, and God was not the author of the saying; hence, the words of our Master, "You are a liar, and the father of it."

The sweet and sacred sense of the permanence in science of man's unity with his Maker, can illumine our present being with the continued presence and power of good, and open wide the portal of salvation from all that is sin, sickness or death upon the Life that is God, good; and when this Life shall appear "we shall be like unto Him," and "the works that I do, shall he do also, because I go unto the Father," not through death, but Life.

ROBBERY IRREVERENT.

(June 1884 Volume 2 Issue 8)

In a late issue of a New York paper, was an account of the robbery of a clergyman, near his home in that city.

The following is an inventory of valuables filched from his person:--

1	Gold Watch	\$250.00	
1	Diamond Ring	300.00	
1	Pair Sleeve Buttons	100.00	
1	Diamond Breast Pin	350.00	
1	Pocket Book, and Cash		300.00
	Total, - -	\$1,300.00	

The account does not state whether the thieves secured the entire amount on the person of the reverend gentleman, but the above exhibit is sufficient to convey a poignant fact, that in these modern days there are followers of the lowly Nazarene who afford as rich pluckings for wicked robbers as some quite worldly folks. The teachings and life of Jesus point to simplicity in dress and living.

Let us hope the above robbery was not a dead loss, it being an advertisement of the gentleman's diamonds.

EDITOR.

BIBLE LESSONS

(June 1884 Volume 2 Issue 8)

BY MARY B. G. EDDY.

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake."—2 Cor. 12:10.

The miracles recorded in the Scriptures illustrate the life of Jesus as nothing else can. We learn somewhat the qualities of the divine Mind through the human Jesus. The power of his transcendent goodness is manifest in the control it gave him over the opposite qualities of Spirit, named matter.

The Principle of these marvellous works is the divine Christ, but the actor was the human Jesus. This divine Principle is discerned in Christian Science, as we advance in the spiritual understanding that all Substance, Life and Intelligence are God. The so-called miracles contained in Holy Writ are neither supernatural nor preternatural, since their principle is God, good; and good is more natural with God than evil. The marvellous works of goodness are the outflowing of the Principle which constitutes the life of Christianity, and which dated the Christian era. It was the consummate naturalness of good in the mind of Jesus that made his healing easy and instantaneous. With Jesus, good was the normal state of man, and evil the abnormal; holiness, Life and health are better representatives of God than sickness, sin and death. Jesus of Nazareth, the great Master-Metaphysician, understood omnipotence; to him all power belongs to God, and because Spirit was all in all to him, matter was an error of premise and conclusion, and God the only Substance, Life and Intelligence of the man Jesus. The apostle Paul insists on the rare rule in Christian Science that we have chosen for a subject, a rule that is susceptible of proof, and applicable to every stage and state of human existence. The divine science of this rule is quite as remote from the general comprehension of this period as the so-called miracles of our blessed Master, and for the very reason that it is their basis. The foundation facts of Christian Science are gathered from the supremacy of spiritual law, and its antagonism to every supposed law material. Christians, to-day, should be able to say with the sweet serenity of the apostle, "I take pleasure in infirmities," I enjoy weakness, pain and every other suffering of the flesh, because they compel me to find happiness apart from a human sense of happiness. The holy calm of

Paul's well tried hope met no obstacle or circumstance paramount to the triumph of a reasonable faith in the omnipotence of good as involved in its divine Principle, God. The so-called pains and pleasures of matter were alike unreal to him, for he regarded matter as a thing of mortal belief, and subdued it with this understanding.

The abstract statement that all is mind, supports the entire wisdom of the text, and receives the scoff only because it meets the higher demands of Truth. The science of Paul's statement resolves the element misnamed matter into its original sin, or human will, and that will which opposes the qualities of Spirit is brought into subjection to it. Sin brought death, and death is an element of matter, never of Spirit.

When Jesus reproduced his body after its burial, he established the myth of matter, and the omnipotence of Mind; he also showed forth the error and nothingness of supposed life in matter, and the great somethingness of the good we possess, which is Spirit, and of itself immortal. Understanding this, Paul took pleasure in infirmities, for he triumphed over them. "The law of the Spirit of Life had made him free from the law of sin and death." He took pleasure in "reproaches" and "persecutions," because they were so many proofs that he had wrought the problem of his being beyond the comprehension of sin and sense. He took pleasure in "necessities;" for man's necessity is God's opportunity.

We protect our dwelling more securely after a robbery and our jewels have been stolen. So the young man, after losing those jewels of character, temperance, virtue and truth, is awakened to bar his door against further robberies.

Go to the bed of pain and there you can demonstrate the triumph of good that has pleasure in infirmities; because it illustrates the divine power of Mind through the flesh, and reaches the basis of all supposed miracles, whereby the sweet harmonies of Christian Science are found to correct the discords of sense and lift man's being into the sunlight of Soul

WAIT

(August 1884 Volume 2 Issue 9)

THE EDITOR

The Olden opinions of a material hell have yielded to the more metaphysical views that suffering is a thing of mortal mind, instead of body; so, in place of fire, remorse, anguish of mind, is accepted as the reward of sin. This change of opinion has wrought a change in the actions of men. There are not a few who are serving God (or think they are) out of fear, but remove that fear and the worst of human passions are ready to belch forth their latent volcanic fires. These individuals never repent, until earth affords them such a cup of gall, that conscience strikes home, and they realize how impossible it is to sin and not suffer. This period of man is not essentially one of conscience; few feel now as when our nation began, and our forefathers' prayer rang through the dim aisles of their forest homes and blent with the winds of primal solitude. This is an age of inquiry, speculative self-interest, and divided interests, but grand in its place, pushing on the centuries.

Honor to faithful merit is delayed, but sure. The very streets through which the noble form of our Garrison was dragged were draped in honor of the dead hero, who did the hard work, and the immortal work, of rending human fetters. I remember when a little girl of his visits at my father's and what childish fear clustered round his coming. I had heard from my schoolmates of his dreadful character, how he was helping "niggers" to

kill the white folks: even the loving children are made to hate reformers. I now contrast that childish wrong with the reverence that riper years have brought for all who dare to be true, honest to their own convictions, and strong of purpose. The reformer has no time to waste in defense of his life's incentive, sacrifice and secret amplitude of love; but what these have achieved for the race, all know. He works on, uncared for except to abuse, and labors for the establishment of health, virtue and Truth. The good done, the love we feel, stimulates labor, and is an ever-preset reward. Let one's life answer these questions well, and it hath its own reward: Have we renounced self? are we faithful, are we honest?

BIBLE LESSONS

(August 1884 Volume 2 Issue 9)

BY MARY B. G. EDDY

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

John 1: 12, 13.

Here the apostle assures us that man has power to become the son of God. In the Hebrew text the word "son" is defined variously; a month is called the son of a year. This term applied to man, signifies spiritual offspring, the child of God and not man. Jesus said: "Call no man father; for one is your father, even God."

Is man's spiritual sonship a personal gift, or is it divine science? Man's acquaintance with his Maker and power to demonstrate his divine Principle is requisite to understand this sonship, or unity with the forever good. A personal requirement of obedience to the law of man's being, would obscure the order of science, unless that demand was science; and if it was it would express the claims of its Principle, and not a person. The divine Principle is not more and cannot be less than the divine person, since both are Spirit, and must be one. What need then to quarrel over what is the person of Spirit, if we recognize and obey its laws?

When we understand man's true birthright, namely that he is born "not of the flesh, nor of the will of man but of God," we shall understand man only as the son of God, and recognize him through spiritual and not material sense, and as a spiritual and not material man. His sonship referred to in the text is this very relation to Deity; it is not then a personal gift, but the order of divine science. The apostle urges upon our acceptance this great fact; for as many as believe, to them he gave power to become the sons of God. Mortals will lose their sense of mortality, sickness, sin and death in proportion as they gain the sense of their spiritual pre-existence and a higher sense of man as God's child, the offspring of all that is good and eternal.

John had a clear discernment of divine science; being born not of the will of the flesh, he antedated his own existence, began spiritually, instead of materially, to reckon himself; hence the impossibility of putting him to death through violent means or material methods. "As many as received him" as perceive man's actual existence in and of his divine Principle, as receive the truth of the forever existence, and have no other God, no other Mind, no other origin, lose in science their false sense of existence, and find their adoption with the Father, to wit, the redemption of the body. Through science, man gains the power to become the son of God, to recognize his perfect and eternal estate. "Which

were born not of blood, nor of the will of the flesh." This birth refers to man's primal spiritual existence, created not from dust or carnal desire. "Nor of the will of Man," that is, newborn from no human hope or faith to become better, but from beholding the truth that man was never lost in Adam, since he is, and ever was, the image and likeness of God, good, But no man hath yet seen man more that he hath seen the Father. The apostle indicates no personal plan of a personal Jehovah, partial and finite; but the possibilities of all finding their place in his great love, the eternal heritage of the Elohim, his sons and daughters. The test is a metaphysical statement of Principle and idea, wherein man and his Maker are inseparable and eternal. When "the word is made flesh," that is, rendered practical, this eternal Truth will be understood, and sickness, sin and death, yield to it, even as they did over eighteen centuries ago. The lusts of the flesh and the pride of life will then be quenched in the divine science of Spirit dwelling among us, ever present to destroy all error, with omnipotent love to annihilate impotent hate, and with eternal Life to know no death. In the great forever, these grand verities of being have existed, and they must be acknowledged and demonstrated. Man will then love his neighbor as himself, the contagion of truth will be greater than the infection of error, and love will have its reward in health, happiness and holiness. Then it will be found out that thought shapes its own forms in physical outlines, and all must be resolved into the supremacy of Spirit.

Man is free born; he is neither the slave of sense, nor a silly ambler to the so-called pleasures and pains of self-conscious matter. Stand before a mirror, and to illustrate, suppose yourself Deity, the mirror divine science, and the image it reflects man. Then note that whatever you do is reflected by your image and likeness in the mirror; when you speak, the lips that are reflected move, and whatever is possible to you, is possible to your reflection. Through the transparency of science, we learn this however, and receive it, learn that man can fulfill the scriptures in every instance; that if he opens his mouth it shall be filled, and not by reason of the schools or learning, but the natural ability bestowed to give utterances to Jehovah.

"Who hath believed our report?" Who understands these sayings? He to whom the arm of the Lord is revealed, to whom divine science unfolds omnipotence that equips human weakness with divine power, while it shames his pride, that man has no power of himself. Self-hood apart from God is a denial of man's spiritual sonship, for it claims another father. "As many as do receive a knowledge of God through science," will have power to reflect His power in proof of man's "dominion over all the earth." He is bravely brave who dares at this date deny the evidence of material sense with the facts of science, and he will arrive at the true status of man because of it. The senses material would make man, that the scriptures declare reflects his Maker the very opposite of Him, by claiming that God is spirit while man is matter; that God is good, man evil; Deity is deathless, but man dies: Science and sense conflict from the rolling of the world to the death of a sparrow.

The word will be made flesh and dwell among us only when man reflects God in body as well as mind. The child born of a woman has the formation of his parents; the man born of Spirit is spiritual, not material. Paul refers to this when speaking of "presenting our bodies holy and acceptable, which is our reasonable service," and this brings to remembrance the Hebrew strain, "He healeth all our diseases."

If man should say of the power he possesses to be perfect, "I am the power," he would trespass upon divine science, yield to material sense, and lose his power; even as when saying "I have the power to sin and be sick," and persist in believing that he is sick and a sinner. If he should say "I am of God, therefore good," and persist in evil, he has denied the power of Truth, and must suffer for this error until he learns that all power is good because it is of God, and so destroy his self-deceived sense of power in evil. The science

of being gives back the lost likeness and power of God as the seal of man's adoption. Oh, for that light and love ineffable that cast out all fear, all sin, sickness and death; that saith, Abba, Father, and is born of God!

John came baptizing with water; he employed a type of physical cleanliness to foreshadow metaphysical purity, mortal mind purged of the animal and human, and submerged in the humane and divine, giving back the lost sense of man in unity with and reflecting his Maker. None but the pure in heart shall see God, shall be able to discern fully and demonstrate fairly the divine principle of Christian Science. The will of God, alias the power of Spirit, is made manifest as Truth, and through righteousness, not as or through matter, and it strips matter of all claims, abilities or disabilities, pains or pleasures. Self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of his spiritual identity as the child of God, is science that opens the very flood-gates of heaven, whence good flows into every avenue of being, cleansing mortals of all uncleanness, destroying all suffering, reflecting the true image and likeness. And there is no other way under heaven whereby we can be saved, and man clothed with might, majesty and immortality.

"As many as believe on him," as accept this truth of being, "to them gave he power to become the sons of God." The spiritualization of our sense of man opens the gates of paradise that the so-called material senses would close, and reveals man infinitely blessed, upright, pure and free, having no need of calendar to learn his origin and age, or to measure the size or consult the state of brains or body to know how much of a man he is and ever has been.

AU REVOIR

(August 1884 Volume 2 Issue 9)

Dear readers! Having to bid you adieu for a season, I am reminded of the poet's mood who said, "Tis parting makes the heart grow fonder." Over a year has fled since first we met in the columns of the "Journal," through which some crumbs my have fallen from the Master's table to feed thought with the manna of Truth. I hope this year of our acquaintance has passed pleasantly with you all, fled with noiseless footsteps that only tread on flowers. I hope the future of our paper will reward your hopes, and its past shortcomings be forgotten. Owing to manifold duties I have not been able to interest my readers as I otherwise could, but have accomplished the same for this little sheet I have for all the organizations of Christian Scientists, started it, and gratuitously on my part, cheered by the hope of doing some good through its columns, touching one heart with hope, healing one that suffers, and giving fresh thoughts to all. You will continue to hear from me occasionally.

The Journal will be issued monthly from this date, and I have the pleasure of introducing to my readers its new and able editor, Mrs. Emma Hopkins. Being over a year old and done creeping, I shall expect my nursling to stand very erect and walk another year, "and having done all, stand," whose feet are beautiful on the mountains.

MARY B. G. EDDY

MRS. EDDY HAS WITHDRAWN AS EDITOR OF THE JOURNAL;

PUBLICATION WILL NOW BE MONTHLY.

(September 1884 Volume 2 Issue 10)

MARY BAKER G. EDDY SICK!

The frequent allegations, that E. J. Arens, and those of his ilk, are reporting far and near that I am "sick, unable to speak a loud word," is but another evidence of their falsehoods kept constantly before the public.

While I accord him due credit for his desire, let me say to you, dear readers, call at the Mass. Metaphysical College, and judge for yourself whether I can talk, and laugh too. I was never in better health.

Have had but four days' vacation for the past year, am about to commence a large class in Christian Science, and lecturing, writing, teaching, etc., give fair proof that my shadow is not growing less.

MARY B. G. EDDY

BECAUSE metaphysics reverses the position of physics, human reason acts slowly in accepting it, contesting every inch of ground it surrenders.

M. B. G. Eddy

November 1884 Volume 2 Issue 12

TO WHOM IT MAY CONCERN

All claims from schools or individuals to teach Christian Science, metaphysical healing, under the auspices of, or as auxiliaries to the Massachusetts Metaphysical College of Boston, are bogus! The President of this Institute, Mary B. G. Eddy, has qualified a small number of her students to teach the rudiments of the above; having found none able to go farther in teaching her pathological system, and many who know little or nothing of the principle or practice teaching it incorrectly.

PROF. MARY B. G. EDDY

November 1884 Volume 2 Issue 12

SICKNESS A BELIEF

(November 1884 Volume 2 Issue 12)

If God makes man sick, sickness is good, and its opposite, health, must be evil; for all He made is good, and should continue and will remain for ever. If a law of mortal mind transgressed makes man sick, then sickness is the result of sin and error; hence, its only remedy is in mind, and not matter. But if God has made a law that, transgressed, produces sickness, it is right for man to be sick and wrong to heal him; and we cannot if we would, and should not if we could, annul the decrees of wisdom. If sickness is real, it belongs to Truth and immortality. If sickness is true, it is a species of Truth; and would you attempt, with drugs or without them, to destroy a quality or one of the conditions of Truth? But if, as is true, sickness is but a belief, and matter a dream and illusion of the senses, the waking from this dream of mortality must come from Truth; and this is the Christ, casting out error and healing the sick. Salvation from sin, sickness and death is of God; not the person of Deity, but the infinite Principle that we can recognize as God. This divine Principle, as demonstrated by Jesus, produced every good effect, and is the one great and universal basis of salvation.

Science and Health, by M. B. G. Eddy

WORDS FOR THE HOUR

The footsteps of thought, as they pass from the sensual side of existence to the reality and Soul of all things, are slow, portending a long night, to the traveller; but the guardians of this night are the angels of His presence, that impart grandeur to the intellectual wrestling and collisions with mortal beliefs, as we drift into more spiritual latitudes. — M. B. G. Eddy, in lecture The People's God.

November 1884 Volume 2 Issue 12

THE element of Christian healing has almost been lost to the world for 1800 years, but we are still the sons of God and live and move and have our being of Him, and by faith we are able to claim our inheritance; and when this attribute of Christ shall be once again in the hearts of his followers, then indeed and in truth has the Second Coming of Christ been fulfilled.

Mary B. G. Eddy's lecture on the Coming of Christ
November 1884 Volume 2 Issue 12.

“I’VE GOT COLD”

(December 1884 Volume 2 Issue13)

BY PROF. MARY B. G. EDDY

Out upon the sidewalk this morning, I observed a carriage drawn up before a stately mansion, a portly gentleman alight, and, turning, take from the carriage the ominous hand trunk. Ah! thought I, somebody has got to take it, and what will the portion be?

Just then a sweet, tiny face appeared in the vestibule, red nose, suffused eyes and tired look told the story, when she looked quaintly up and said. “I’ve got cold, doctor.” Her apparent pride to share in a popular influenza was comical, but her dividend with other stockholders of the household was new, while their familiarity with the stock, had no doubt made them less exuberant.

What if that sweet child, so brave, and prompt to say, I’ve got something I ought not to have, and which mamma says I must get rid of, had been taught the value of saying more bravely, “I’ve not got cold?” Why the doctor’s squills and bills might have been saved, and the little one been bounding through the cold air with sparkling eyes, and ruby cheeks painted and fattened by metaphysical hygiene.

Parents and doctors, do not imprison the little ones, and take the sweet freshness out of their lives by the grave-digging vernacular “You will get cold.” Death does not dignify life; Liberty and joy are the promoters of happiness and health, and the education of all should contribute to moral and physical freedom. If cold could get into the body without the consent of mind, nature could take it out as gently, or let it remain in as harmlessly as she takes the frost out of an egg, or lets it remain in the ice-cream, to satisfaction of all.

In a religious point of view, faith should be exercised in God as indiscriminately to benefit the body as the mind; we cannot save one and lose the other. We can no more enter into heaven with sickness than with sin; both are expelled from the harmony of being, repudiated by science, and taken cognizance of only by the senses astray from Truth.

“Spiritual wickedness in high places” is unseen evil, else error endorsed by the schools, and to meet this error is to “war not against flesh and blood,” against matter and cold, but against the popular lie, that matter, non-intelligence, possesses a single

element of good or evil for man. Believing, is fearing and feeling; the little child expressed it when she said "I have got cold." In other words, I have got frightened, and fear produces cold and heat. The "I" means more than matter; it is that which thinks, gives action and direction to the body, which can imperil man's sanity, and abuse sanitary methods.

Test the best method of healing, namely my metaphysical method, on two patients; one whose morals are to be healed, the other supposed to have a physical ailment. Take for your medicine the great alterative Truth, then give the immoralist one dose that says "You have no pleasure in sin;" witness the effects. He will hate you, and try to make others do so; else he will strive for a bigger dose of error to neutralize your Truth, until by constant combat, thrusting and crossing lances, your enemy falls, and you are the victor, scarred and battleworn.

Administer the alterative Truth to the bed-ridden sufferer and it quickly saith "You have no pleasure in or necessity for pain, and I destroy this error or belief that insists on the necessity of evil." Then like blind Bartimeus, the trembling hand and doubting heart will reach forth to grasp your good, and cry "Lord, that I might receive my sight." This patient you will heal, and with joy on earth and in heaven.

Is it not easier to heal the physical than the moral malady? Truth heals the sinner who is at ease, how much more should it heal the sick in dis-ease, discomfort? It is an insult unwittingly to nature, scholarship, reason and revelation to say that man, as the image of his Maker, is not in harmony with the divine decree of good, and should eschew all claims of evil in whatever forms of discord they may appear, and admit that truth is true which requires this, for behold! it casts out error and heals mind and body.

SELECTIONS

(December 1884 Volume 2 Issue 13)

THE science of Life, God, that our Master demonstrated, was not a theory, doctrine, or belief; it revealed a Principle that brought proof with it; and this proof was not forms or systems of religion, but metaphysical or divine science, that brought out all the sweet harmonies of Life.

M.B.G. Eddy, in Prayer and Atonement

WOMEN'S INDUSTRIAL UNION

(December 1884 Volume 2 Issue 13)

When reading the annual address of the President before the Women's Educational and Industrial Union of this city, I said, if this platform is rendered practical, it is the thing for the period, and the woman and the hour have met. We know little of the inside or outside of this organization, its motives, methods or aims, but Mrs. Diaz has presented a fitting model whence to enlighten, uplift and adorn society.

From her address we quote the following: "Will there never be an uprising of slaves, a declaration of independence? Never, while woman thinks her part is chiefly to please. Never, until she stands on equal ground with man; equally free to decide questions of duty, equally bound to develop all the powers of her being.

Fraud, drunkenness, sensuality, vice, crime, are simply character manifest in life, the seen coming forth from the unseen, coming from unconsidered forces, which it is the province of nurture to consider."

The above made practical, which it can and should be, Massachusetts will have the best system of social reform which takes in the secret home life, of all her sister states. She has already the best therapeutics and pathology, namely, our system of metaphysical healing — Christian Science.

PROF. M. B. EDDY

1885

MEASURING Life by solar years robs youth and gives uncomeliness to age. The rising sun of virtue and Truth is the morning of being; and its manhood, the eternal noon, undimmed by a setting sun.

M. B. G. Eddy, in *Science and Health*
January 1885 Volume 2 Issue 14

CARD

(January 1885 Volume 2 Issue 14)

Daily obligations, a large correspondence, school in session, all pressing their demands on my time, may apologize for one public expression to you all of my heartfelt thanks for your rare Christmas presents. From such a constellation of beautiful things, I can name only the central figures.

A magnificent French clock, whose silver-toned bell voices the hours sweetly as vintage songs; a beautiful silver tea-set, vase of bisque, unique in design, and exquisite Madonna, a thermometer, in pretty design of leaves and buds, elegant pocket-handkerchiefs, standard works in handsomely bound volumes, etc., etc.

If things and thoughts correspond, as we Christian Scientists understand, I can never on paper idealize my gratitude to you one tithe as beautifully as you have given expression to yours. Were the substance of my thoughts sent forth to you in packages, they would be found after the style of the Orient, — "gifts, gold, frankincense and myrrh." I should greatly have enjoyed celebrating with you earth's natal of the Christ idea, and expressing my gratitude in propia persona for your priceless tokens of regard.

MARY BAKER G. EDDY

CHRISTMAS.

BY MARY BAKER G. EDDY.

(January 1885 Volume 2 Issue 14)

This interesting day, crowned with the history of Truth's idea, its earthly advent and nativity, is especially dear to the heart of Christian Scientist, to whom Christ's appearing in a fuller sense is so precious, and fraught with divine benedictions for mankind.

The star that looked lovingly down on the manger of our Lord, lends its resplendent light to this hour. The light of Truth to cheer, guide and bless man, as he reaches forth for the infant idea of divine perfection that dawns upon human imperfection, that chides man's fear bears his burdens, that beckons him on to Truth and Love, and the sweet immunity they bring from sin, sickness, and death.

This polar star, fixed in the heavens of divine science, shall be the sign of his appearing who "Healeth all our diseases," and it hath traversed night over to where the young child lies, wading through darkness and gloom, on to glory. It meets the

antagonism of error, addressing to dull ears, and undisciplined beliefs, words of Truth and Life.

The star of Bethlehem is the star of Boston, high in the zenith of Truth's domain, that looketh down on the long night of human beliefs to pierce the darkness, and melt into dawn.

The star of Bethlehem is the light of all ages; the light of Love, christening today religion, divine science, giving it a new name, and the white stone, a token of purity and permanence.

The wise men follow this guiding star; the watchful shepherd chants its welcome, and saith, at the cradle of a great Truth, "Unto us a child is born," and his birth is less of a miracle than eighteen centuries ago, and "his name shall be called wonderful, the mighty counsellor, the everlasting Father, the Prince of Peace."

It fills my heart with joy, that each receding year we see the steady gain of Truth's idea in Christian Science; that each returning year the balance is adjusted more on the side of God, the supremacy of Spirit, the triumph of Truth over error, of health over sickness, Life over death, and of soul over sense.

"The time cometh, and now is, when they worship Him in Spirit and in Truth." "For the law of the spirit of Life in Christ Jesus hath made me free from sin and death." "Fear not, little flock, it is the Father's good pleasure to give you the kingdom."

"Press on, press on! ye sons of light,
Untiring in your holy fight,
Still treading each temptation down,
And battling for a brighter crown.

[Extract from a Sermon by Rev. Mary B.G. Eddy, delivered in Boston, Jan. 18, 1885.]

SUBJECT: Science of Mental Healing

(February 1885 Volume 2 Issue 15)

"For the kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened."

Matt. 13:33.

FEW people at present know aught of the science of mental healing, and so many are obtruding their ignorance, or false knowledge on the public, in the name of science, it behooves all clad in the shining mail, to keep bright their invincible armor, their demonstrations modest, and their claims and lives steadfast in Truth.

Dispensing the word charitably, but separating the tares from the wheat, let us declare the positive and negative of metaphysical science; what it is, and what it is not. Intrepid, self-oblivious, Protestant in a higher sense than ever before, to meet and defeat the claims of sense and sin, regardless of the bans or clans pouring in their fire upon us; while white-winged Charity, brooding over all, would cover with her feathers the veriest sinner.

Divine and unerring Mind measures man until the three measures be accomplished, and he arrives at fulness of stature, for the "Lord God omnipotent reigneth."

Science is divine. It is neither of human origin or direction; that which is termed "natural science," the evidences whereof the five personal senses take in, presents but a finite, feeble sense of the infinite law of God; which law is written on the heart, received through the affections, spiritually understood, and demonstrated in our lives.

This law of God is the Science of Mental Healing, spiritually discerned, understood, and obeyed.

Mental science, and the five personal senses are at war, and peace can only be declared on the side of immutable right, the health, holiness and immortality of man. To gain this scientific result, the first and fundamental rule of science must be understood and adhered to, namely, the oft-repeated declaration in Scripture that God is good, hence good is omnipotent and omnipresent.

Ancient and modern philosophy, human reason, or man's theorems, misstate mental science, its Principle and practice. The most enlightened material sense sees nothing but a law of matter. Who hath ever learned of the schools that there is but one Mind, and this is God, who healeth all our sickness and sins?

Who has ever learned from the schools, pagan philosophy, or scholastic theology, that science is the law of Mind and not of matter, and this law has no relation to, or recognition of matter?

Mind is its own great cause and effect. Mind is God, omnipotent and omnipresent. What then of an opposite so-called science, that saith man is both matter and mind, and Mind is in matter? Can the Infinite be within the finite, or can man resist the All and Only? Does an evil mind exist without space to occupy, power to act, or vanity to pretend it is man?

If God is Mind, and filleth all space, is everywhere, — matter is nowhere, and sin obsolete. If Mind, God, is all-power and presence, man is not met by another power and presence that, obstructing his intelligence, pains, fetters and befools him. The perfection of man is intact. Whence, then, is something beside Him not the counterpart, but the counterfeit of Man's Creator? Not from Him, for He made man in His own likeness. Whence, then, is the atom or molecule called matter? Hath attraction and cohesion formed it? But are these forces laws of matter, or laws of Mind?

For matter to be matter, it must have been self-created. Mind hath no more power to evolve or to create matter than good to produce evil. Matter is a misstatement of Mind — a lie, claiming to talk and disclaim against Truth; idolatry, having other gods; evil, having power and presence over omnipotence.

Let us have a clearing up of abstractions. Let us come into His presence who removeth all our iniquities, and healeth all our diseases. Let us attach our sense of science to what touches the religious sentiment with awe. Let us open our affections to the Principle that moves all in harmony, from the falling of a sparrow to the rolling of a world. Above Arcturus and his sons, broader than the universe and higher than the heavens of your astronomy, is the science of mental Healing.

What is the kingdom of heaven? The abode of Spirit, the realm of the real. No matter is there, no night is there; and nothing that maketh or worketh a lie. Is this kingdom afar off? No. It is ever present, here. The first to declare against this kingdom is matter.

Shall that be called heresy which pleads for Spirit — the all of God, and his omnipresence?

The kingdom of heaven is the reign of divine science; a mental state. Jesus taught us to pray, "Thy kingdom come;" but did not teach us to pray for death whereby to gain heaven. We do not look into darkness for light. Death can never usher in the dawn of science that reveals spiritual facts of man's Life here and now.

The leaven which a woman took and hid in three measures of meal is divine science — the Comforter that leadeth into all Truth, the Holy Ghost — the still, small voice that breathes His presence and power, casting out error, and healing the sick. And woman, the spiritual idea, takes of the things of God and showeth them unto the creature, until the whole sense of being is leavened with Spirit. The three measures of meal are the sense of life, substance and intelligence which saith, I am sustained by bread, matter, instead of Mind. The spiritual leaven of divine science changes this false sense, giving better views of Life, saying, Man's Life is God; and when this shall appear, it shall be "the substance of things hoped for."

The measures of Life shall increase by every spiritual touch, even as the leaven expands the loaf. Man shall keep the feast of Life, not with the old leaven of the scribes and Pharisees, neither with "the leaven of malice and wickedness, but the unleavened bread of sincerity and truth."

Thus it can be seen that the science of mental healing must be understood. There are false Christs that would "deceive, if it were possible, the very elect." instituting matter and its methods in place of God, Mind. Their supposition is, there are other minds than His; that one mind controls another; that one belief takes the place of another. But this barbarism of today has nothing to do with the science of mental healing, which acquaints us with God, and reveals the one perfect Mind and His laws.

The attempt to mix matter and Mind, working by means of animal magnetism and divine power, is literally saying, "Have we not in Thy name cast out devils, and done many wonderful works?"

But remember God in all thy ways, and thou shalt find the Truth that breaks the dream of sense, letting the harmony of science that declares Him, come in with healing; and peace, and perfect Love

[The above is the brief outline of a sermon soon to be published complete, in pamphlet form. Notice will be given in the Journal, when orders for the same can be filled. — ED.]

PRAYER AND HEALING

BY PROF. MARY B. G. EDDY

(February 1885 Volume 2 Issue15)

THE article of Prof. Townsend having the above caption, published in Zion's Herald, Dec. 3rd, came to my notice not until Jan. 9th. In it he offered the President of the Metaphysical College in Boston, or one of her students, the liberal sum of \$1000, if she would re-set certain dislocations without the use of her hands, and \$2000 if she would give sight to one born blind.

Will the gentleman accept my thanks due to his generosity; for if I should accept his bid on Christianity he would lose his money. Why? Because I performed more difficult tasks fifteen years ago. At present I am in another department of Christian work, where "there shall no sign be given them," for they shall be instructed in the principle of Christian Science that furnishes its own proof.

But to reward his liberality, I offer him \$3000, if he will heal one simple case of opium-eating where the patient is very low and taking morphine powder in its most concentrated form, at the rate of one ounce in two weeks, and has taken it twenty years, and cure that habit in three days, leaving the patient well. I cured precisely such a case in 1869. Also, Chas. M. Howe, of Boston, formerly partner of Geo. T. Brown, Pharmacist, No. 5 Beacon Street, will tell you that he was my student in December, 1884, and before leaving the class took a patient thoroughly addicted to the use of opium — if she went without it twenty-four hours would have delirium — and cured her perfectly of this habit in forty-eight hours, with no bad results, and decided improvement in health.

I have not yet made Surgery one of the mental branches taught in my College. My students treat sprains, contusions, etc., successfully. A sprain of the wrist-joint, where the regular doctor had put on splints and bandaged it to remain six weeks, my student removed these appliances the same day, and cured it in less than one week. Reference, Mrs. M.A. Flagg, 107 Eutaw Street, E. Boston.

I agree with Prof. Townsend, that every system of medicine claims more than it practices. If the system is science, it includes of necessity a principle which the learner can demonstrate only in the proportion that he understands it. Boasting is unbecoming man's poor performances. My Christian students are proverbially modest; their works alone should declare them; for my system of medicine is not generally understood. There are charlatans in the "mind cure," who practise more from matter than Mind, and are ignorant as boastful.

Prof. Townsend alludes to Paul's advice to Timothy. Did he refer to that questionable counsel, "Take a little wine for thy stomach's sake". But doctors would disagree on that prescription; some of the faculty tell you that alcoholic drinks cause the coats of the stomach to thicken, the organ to contract, prevent the secretions of the gastric juice, and are followed by ulceration, bleeding, vomiting and death.

Again he quotes, in justification of material methods and as veritable, "He took a bone from the side of Adam, closed up the wound thereof, and builded up the woman." (Gen. 2: 21.) Here we have the Professor on the platform of Christian Science! A surgical operation, that he says was performed by divine power, — Mind alone constructing the human system, before surgical instruments were invented, and closing the incisions of the flesh.

He further states, that God cannot cure even the soul without compliance with ordained conditions. But we ask, Have those conditions named in Genesis been perpetuated in the multiplication of mankind? and are the conditions of salvation mental or physical, — penance and torture, or repentance and reform, which is the action of mind?

He asks, "if the law has been abrogated that demands the employment of visible agencies for specific ends?" Will he accept my reply in the life and teachings of Jesus that annulled the so-called laws of matter by the higher law of Spirit, causing him to walk the wave, turn the water into wine, make the blind to see, the deaf to hear, the lame to walk, and the dead to be raised without matter agencies. And he did this for man's

example, not to teach himself, but others, the way of healing and salvation. He said: "The works that I do, ye shall do."

The teachings and demonstration of Jesus were for all peoples and all time; not for a privileged class or period, but as many as should believe in Him. Are the discoverers of quinine, cocaine, etc., especially the children of our Lord because of their medical discoveries? Our Master and the prophets answer as follows: "Take no thought what ye shall eat and what ye shall drink." And Asa, who sought not to the Lord, but to the physicians, slept with his fathers.

DEFENCE OF CHRISTIAN SCIENCE

Against Rev. Joseph Cook and Dr. A.J. Gordon's' Religious BAN

BY MARY BAKER G. EDDY

(March 1885 Volume 2 Issue 16)

IN your public letter anathematizing Christian Science and its text-book, "Science and Health," you assail the religious views and life of members of your own and of other evangelical churches, the Pastor of the Church of Christ, Scientist, in Boston, and insult the sacred opinions of more than a hundred thousand readers of this book.

At an early age, I united with a Congregationalist church, at Tilton, N.H., of which I have been a member in good standing over thirty years. Before leaving my native state, I communicated to my pastor the new and more spiritualized sense I entertain of the power of Christianity, its cause and effect, requested a letter of dismissal from my church, gave the Pastor my published works to examine before granting it, and received the following reply: —

JAN. 13TH, 1875

THIS CERTIFIES that Mrs. Mary M. Glover is a member of this Church in good and regular standing. At her own request, she is dismissed from this and recommended to any evangelical church in Lynn.

When received there her particular connection with us will cease.

THEODORE C. PRATT

Pastor of Cong'l Church, Tilton, N.H.

[The initial M. was dropped at my last marriage, to retain my maiden name.]

The discipline of the Congregational church is taken from the 18th chapter of Matt., "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone," etc. When Rev. Joseph Cook was pastor of a church in Lynn, and it was alleged he was breaking up the society, and he resigned his pastorate, there followed him scathing newspaper articles. I then ventured a woman's protest against too summary condemnation among Christians.

Again I call public attention to this usage. Only a day before the meaningless farce of examining my books, the aforesaid gentleman called on a student of mine, borrowed "Science and Health," but took no heed of the earnest request that he have an interview

with the author, and give her opportunity to explain this text-book that she is teaching to others, before expressing his opinion pro or con. But a glance at a scientific work the grandest minds in Boston are studying, was alone granted, before the Ban on the following forenoon, and the cat's play with the mouse was over. Are such the footsteps of the shepherd, in accord with Church discipline, or Christian sentiment? Do they meet the demand of Christ, "As ye would that others should do unto you, do ye even so."

The Apostle says, they shall speak with "new tongues" who lay hands on the sick and they recover. One look at the pages of "Science and Health," whose phraseology is difficult, — it must state metaphysics in physical terms and then be understood metaphysically — and this look uninspired, but not unprejudiced, is insufficient for the claims of justice in reviewing a work of that kind, and dead to the demands of Christian charity.

Christian Science is interpreted spiritually, until thus discerned it should not be judged. To have fair play, I offer Clergymen gratuitous instruction; if they give me this chance, I will guarantee they shall understand Christian Science sufficiently to demonstrate it conclusively by healing the sick. Of this unmerited aim at the heart of Christian healing, let us charitably say they "know not what they do:" but it has awakened keen comment and condemnation.

The following is quoted from Rev. A.J. Gordon's letter, read in Tremont Temple and applauded by Joseph Cook: —

I believe Christian Science to be of precisely the same lineage as Spiritualism or Theosophy — from beneath, and not from above. One has only to open the published volumes of its lady apostle in this city to find such a creed of pantheism and blasphemy as has been rarely compounded. No personal Deity, no personal devil, no personal man, no forgiveness of sin, so such thing as sin, no sacrificial atonement, no intercessory prayer, and so far as I can learn, its ministry to the bodies and souls of the afflicted has for its ends their conversion to this creed. Let Christians beware of the system."

1st. To the charge, "One has only to open the published volumes," etc., I reply: this was all those censors could have done and arrived at their conclusions. Do not the reverend gentlemen demand the right to explain their creed, or what might be the comment on three persons in one? That it was blasphemy, a heathen conception of Deity! They would not consent to my being heard, and why?

2nd. To the accusation of "Spiritualism, or Theosophy," I reply: there is not one Christian Scientist who is a Spiritualist, or can be after this enlightenment. Dr. Gordon's and Mr. Cook's churches have scores of members who are Spiritualists. From my text-book "Science and Health," I quote the following: "The opinion that I must be a spiritualist, or medium, because I am not a materialist or creedist I desire to correct. I never was a spiritualist, never was, and never admitted that I was a medium. I have been called that by Spiritualists; they call most people so. Mediumship is either a fraud or a delusion; it is neither science nor truth. If the so-called medium understood even in part the science of being, he could no longer produce the manifestations said to originate with the departed."

In a lecture delivered in Boston, Rev. Joseph Cook declared in favor of Spiritualism, and ventilated his so-called rationalistic, mystic and Germanistic metaphysics to corroborate spiritualism; a departure from the scriptures, irrational and superficial.

3d. To the accusation of "Pantheism" I reply, by quoting from my book statements prominent and sustained throughout my entire works: "The Science of Soul is this, 'Thou

shalt have no other gods before Me; love thy neighbor as thyself.' Heathen mythology and scholastic theology would perpetuate the fallacy of intelligence in matter, and idolatry and ritualism have sprung from this false belief. The visible universe and material man are counterfeits of God's creation, the spiritual universe and man; mortal man has made a covenant with his eyes to belittle Deity with human conceptions. Materiality is an atom of dust thrown into the face of immensity, a flickering sense, instead of an abiding fact of creation."

4th. To the accusation of "blasphemy" Science and Health gives the lie in every line that is understood. It asks: "Are you living right, approximating to Divine Love? Then is your Life hid with Christ in God; and the harmony of Christian Science will unfold to you more and more until the perfect day: our explanations will seem clearer, and your good works prove what the understanding of God does for man. I love Christianity whenever it be found; it demonstrates Christian Science in Truth and Love, without which we have not arrived at what that word includes.

5th. To the accusation "No personal Deity," — the following from Science and Health: "God is infinite: neither a limited Mind, nor a limited body. 'God is Love,' and Love is Principle, not person. What the person of the infinite is I have no evidence to sustain a conclusion. The five personal senses have no cognizance of the infinite, finite sense is inadequate to recognize it.

We can have no personal sense of Deity, without limiting him. The term Principle seems distant and cold until it becomes only another name for the supreme Being, and we recognize the divine presence and power of this Being. We do this proportionately as we seek and find in divine science the truth of Life and the life of Truth, and demonstrate it. Omnipotence and omnipresence can be understood only as the divine Principle. I cannot conceive of personal omnipotence or omnipresence, how an everywhere-present body or mind can start from limits or be limitless. An impersonal sense of omnipotence prevents man from having other gods, from the common idolatry — faith in the power of drugs, hygiene, etc. When Deity is understood we shall find no power beside Him, and all power in Him."

6th. To the accusation "No personal devil", I reply: No man hath seen the person of good or the person of evil; both are bigger than person; the Scriptures speak of more than one devil, "He cast out devils;" again, "Have I not chosen you twelve, and one of you is a devil?" This defines devil, evil, in man. Jesus said to Peter, "Get behind me, Satan;" but this meant not that he was a devil to whom were given the keys of the kingdom; neither were seven persons cast out of Magdalene.

The most distinguished divines in Europe and America admit the Scriptures have both a literal and moral meaning; but which is the most important, a literal or the moral sense of God, man, and devil? Christian Science gives a broader view of Deity than personality can, and it makes man proportionately more liberal and just. Deity is bigger in Science than creeds, not only a definite omnipotence and intelligence, but a practical power, truth and love.

Man is more to science than sense, and evil is more and less; more, because the evil we once saw not we now see; and less, because we have more power over it. St. Paul said, "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of Spirit, and not in the oldness of the letter."

7th. To the accusation "No personal man," I reply: man means more than person, even as mind means more than matter, — he outlives it, this is the survival of the fittest. Man is the image and likeness of God, the representative of infinity; but personal man is

not this representative, and man cannot lose his identity in science more than notes or numbers.

By the statement "no personal man," I mean precisely what Bishop Foster said in a lecture in Boston, "No man living hath yet seen man." When his personality disappears man is immortal, and who can say what his personality becomes as the "image and likeness" of its Maker. I am not spiritualist enough to venture the assertion; perhaps Bro. Cook is. One thing is sure, a finite mind is not man in the image and likeness of infinite Mind.

Dr. Gordon said in his sermon, *The Ministry of Healing*, "the forgiven soul in a sick body is not half a man." Is it "blasphemy" to say man is impersonal? What then, of saying a pardoned soul is but half a man! I shudder at the thought.

8th. To the accusation "No forgiveness of sin," I reply: Jesus said "I am the Truth and the Life." Truth does not forgive error, it pursues it unrelentingly, and will not let it alone until destroyed; but when destroyed, there is nothing left to forgive: if forgiven, sin would not need destroying. God is good, and good annihilates evil; in this sense only it forgives it. Your forgiveness is my destruction of sin; our terms vary. But I insist on its destruction when God forgives it.

The Psalmist said, "Who forgiveth all thine iniquities, who healeth all thy diseases." Disease is not healed until extinct, and Jesus healed sickness as he healed sin, his physical and mental healing were one; he cast out devils, evils, and healed the sick. But how could he both cast them out and forgive them? Had he forgiven them in the sense you employ, they would have remained in man, and this very interpretation has retarded the Christianization of man.

A magistrate pardons a criminal, but that may encourage crime; it has not extinguished the motive for crime, or the crime which is the effect of that motive. Sin should suffer since suffering destroys sin, hence the law of God "thou shalt die."

9th. To the accusation "No such thing as sin," I reply: my meaning is misapprehended here as in all other instances alluded to. It is only on the basis of the opposite to that which is real, it being good, that I say evil is unreal; my faith is founded on reform, repentance; and this destroys sin according to divine law. To illustrate: I believe the unmerited public abuse that would stop the sale of a book healing its thousands, or retard a cause healing the sick and promoting Christianity, is evil; but I shall try, in Christian Science, to reduce this evil in my own mind, and the mind of others, to its common denominator, nothing, because it is not of God; and I shall go on to bless them that curse me and "overcome evil with good."

10th. To the accusation "No sacrificial atonement," I reply: the earthly history of our Lord was a sacrifice beyond tears or prayers to reward, or human power to appreciate, only as we drink of His cup, suffer for righteousness sake, and are baptized with his baptism, cleansed by Truth, the purification of Spirit, and willing to give up a sense of mortal life, its mistaken claims of pleasure and pain, for the life of Christ, spiritual life.

The blood of Jesus speaketh better things than that of Abel. The body and blood of Christ were not material offerings; the blood of Spirit never flowed from human veins. Jesus said "Spirit hath not flesh and blood."

The sacrificial atonement by which Jesus' struggle and triumph pointed man his way out of sin, sickness, and death, is too great, too glorious to be comprehended only as we love the Father, and sacrifice human affections to the divine. Not to appease the wrath of

Love, but to destroy the human sense of hate and sin, Jesus suffered and gave his body a sacrifice for mortals.

A human sense of love sees no farther than to die for a friend, but divine Love includes its enemies; and Love so great destroys hate, blessing itself in blessing its enemies. Any other than the spiritual signification of atonement removes its efficacy from Spirit to matter.

The merit of Jesus' atonement was increased instead of diminished, was more to me than you, when I learned in Christian Science it revealed the way out of sickness and death, as well as sin.

11th. To the accusation "No intercessory prayer," I reply: prayer is desire uttered or unexpressed. I have found inaudible prayer more efficient to heal than the audible. This prayer is not begging God to do more than He does, but calling on man to love Him more than merely asking for more love.

It is not asking universal Love to include us in His affections, but utilizing the Love and truth already ours. By this prayer we make new and scientific discoveries of what we have and the power of spiritual light; like the photographer who discovers the power of solar light to paint pictures.

Silent prayer, and none other, may meet the demand "pray without ceasing," and is the prayer of the righteous that heals the sick. It is intercessory when effectual, and effectual if sincere because ye ask amiss to consume it on your lust. Words may belie desire and utter the hypocrite's prayer: the apostle says, "Ye ask and receive not, because ye ask amiss to consume it on your lust."

12th. To that shocking counsel from such a source, "Let Christians beware of this system," I reply: The apostles were persecuted and misrepresented by the church of their time; the gathering storm of ecclesiastical fury must burst before the full orb'd significance of such lives could appear. Even Jesus said "For which of these works do ye stone me?"

There are sinners in all societies; I had hoped for one without them, but history repeats itself. Many are saying to-day, "Have I not done wonderful works in thy name?" who have no part in Him; while others are doing His work.

But alas! for religion, when the watchmen sit in judgment on good works and condemn them, sending forth false alarms and slumbering themselves over Christ's command "Heal the sick and cast out evil." He that by turns is orthodox, heterodox, spiritualist and lunatic, is shattered in mind, one whose praise is censure, and whose censure praise.

Did Dr. Gordon mean what he said in his sermon, "The prayer of faith shall save the sick, and it is done to-day; and as the faith of the church increases and Christians more and more learn their duty to believe all things written in the Scriptures, will such manifestations of God's saving power increase among us."

Let an unprejudiced mind compare the leading points of my abjured system with Dr. Gordon's system of religion, understanding one as thoroughly as the other, and reason and conscience must decide for Christian Science.

His system requires three personal Gods to make one, and that one unable or unwilling to heal the sick, necessitating other gods for this department of human need.

According to his own words, a personal man with his soul forgiven and sick but half a man. (If he understood forgiveness he would know man is not sick under such circumstances.)

His personal devil seems more omnipotent than his Deity; he has the balance of power, and it is not in all the vanity of his system in the name and for the sake of Christ to cast out this devil and heal the sick.

The God of my abjured system is omnipotent, and it has but one God, and this One an ever-present help, able and ready to make whole all who come unto Him.

Man, after my system, is every whit a man, healthy, holy, of the Elohim of His creation, co-existent and co-eternal with God.

The Satan of my system is being chained and engulfed in the bottomless, where evil has no resurrection and good is supreme.

Christian Science has healed more intemperance, licentiousness, and sickness within the past eighteen years, than has been done by the united power of creeds since Christ.

13th. To the accusation "Its ministry of healing has for its ends conversion to this creed," I reply: It has no creed, and no system that importunes people to join our church, but leaves them to their own convictions. It has no system of begging money or men; it has earned the strong cry for it by benefiting mankind, and reclaims sinners in the way of His appointing. Perhaps the above thrust was occasioned by a member of Dr. Gordon's church who came to me sick; my conversation, she said, helped her more than medicine had ever done. She was anxious to become my pupil. I took her on charity. It happened that I had a Sabbath lesson for the class. She refused to attend it saying she must go to her own church. I told her not one lesson could be lost if she wished to learn what I taught. She persisted, and staid away from my Sunday lesson. Then I dismissed her from membership with the class. This person was a Spiritualist. I had done for her, according to her own admission more than her clergyman of the "spirits" could do, yet her bigotry carried the question.

A distinguished clergyman came to be healed; he said, "I have great nervous exhaustion; have to eat beef-steak and drink strong coffee or tea to support me through my sermon." I replied, if my toils are severe and unremitting, I look to Christ for rest and find it; the Truth of my being rebukes its error. A lady said to me yesterday, "Only he who knows all things can estimate the good your books have done humanity." A distinguished D.D. of Boston said: "Your book leavens my sermons." The following from a letter post-marked Philadelphia, "Your books are binding up the broken-hearted, preaching deliverance to the captive, convicting the infidel, alarming the hypocrite, and quickening the Christian." Are these the fruits of blasphemy? Does the same fountain send forth sweet and bitter water?

Protestantism in Queen Elizabeth's time consigned its victims to the dungeon and stake; it choked the very channels of God; it denied the rights of conscience, and the ecclesiastical paw muzzled the mouth lisping God's praise.

But the heretics of yesterday are today acknowledged martyrs. Jesus said, "I thank thee, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes" May such Christianity come to this age. Without charity we are as sounding brass; charity "suffereth long and is kind, doth not behave itself unseemly, thinketh no evil, but rejoiceth in the Truth."

VERITAS ODIUM PARIT.

BY MARY BAKER G. EDDY.

(April 1885 Volume 3 Issue1)

The combined efforts at this hour of the materialistic portion of the pulpit and press, to retard by misrepresentation the stately goings of Christian Science, are giving it new impetus and energy, awakening the vox populi — directing more critical observation of its uplifting influence upon the health, morals and spirituality of man.

Their movements indicate fear and weakness, a physical and spiritual need that Christian Science should remove and the results become glorious. The conclusion cannot be pushed that woman has no rights that man is bound to respect. This is woman's hour in all the sweet amenities, charities, and reforms of to-day. With my scores of letters daily filled with unmeasured thanks and praise, it is difficult to say which may be most mischievous to the human heart the praise or the dispraise of mankind.

I have loved the Church and followed it, thinking it was following Christ; but if the pulpit will allow the people to go no further in this direction and reject Apostolic Christianity, seeking to stereotype infinite Truth, it is a thing to be thankful for that we can walk alone the straight and narrow way, in the words of Douglas, that "God and one are a majority."

It was the pulpit and press, clerical robes and prohibiting free speech, that cradled and covered the sin of the South, that most unmitigated system of crimes, American slavery; and it required the enlightenment of these through civil and religious reform to blot out that inhuman code. It was the Southern pulpit and press that influenced the people to wrench from man both human and divine rights to subserve the interests of wealth, religious caste, civil and political power. And the pulpit had to be purged of that sin by human gore, when the blood of Christ would have washed it away in Christian Science.

The cry of the colored slave had scarcely been heard and hushed when another sharp sound of oppression comes because of those who hold the children of Israel in bondage. Another form of inhumanity lifts its hydra head to forge anew the old fetters to shackle conscience, stop free speech, slander, vilify, and invite its prey, then turn and refuse the victim a single vindication through the journals employed in this most unprecedented conspiracy.

A conflict more terrible than the battle of Gettysburg awaits the crouching wrong that refuses to yield its prey to the peace of the desert, when a voice is heard crying in the wilderness, the spiritual famine of this period, "Prepare ye the way of the Lord, make his paths straight."

Must history repeat itself, and religious intolerance, arrayed against the rights of man, again deluge the earth in blood? The question at issue with mankind is, Shall we have a spiritual Christianity and a spiritual healing, or a materialistic religion and healing? The advancing faith and hope of Christianity, the earnest seeking after practical truth that shall cast out error and heal the sick, refuse to be ordered to the rear or laid upon the rack; they wisely demand for man his God-given heritage, human and divine rights that his honest convictions and proofs of advancing truth be allowed due consideration, and treated not as pearls trampled upon.

My ancestors came to America to worship God according to the dictates of conscience. The first settlers of the State, they planted the standard of pure and

undefiled religion before God and man. So shall the children of Puritans speak at this day in the words of St. Paul, "I was free born," and seek a higher inheritance, even the liberty of the sons of God.

The charges against my views are false but natural, since those bringing them do not understand my statement of the science I introduce, and are unwilling to be taught it, even gratuitously; if they did understand it, they could demonstrate this science, — healing the sick — hence the injustice of their interpretations.

It is the "new tongue," the language of them "that lay hands on the sick and they recover," which they refuse to hear the spiritual interpretation of. For instance, the literal meaning of "lay hands on the sick" would be manipulation; its moral meaning, found in the "new tongue," is spiritual power, as in another Scripture — "His hand is not shortened that it cannot save."

Those familiar with my history are more tolerant; they have known me all my life an invalid until I found health in just what I teach. I have professed Christianity a half century, and now calmly challenge the world, upon fair investigation, to furnish a single instance of departure in one of my works from the highest possible ethics, and Christian Science. Man has a nobler destiny on earth than has dawned in its full-orbed significance upon her children — the sick-bound and sin-enslaved. To unfold this upward tendency to health, greatness and goodness, I shall continue to labor and wait.

MASSACHUSETTS METAPHYSICAL COLLEGE,
571 COLUMBUS AVENUE.
BOSTON, March 21, 1885.

(April 1885 Volume 3 Issue 1)

An open letter to Prof. Townsend:

DEAR SIR: — In your communication to Zion's Herald, March 18th, under the heading, "Prayer and Healing; supplemental," you state that you would "like to hear from Dr. Cullis; and, by the way, from Mrs. Eddy, also."

Because of the great demand upon my time, consisting in part in dictating answers through my secretary, or answering personally the numerous inquiries from all quarters, having charge of a church, editing a magazine, teaching the principles of Christian Science, receiving calls, etc., I find it inconvenient to accept your invitation to answer you through the media of a newspaper; but for information as to what I believe and teach, would refer you to the Holy Scriptures, my various publications, and my Christian students. It was with a thrill of pleasure I read in your article these words: "If we have in any way misrepresented either Dr. Cullis or Mrs. Eddy, we are sorry." Even the desire to be just is the life of Christianity. And those words inspire me with belief that you wish to be just and true, and that you will correct the statement you make at the close of your article, where you use these words, describing me as "the pantheistic and prayerless Mrs. Eddy, of Boston."

It would be difficult to build a sentence of so few words conveying ideas so opposite to the fact.

In refutation of your statement that I am a pantheist, I refer you to my sermons and publications.

As to being "prayerless," I shall ask you to consider the following: —

"When thou prayest, thou shalt not be as the hypocrites are; for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which is in secret shall reward thee openly."

I hope I am not wrong in literally following the advice of Jesus, and were it not because of my desire to set you right on this question, I would feel a delicacy in making the following statement:

Three times a day, I retire to seek the divine blessing on the sick and sorrowing, with my face toward the Jerusalem of Love and Truth, in silent prayer to "the Father who seeth in secret," with child-like confidence that he will "reward openly." It affords me great joy in being able to state that Jesus' words were True; as I can testify by personal experience, in a peace that passeth understanding, and in "signs following;" namely, practical demonstration. As to the peace, it is unutterable. As to "signs," behold the sick who are healed, the sorrowful who are made hopeful, and the sinful, or ignorant, who have become "wise unto salvation!"

And now, dear sir, as you have expressed contrition for an act which you have again immediately repeated, you are placed in this dilemma: — To repeat those words of regret which honor you as a just man and Christian gentleman. In Christian love, sincerely yours,

MARY B. G. EDDY

FALSEHOOD.

BY MARY BAKER G. EDDY.

(April 1885 Volume 3 Issue 1)

Aristotle said, "What does a man gain by telling a lie? Not to be believed when he speaks the truth." If the simple falsehoods uttered about me were compounded, the mixture should be labeled thus: "Some Christians' mistaken views of Mrs. Eddy's text-book and the malice aforethought of sinners."

That I take opium, that I am a book-thief, a mesmerist, a medium, a "pantheist," or that my hourly life is prayerless, or not in strict obedience to the decalogue, is not more true than that I am dead. The St. Louis Democrat is alleged to have reported me dead, and said in my obituary that I died of poison, and bequeathed all my property to Susan Anthony!

The opium falsehood has only this to it. Thirty years ago the regular physicians prescribed morphine, which I took, when they could do no more for me. Afterwards the glorious revelations of Christian Science saved me from that necessity and made me well, since which I have not taken a drug, with this exception. Years ago when the mental malpractice of poison was undertaken by a mesmerist, to thwart that design, I experimented by taking some large doses of morphine to watch the effect, and I say it with tearful thanks, the drug had no effect upon me whatever, — the hour had struck, "if they drink any deadly thing, it shall not hurt them."

The falsehood, that I have appropriated other people's manuscripts in my works, has been met and answered legally. In private and public life, especially through my teachings, it is well known that I am not a spiritualist, a pantheist, or prayerless. The most devout members of evangelical churches will say this, as well as those of my household, and none are permitted to remain in my college building whose morals and Christian character are not unquestionable. I have neither purchased nor ordered a drug since my residence in Boston, and to my knowledge, not one has been sent to my house, unless it was something to remove stains.

The report that I was dead arose no doubt from the combined efforts of some malignant students, expelled for immorality, to kill me, of whose designs I have proof, but have no fear. My heavenly Father never leaves me comfortless, in the amplitude of His love, coming nearer in my need more tenderly to save and bless.

LOVE

BY MARY BAKER G. EDDY.

(May 1885 Volume 3 Issue 2)

What a word. I am in awe before it! Over what worlds of worlds it hath range and is sovereign; the underived, the incomparable, the infinite all of good, the alone of God. By what strange perversity is the best the most abused, either as a quality or an entity? Mortals misrepresent and miscall love; name it what it is not, and doubt what it is. The so-called love nursing its victim for a prey, is like the butcher fattening the lamb to shed his blood. What is expressed by the lower propensities should be repressed by the sentiments. No word is more misconstrued, no sentiment less understood. Its divine significance is distorted into human qualities, in its human abandon it becomes jealousy and hate.

I shall never admit that love is something to be laid on a shelf, and taken down upon rare occasions with sugar-tongs and laid on a rose leaf. I make great demands upon it, call for active witnesses of it, and noble sacrifices and grand achievements from it; and unless these appear I cast aside the word as a counterfeit having not the ring of the true coin. It cannot be a mere abstraction, or goodness without power and presence. As a human quality, give me its glorious significance that means more than words: the tender unselfish deed done in secret, the silent ceaseless prayer, the heart that overflows, a veiled form stealing out of a side door, little feet tripping along the sidewalk, gentle hands hold of the door-knob that opens upon scenes of sickness and sorrow, and lightens the dark places of sin and death.

Patient, hopeful, true, uncompromising, love comes gently as the morning dew or summer rain, to meet the need of poor humanity, drop the supply and depart. It cannot waste a moment, it has work on hand, is never idle, always prompt, and you may know it is God's evangel, not by the rustle of wings but the odor of divinity.

Sometimes this gentle evangel comes to burst the pent-up storm of error with one mighty thunder-bolt, and clears the moral atmosphere, foul with human exhalations. It is a born blessing at all times, either as a rebuke or benediction.

"It never faileth;" no circumstance, no foe to fate can make love loveless; suffering never diminishes it, but only renders it more profound; waiting never outwearies, but wings its purpose and patience; watching makes it more adroit to freight the fleeting

moments with treasures for some sad heart. Take from me everything else, but leave the pleasure of the strife, the bliss of doing good; then, richer than Croesus, wiser than Solon, one can meet "the proud man's scorn and poor man's contumely" at peace; "a peace that passeth understanding."

Love closes not our eyes to the distinction between good and bad men, it opens them wider; it blinds not a just sense of wrong but quickens it, and stimulates a noble defense of right under all circumstances and upon all occasions.

The comforter of the afflicted, the protector of the oppressed, it is faithfulness in a friend, fidelity to a cause, public spirit in the magistrate, equity in the judge, moderation in the sovereign, loyalty in the subject; the sun that enlivens and cheers the abode of men, the soul of social happiness and the principle of Christian Science

Bible Lessons.

BY MARY BAKER G. EDDY.

(May 1885 Volume 3 Issue 2)

"And he was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake." (Luke 11:14)

Instead of a personality, it was a belief of deafness, an error of mortal sense, that our blessed Master cast out with the spiritual truth of being, namely, that the senses are mind, instead of matter; and the wrong sense and the lost sense, must yield to the right and the eternal sense of existence.

The meaning of the term "devil" needs yet to be learned. Its definition as one individual, is too limited and contradictory. When the Scripture is understood, the spiritual signification of its terms will contradict the interpretations that the senses give them, and be found to include the inspired meaning.

In the Hebrew, devil is Abaddon; in Greek Apollyon, serpent, liar, "the god of this world," etc. The apostle Paul refers to this personality of evil as the god of this world and then defines this god as "dishonesty, craftiness, handling the word of God deceitfully."

The Hebrew embodies the meaning of the term "devil" in another term, "serpent," which the senses take in; and then defines this serpent as "more subtle than all the beasts of the field." Subsequently the ancients changed the meaning of this term to their sense; and then a serpent became a symbol of wisdom. John 6: 70, refers to a wicked man as the devil: "Have not I chose you twelve, and one of you is a devil." Then, according to the Scripture, if devil is an individuality, there is more than one devil. Mark 9: "Master, we saw one casting out devils in thy name." Here is the assertion of more than one; hence, the person, or his satanic majesty, is found — traits or error, cast out, or destroyed by truth. It can mean, by no possible interpretation, that several individuals were cast out of another individual no bigger than themselves. The term employed in its plural number destroys all consistent supposition of a personal satan.

Our text refers to the devil as dumb. But the original texts define him as an "accuser," a "calumniator;" which were impossible if he were speechless, and could only be possible to him as a writer, or a mental malpractitioner. Let us obey St. Paul's injunction to reject fables, and accept the Scriptures in their broader, more mental and practical

meaning. When we speak of a good man, we do not mean that man is God, because the Hebrew for Deity was "good," and vice versa; so when referring to a liar, we do not mean that he is a devil entire, because the original text defines devil as "liar." It is of infinite importance to man's spiritual progress, and Christian demonstration of Truth casting out error, that the terms for God and devil be better understood.

Questions and Answers

BY MARY B. G. EDDY.

(May 1885 Volume 3 Issue 2)

"Is Christian Science based on the facts of both Spirit and matter?"

It is based on the facts of Spirit and its forms and representations, but these facts are the direct antipodes of the so-called facts of matter; and the eternal verities of Spirit assert themselves over their opposite, or matter, in the final destruction of all unlike Him.

Man can have one God only as he regards God the only Mind, Life and substance. If God is Spirit and "all in all," as Scripture declares, matter is mythology, and its laws mortal beliefs.

If Mind is in matter beneath a skullbone, it is in something unlike Him, and either a godless and material mind, or it is God in matter; these are theories of Agnosticism and Pantheism, the very antipodes of Christian Science.

"What is organic life?"

Life is inorganic Spirit, alias Deity; if Spirit was organic, disorganization would destroy it. If Mind is not substance, form and tangibility, God is substanceless, for the substance of Spirit is Mind. If Life is non-intelligent, God is not the Creator, and Life is apart from Mind.

Every indication of matter constituting life is mortal, the direct opposite of Life or immortality, and infringes upon the rights of Spirit. Then, to conclude that Spirit constituted laws to that effect, is a mortal error, a human conception opposed to the divine government. Mind and matter mingling in perpetual warfare is a kingdom divided against itself that shall be brought to desolation. The final destruction of this false belief of matter will come at the full revelation of Spirit — one God and the brotherhood of man. Organic life is an error of statement that Truth destroys. The science of Life needs only to be understood; its demonstration proves the correctness of my statements and brings blessings infinite.

Editor's Table

(May 1885 Volume 3 Issue2)

THOSE desiring a course of instruction at the Massachusetts Metaphysical College Boston, will be given \$100 discount on tuition if they reside a hundred or more miles from Boston.

I am informed that teachers of Metaphysical methods give people to suppose that if they become their pupils first, I will teach them at a discount.

This is utterly incorrect. I have entered into no such arrangement, and have no connection with any school but my own, where I teach the entire branches of Christian Science, viz:

MENTAL PRACTICE,
THEOLOGY
OBSTETRICS
NORMAL COURSE.

MARY BAKER G. EDDY

CARD.

(May 1885 Volume 3 Issue2)

WILL my Class of March, 1885, accept my tender thanks for the impressive Engraving of JESUS TEACHING IN THE TEMPLE; and their apt comment on the card.

MARY B. G. EDDY

Questions and Answers.

BY REV. MARY BAKER G. EDDY.

(June 1885 Volume 3 Issue3)

Ques. Why did God command, "Be fruitful and multiply and replenish the earth," if all minds (men) have existed from the beginning, and have had successive stages (or dreams) of existence to the present time?"

Your question implies that Spirit, which first created the universe and man spiritually, created these over again materially, and by the aid of man all was made which He had made. If the first record is true, what evidence have you, apart from the evidence of that which you admit cannot discern spiritual things, of any other creation? The creative "Us" had made all. Mind was the Creator, hence man originated not from earth nor materially, but from Spirit and spiritually. This work had been done; the true creation was finished, and its spiritual science stated.

Jesus said of error, "What thou doest, do quickly." By the law of opposites, after the Truth of man had been demonstrated, the postulate of error must appear. That this addenda was untrue, is seen when Truth, God, denounced it, and said: "I will greatly multiply thy sorrow. In the day thou eatest thereof, thou shalt surely die." A lie saith, I am true. This error said, "The Lord knows that thine eyes shall be opened, and ye shall be as Gods, creators." This was false; the Lord had never said it. This is the history of a falsity; but a lie must be told in the name of Truth, or it would not be a lie.

The science of creation is this, the universe and man created spiritually. The false sense and error of creation is, man and the universe created materially.

Ques. "Why does the record make man a creation of the sixth and last day, if he was co-existent with God?"

In its genesis, the science of creation is stated in mathematical order, beginning with the lowest form and ascending the scale of being up to man. But all that is, was, and is forever; it co-existed in and of the Mind that is God wherein man is foremost.

Ques. "If one has died of consumption, why doesn't that disease have any more power over us, if we have no remembrance of the dream just passed through?"

Waking from a dream one learns its unreality, then it has no power over one. Waking from the dream of death proves to immortals it was a dream and that they never died; then they learn that consumption or any other disease did not kill them, and when the belief in the power of the disease is destroyed, the disease never returns.

Ques. "If everything God made was good, and no good can bring forth evil how did evil come?"

The Scripture declares, "All things were made by Him," and were good. It is not true that God (good) made evil; it is not necessarily true that evil exists, because evil so declares. Evil was supposed to say, those things God had forbidden man will make him wise. Jesus said of all this record of evil, "You were a liar from the beginning, and the father of the lie." If you understand the science of Truth you will believe him, and know that a lie is never true in origin or end. Its entire history is false; it has no history in truth. Our inquiry should then be — How to make that which is false appear false not true? Our only danger is in believing the false is true, that evil is good, etc. Acknowledging its true nothingness is the only way to destroy all sense of evil, and evil sense; that was our Master's direction.

Ques. "How does Mrs. Eddy know she has read and studied correctly, if one must deny the evidences of the senses? She had to use her eyes to read."

Jesus said: "Having eyes ye see not." I read the inspired page through a higher than mortal sense. As matter, the eye cannot see; as mortal mind, it is a belief that sees. I may read the Scripture through a belief; but I interpret it through spiritual understanding.

Ques. "Does the theology of Christian Science aid healing?"

Without its theology there is no mental science, no method that proceeds from God. All science is divine, not human, in origin or direction. If God does not govern the action of Mind it is a wrong action. If He does govern it, the action is Science. Take away the theology of mental healing, and you take away its science, leaving it a "mind-cure," nothing more or less than one human mind governing another, by which you admit there is more than one God, if you agree that God is Mind. Having no true sense of the healing Theology of Mind you can neither understand, nor demonstrate its Science, and will practise your belief of it in the name of Truth. This is the mortal "mind cure" that produces the effect of mesmerism. It is using the power of human will, instead of the divine power understood, which is Christian Science, and without it there had better be no mind cure, in which the last state of the patients is worse than the first.

Bible Lessons.

BY REV. MARY B. G. EDDY.

(June 1885 Volume 3 Issue 3)

"He that believeth on me the works that I do shall he do also, and greater works than these shall he do, because I go unto the Father."

John 14:12.

SUCH are the words of Him "who spake as never man spake:" and knowing the immortality of Truth, said boldly, "Heaven and earth shall pass away, but my words shall not pass away." And they have not: luminous with the light of divine science, they reveal the great principle of salvation from sin, sickness and death. Neither can we question the practicability of the divine word, who have learned its adaptability to human need, and man's ability to prove the truth of prophecy.

The fulfillment of the grand verities of Christian healing belong to every period, as the above scripture plainly declares, and primitive Christianity confirms. Also, the last chapter of Mark is emphatic on this subject, making healing a condition of salvation that extends to all ages, and throughout all Christendom. Nothing can be more conclusive than this: "He that believeth on me shall be saved, and he that believeth not shall be damned. And these signs shall follow them that believe, they shall lay hands on the sick and they shall recover." This declaration of our divine Master settles the question; else we are entertaining the startling inquiry, Are the scriptures inspired, — are they true? Did Jesus mean what he said? If this is the cavil, we reply in the affirmative, that the Scripture is true, and Jesus' words are unmistakable, for they form propositions of self-evident demonstrable truth. Doctrines cannot be evangelical that deny the substance and practicability of all Christ's teachings, and evangelical religion can be established on no other claim than the authenticity of the gospels, which support unequivocally the proof that Christian Science, as defined and practised by Jesus, heals the sick, casts out error, and will destroy death.

Alluding to the Church of Christ in Boston, of which I am the pastor, a certain clergyman charitably expressed it, the "so-called Christian Scientists." Now I am thankful for even that, it being a modification of what has been said, when they attacked me more severely for applying the word science to Christianity, a word they are now adopting. The next step for them to take is, that all are properly so-called who follow the commands of our Lord and his Christ, Truth, and that no one is following his full command without this enlarged sense of the spirit and power of Christianity. "He that believeth on me, the works that I do shall he do," is a radical and unmistakable declaration of the light and power of Christianity to heal, if only that Christianity is sufficient and includes the understanding of Jesus' method. The condition insisted upon is, first, "belief," the Hebrew of which implies understanding. Now, how many believe to-day that the power of God equals even the power of a drug to heal the sick! Divine science reveals the principle of this power to save from sin, sickness and death, and God as the divine Principle. Let us then seek this science, that we may know him better and love him more.

Though a man were begirt with the Urim and Thummim of priestly office, and denied the validity, or permanence of Christ's command to heal in all ages, it would profane that office and misinterpret evangelical religion. The truths of divine science are not interpolations of the scriptures, but redolent with love, they bring health and holiness to the whole human race; it only needs the prism of science to divide their rays, to bring out the entire hues of Deity, which scholastic theology has absorbed. The lens of spiritual

truth magnifies the divine power to human sight and seeing, we then see the supremacy of Spirit, and the nothingness of matter to heal. The context of the foregoing text explains these words: "because I go unto the Father." Because we understand how to leave self for God, to leave a sense material for the sense spiritual, we can believe, understand, God's power and guidance, and become imbued with the divine Love that casts out fear and heals the sick; we can be baptised in the Truth that destroys all error, and the sense of Life that knows no death, for God is our Life.

To reach the consummate naturalness of the Life that is good, God, we must comply with the first condition set forth in the text, namely, belief, alias understanding, sufficiently to exclude all faith in other methods than the Christ method. Thence will follow the absorption of all action, motive and mind into the great divine Principle of Mental Healing.

Whosoever learns the letter of Christian science without its Spirit, is unfit to demonstrate it ; or hath the Spirit without the letter, cannot demonstrate it. Both the spirit and the letter are requisite ; and having these, every one, in a degree, can prove to his own understanding the authenticity of those words of the great Metaphysician: "The works that I do, ye shall do." Rev. Joseph Cook, in his Monday lecture, said: "The New Testament does not authorize us to expect the ministry of healing at this period." We would ask, what is his authority for such a conclusion, the premises whereof are not found in the Scriptures? Our Master's divine logic, as seen in the text, is the very opposite.

He said, "He that believeth in me, the works that I do shall he do also." That perfect syllogism of Jesus has but one conclusion, and cannot fall to the ground beneath the stroke of unskilled swordsmen. He who never unsheathed his blade to try the edge of Truth in Christian Science is unequal to the conflict, and the shepherd's sling would slay the Goliath. I once believed the teachings of Jesus relative to healing the sick, spiritual abstractions impractical to man; but deeds, not creeds, and practice, more than theory, have taught me a higher sense of Christianity.

The "I" will go unto the Father, when meekness, purity and love, informed of divine science, shall teach us there is but one God, and the ego is Mind; hence, there is but one Mind, and man has no right to claim a separate mind from God. Idolatry is sin, and sin was the first supposition of more than one God; idolatry has repeated sin in all manner of subtleties down the centuries, saying, as in the beginning, "Believe in me, and I will make you as gods;" I will give a separate mind from good, named evil, and this so-called mind shall open your eyes, and make you as gods. A serpent is not Mind: that saying was not Truth, and God was not the author of the saying; hence, the words of our Master, "You are a liar, and the father of it."

The sweet and sacred sense of the permanence in science of man's unity with his Maker, can illumine our present being with the continued presence and power of good, and open wide the portal of salvation from all that is sin, sickness or death upon the Life that is God; and when this Life shall appear "we shall be like unto Him," and "the works that I do, shall ye do also, because I go onto the Father," not through death, but Life.

[From the Boston Daily Globe, June 2, 1885]

HAS NOT GRANTED DIPLOMAS

(June 1885 Volume 3 Issue 3)

I HAVE not seen the article alluded to, but am credibly informed that several papers have contained statements to the effect that Christian Scientists have issued fraudulent diplomas. The Massachusetts Metaphysical College is the only chartered college sending out students qualified as above. Have been at the head of this school since its organization, and state upon authority I have not granted a diploma; am waiting for students to prove their fitness for such legal indorsement before applying for special charter.

About four years ago, when Rev. Mr. Rice was a member of the Legislature, I was authentically informed he reported to that body that my attorney had told him I had concluded not to issue diplomas. I have never taken counsel of an attorney on this matter, and Charles J. Eastman, M. D., the gentleman Mr. Rice must have referred to, had told me at that time he made no such statement as the above, and openly contradicted it when such a report was returned to the House by Rev. Mr. Rice. When Mr. Rice called on me to converse on this subject in 1881, I had two witnesses present. In conversation about my school he asked me if I intended to give diplomas to graduating classes. I replied in substance that I should claim all the rights and privileges conferred by charter, whether I did or did not use them.

Charles J. Eastman, M. D., was never a student of mine, and, to my knowledge, never claimed to be a Christian Scientist. At the time Mr. Rice alludes to he was a homoeopathic physician and dean of the Bellevue Medical College. His name appeared in my curriculum as surgeon to be consulted outside, instrumental surgery not being taught in my college. His name has been removed from my curriculum. Such are the facts wherewith Rev. Mr. Rice would slander a religious sect.

MARY B. G. EDDY,
Prest. Massachusetts Metaphysical College

Bible Lessons.

BY REV. MARY B. EDDY.

(July 1885 Volume 3 Issue 4)

"Believe on the Lord Jesus Christ, and thou shalt be saved."

Acts. 16:31.

THE scriptures require more than a simple admission and acceptance of the truths they present, they require a living faith in them that so incorporates their lessons into our lives they become the motive power of every act.

The text we have selected is one more frequently used than many others perhaps, to exhort people to turn from sin and to strive after holiness. But we fear the full meaning of this text is not accepted. It means a full salvation — man saved from sin, sickness and death, wholly fit for heaven, the way which Jesus marked out and bade his followers pursue.

In order to comprehend the meaning of the text, let us see what it is to believe. It means more than an opinion entertained concerning Jesus as a man, as the Son of God, or as God; such an action of mind would be of no more help to save from sin than a belief

in any historical event or person. It means so to understand the beauty of character and divinity that he presented and his power to heal, that it will lead us to pattern both, in other words to "Let this Mind be in you which was also in Christ Jesus." (Phil. 2:5)

Mortal man believes there is another power or intelligence that rules over kingdom of its own that is both good and evil, divided against itself, and therefore cannot stand. Let man deny this theory that is in opposition to God, and recognize God as omnipotent, placing his trust in and working from no other principle, and he can neither be sick nor a sinner. When wholly governed by the one perfect Mind, which has no sinful thoughts, man will have no desire to sin. To arrive at this point of unity of Spirit God, we must commence by turning away from material deities, denying material sensations in their varied forms of pleasure and pain, with the understanding that matter has no sense, and silence its claim in the words of Jesus: — "When he speaketh a lie he speaketh of his own: for he is a liar and the father of it." (John 8:44.)

When tempted to sin we should know that evil proceedeth not from God but is a belief of personal sense, and if we deny the claims of such a belief and recognize man as the idea of God and governed by Spirit not matter, the temptation will disappear. On this Principle sickness is treated. We know that man's body as matter has no power to change or to govern itself; and a belief of disease is as much the product of his thought as sin is. Man should suffer for nothing but sin, all suffering is the fruit of the tree of knowledge arising from some belief, fear theory, or bad deed based on person and material law, as opposed to science, divine Principle and its spiritual laws. It flows from the supposition of another intelligence than God, and this so-called mind self-existent, evil opposed to good, and that which punishes man for doing good by saying he has over-worked, been exposed to inclement weather, or violated some of the laws of evil in doing good, and so he must suffer for it. God does not reward benevolence and love with penalties, therefore we have the right to deny the supposed power of evil, although dignified with the name of law, and to understand our ability to annul its false claims and be amenable only to moral and spiritual law, God's government. By so doing, we shall come "into the glorious liberty of the children of God." (Rom. 8:21)

Questions and Answers.

BY REV. MARY B. G. EDDY.

(July 1885 Volume 3 Issue 4)

Ques. Must a patient have faith in Christian Science in order to be healed by it?

Most of the remarkable cases cured by Christian Scientists have been people having no faith at first in the Science, and who tried it as a "last resort," or because their friends wished them to.

Ques. Can all diseases be cured by your method?

Nothing is impossible to God, and Christian Science reveals His possibilities. All bodily ills are beliefs of mind made manifest on the body — errors of thought brought to the surface. And error, in all directions, — ignorance or sin, is not so formidable but truth in divine science can destroy it.

Ques. Is it wrong to pray for the recovery of the sick?

Not if we pray scripturally, with the understanding that God has given all things to those who love him; but pleading with infinite Love to love us, or to restore health and harmony that we admit lost in his government, is the prayer of doubt and belief that is unavailing in Science.

Ques. Is not all argument mind over mind ?

The Scripture refers to God as saying, "Come, let us reason together." There is but one right Mind, and that one should and does govern man; any copartnership with that Mind is impossible, and the only benefit of speaking often one to another, arises from the success that one individual has with another in leading his thoughts away from the human mind or body, and guiding them with Truth. That mind is the best healed that asserts itself least, and becomes a transparency for the divine Mind, who is the only Physician, and the above method is the only scientific cure.

Ques. How can you believe there is no sin, and that God does not recognize any, when He sent His Son to save from sin, and the Bible is addressed to sinners? How can you believe there is no sickness when Jesus came healing the sick?

Because, to regard them both with less deference and only as the great unrealities of being, is the only way to destroy them, as Christian Science is proving by healing cases of disease and sin when all other means have failed. Jesus could make them both unreal in a moment.

BY REV. M. B. G. EDDY

(August 1885 Volume 3 Issue 5)

THE ancient Greek looked longingly for the Olympiad; the Chaldee watched the appearing of a star, to him no higher revelation than the horoscope hung out upon empyrean. But the meek Nazarene, the scoffed of all scoffers, said: "Ye can discern the face of the sky, and how much more should you discern the sign of these times;" and he contemplated the ordeal of a perfect Christianity, hated by sinners.

To kindle all minds with a common sentiment of regard, the new idea that comes welling up from infinite Truth needs to be understood. The seer of this period should be a sage. Small streams are noisy and rush precipitately in torrents ; babbling brooks run to the river, and the river rises in storms to demolish bridges and flood cities. But the still small voice of truth comes to our recognition slowly and silently, changing our natures in its course, and ending in prayer and benediction.

When the keys of thought are swept by the master hand of a moral musician, their tones at length touch the people's ear, are heard, and the harmony is half acknowledged — but when the public sentiment is aroused and all are liable to be borne on the current of feeling, one should retire temporarily from the tumult to the silent culture of every right idea, and the quiet practice of every duty. After the noise and stir of contending sentiments cease, and the flames fade away on the mount of revelation, we read more clearly the tablets of truth, and transcribe them more indelibly on the heart.

Humility is the stepping-stone to a higher recognition of the divine power of Truth and Love to heal the sick. Pride is ignorance, and those assume most who have least wisdom or experience, and borrow of their neighbor because they have so little of their own. The signs of these times portend a long night to the traveler, when we remember that God is

just, and the depravity of mortals must be subdued by justice, that eternal attribute of Truth. To-day we behold but the first faint beams of a more spiritual Christianity that embraces a deeper and broader philosophy, and a more rational and divine healing. The time approaches when divine Truth shall be found alike the remedy for sin, sickness and death, and man's saving Principle, the Christ, — Christian Science.

The Theology and Materia medica of Jesus were one, and this divine unit of Truth that healed the sick and cleansed from sin, is the only mental method of healing that vindicates and engraves on its standard, Christian Science.

While entertaining decided views as to the best method for elevating the race physically, morally and spiritually, and expressing these views as duty demands, I claim no supernatural power; but hold that good is more natural than evil, and spiritual understanding, the true knowledge of God, imparts the only power to heal. The lessons of divine science are applicable to all the needs of man; Jesus taught them for this very purpose, and his demonstration hath taught us that, "through his stripes" — divine science reduced to the understanding, is man healed and saved. No opinions of Gnostic, Pantheist or Spiritualist, enter this line of thought or action. Drugs, inert matter, I never use nor recommend, since Mind is more potent than they to govern man. The Principle of cure is God, unerring and immortal Mind. And wherefore? Because erring or mortal thought holds in itself all sin, sickness and death, and imparts these states to the body; while the supreme and perfect Mind sustains Truth that antidotes and destroys error.

Love is the most potent and desirable remedial agent on the earth. The human mind needs to be instructed in the science of healing. At this period there is a marked effort of a certain class of minds to plant mental healing on the wrong basis, while they suppress this fact, and call their method Science. All mental science is Christian Science, that bases its power to heal only on its power to do good.

Dear reader, the purpose of our monthly journal is to bring to many household hearths, health, happiness, and increased power to be good, and to do good. To brighten so pure a hope will be to aid our prospect of fulfilling it, through your kindly patronage of our Magazine

Bible Lessons

BY REV. MARY B. G. EDDY.

(August 1885 Volume 3 Issue 5)

"And so it is written, The first man Adam was made a living soul;
the last man Adam was made a quickening spirit."
1 Cor. 15:45.

THE apostle, when reasoning with the Corinthian brethren, spake first from their standpoint of material creation ; and is not giving the history of spiritual man, whose origin is Spirit, even the eternal Us, who said, "Let us make man." The origin material, in which Soul, Mind, is supposed to enter the embryo man after his birth, was the Adam, or self-constituted belief of a material man that he referred to. This material belief has fallen far below the original statement of man in the image and likeness of God. It separates man from God, and would climax in the opposite of immortal man, namely, a sick and sinning mortal. We learn of divine science, that God is the Father of man, and God is Love; hence Love is the divine Principle of the divine, ideal man, the spiritual Principle of

spiritual man. Now let us not lose the science of that man, but regain it more clearly, and learn that man cannot be separated from God, insomuch as the idea cannot be torn apart from its principle that reproduces it in proof of its immortality, and never produces it less perfect than at first. A material sense of existence is not the truth of being, and no proof of it. A spiritual sense of God and man is the only right sense of them.

The apostle Paul refers to the last Adam as the Messiah, our blessed Master, whose interpretation of God and man, restored to mortal sense somewhat of the lost sense of perfection, or the likeness of God, and restored it through the spiritual regeneration of mind and body — by casting out devils, errors, healing the sick; and restoring the spiritual sense of man as immortal instead of mortal, made him the victor over death and the grave. Our Master was the great metaphysician, who wrought over and above every sense of matter into the higher sense of the possibilities of Spirit, and established man's spiritual harmony as the reality of his being. Discord, the opposite unreality, shows us that spiritual man alone is eternal, and the so-called material man but temporal. This is shown, even as a chord is seen the reality of music, and a discord its unreality.

The translator of the Scripture may have it that a material man, to his sense, was the first man, because that sense-transcribing mind has not been lifted to the inspired sense of Holy Writ, and so does not comprehend fully the blessed teachings and demonstrations of our human and divine Master, the oracle of God. The substance of God and man is Life, Truth, and Love. The self-existent and eternal are God, of whom man is the reflection and glory. And did such substance become a clod to create its own image and likeness? The primal facts, — harmony, perfection, and eternity, — were not extinguished in the night of discord, sin, sickness and death.

That man must be evil before he can be good, dying before deathless, matter before spirit, is an error of the senses, and the very opposite of this error is the truth and science of being. Man is as perfect now and forever as when the stars first sang together, and all creation joined in the grand chorus of harmony. To my apprehension it is the translator, and not the original word, that makes first that which is material and mortal, and that last which is spiritual and eternal. Because of the misstatement of the Principle and idea of divine science, there is the war between flesh and Spirit, the contest between Truth and error; but the apostle says: "There is no condemnation to them who walk not after the flesh but after the Spirit." St. Paul reasons this question first from that which is seen, the evidence of the material senses, up to the unseen, the evidence before spiritual sense; and there is where I would leave it with the reader, and that is where I found it, when I discovered the power of Spirit to destroy the discords of matter through a change of the mortal sense of things, not their realities. It was then I discerned that the last man Adam became a quickening Spirit, and beheld the meaning of those words of our Saviour, "The first shall be last, and the last first."

When, as little children, we are willing to accept the Principle of divine Science, God and His interpretations will be found the Comforter that leadeth into all Truth.

It was the antedated state of the meek and mighty Nazarene, his life, truth and love spiritual, that antidoted the ills of the flesh, and were the first man; it was Jesus, as he expressed himself, "Before Abraham was, I am." Soul breathed into matter is a false sense of existence. The quickening spirit takes it away, and reveals the power and perfection of this released sense of life in matter, which finds that Life is God, as the Scripture declares, and God too infinite to dwell in a finite sense of life. With our Master, life was not merely a sense of existence, but an accompanying sense of power that subdued matter and brought to light immortality, insomuch that the people "were astonished at his doctrines, for he taught them as one having authority, and not as the scribes." Life, defined by Jesus, had no beginning; it was not the result of organization,

or infused into matter; it was Spirit. Truth defiant of error or matter, is science dispelling falsity, delivering a false sense from itself out of the false and into the true sense of man and God, in which the mortal develops not the immortal, and the material the spiritual; but this darkness goes out in the radiance of eternal being and its perfections.

Questions and Answers.

BY REV. MARY B. G. EDDY.

(August 1885 Volume 3 Issue 5)

Ques. "Does it not limit the power of mind to deny the possibility of communion with departed friends — dead only in belief?"

Ans. Does it limit the power of mind to say addition is not subtraction in mathematics? The science of mind reveals the impossibility for two individual sleepers to communicate in different dreams, even if side by side; or for one who dreams to communicate with another who is awake? If this life is a dream, and the departed have wakened to the realities of being, there can be no intercommunion. If neither have yet reached its realities, then both states of existence are dreams, and different dreams, since those here have never passed into the dream of death and the beyond, and any interchange of thought with those who have is impossible, and can seem possible only as illusions seem real.

Ques. What are the advantages of your system of healing, over the ordinary method of healing disease?"

We claim for Christian Science the following advantages: 1st. It does away with all material medicines, and recognizes the fact that the antidote for all sickness, as well as sin, is "Mind." 2d. It is more effectual than drugs, since it cures where they fail. 3d. A person healed by Christian Science is not only healed of disease, but improved mentally, and the human mind must be instructed before it can govern the human body harmoniously.

W. D. B. asks — "Can all classes of disease be healed by your method?"

Mind is the architect that builds its own body and produces all changes that appear: there is no other actor in the case. The Principle which governs the result in one case is able to heal in all cases, but the practitioner may not always be equal to bring out the result of the Principle that he knows to be true.

Ques. "Will the book 'Science and Health,' that you offer for sale at \$3.00, teach its readers sufficiently to heal; or, is one obliged to become a student under your personal instruction? and if one is obliged to study under you, of what benefit is your book?"

Why do we read the Bible, and then go to church to hear it taught? — only that both are important. Why do we read Moral Science, and then study it at College? You are benefitted by reading "Science and Health;" but it is more to your advantage to be taught by the author.

Editor's Table.

(August 1885 Volume 3 Issue 5)

STUDENTS from the Mass. Metaphysical College holding certificates not bearing on the face of them the words "one year from date," are hereby notified that until such addition is made the certificates are invalid.

M. B. G. EDDY.

HOW SLEEP THE BRAVE.

(August 1885 Volume 3 Issue 5)

ON Thursday, July 23, a hero passed from earth's battle-ground to another, from whose bourn none may return. When we reflect how the nation mourns his departure, we are filled with deeper regret than even while he was with us, that the best possible ministrations were ruled out of the efforts to save him for a riper experience among us. That "many of our best men and women have passed away who might have been saved by Christian Science," is still true as when uttered in Science and Health many years ago.

Yet we mourn not as those without hope; the day is surely hastening for wiser and wider service to mankind; and, sometime, blind faith in the saving power of material laws will be supplanted by clear understanding of the superior power of mind.

The decision of Materia Medica has been carried out, the human mind said, from the outset, "Cancer will kill the man:" this mind has triumphed, its verdict is obeyed; but the divine Mind was the one to have decided the case, whose word over all is even now final — disease did not kill the man; he lives, and is out of the fear that false views inculcate. God grant the bereaved family find consolation in the facts of divine science, over and above these mortal beliefs, urged on by ignorance and bigotry.

"Touched with a grief that needs no outward draping,
All swell the long lament of grateful hearts, instead of marble shaping
His viewless monument!"

M. B. G. E

GEORGE ELLIOTT'S POETRY AND OTHER STUDIES.

BY ROSE ELIZABETH CLEVELAND.

(August 1885 Volume 3 Issue 5)

A BOOK beautifully embellished, of about 200 pages. Few authors have her style, literary, "the rose that all are praising." It is a live book — originality, felicity, freshness, and force recapitulating. Homiletical, rich in suggestiveness, overflowing. Womanly, heroic — she sweeps aside conventionalities, and with firm, unfaltering adherence to honest conviction, conscientious reasonableness, places herself under the lens of criticism. Her metaphysics purge materialism with a single sentence — hear it: "One may know all that is to be known about matter, and nothing that need to be known about man."

MARY B. G. EDDY

THE JOURNEYINGS OF JESUS, by Addison Darre Crabtree, M. D., comes labelled a "Gift." (August 1885 Volume 3 Issue 5)

With thanks to the author — a word to my readers. Purchase the book, and you all will find it gifted — a thoroughly correct, grand presentation of date, deed, word and life of Jesus, in whom we all should have an unsurpassed interest. The author stands among the scenes, men and women of the past, to come before those of the present. God is an eternal history; and, as Carlyle says, All history is the Bible.

Among the well authenticated, startling portrayals of Scriptural scenes and incidents is Herod's banquet and anniversary, the dance of Salome, Herodias' daughter, the tragedy of John the Baptist — and they are thunder tones of history, showing the noblest and best fall a sacrifice to sensuality, artifice and revenge.

M. B. G. EDDY

CHRISTIAN THEISM.

BY REV. MARY B. G. EDDY

(September 1885 Volume 3 Issue 6)

SCHOLASTIC Theology elaborates the proposition that evil is a factor of good, and to believe in the reality of evil is accessory to a rounded sense of the existence of good.

This frail hypothesis is founded on the basis of material and mortal evidence, only what the senses confirm and human reason accepts. The science of Soul reverses this proposition, overturns the testimony of the five erring senses, and reveals in clearer divinity the existence only of good, that is God and his idea. This postulate of divine science needs only to be conceded to afford opportunity for proof of its correctness, and the clearer discernment of good.

Take the original term "God," and you will find it good; then define good as God, and you will find that good is Omnipotent, has all power; hence, there is no power left to evil; good filleth all space, being omnipresent. Divest your thought then of the mortal and material view which contradicts the ever-presence and power of good, and take in only the immortal facts which include these, and where will you see or feel evil, or find its existence necessary to the origin or ultimate of good?

It is urged that man has fallen from his original estate of perfection into the imperfection that requires evil through which to understand good. Admitting this vague proposition, the science of man could never be learned. We begin with the correct statement, harmony and its Principle, to learn music; and if man has lost the Principle and its harmony, he is incapable of knowing, from the evidences before him, the facts of existence. What appears to him the necessity of evil, from this standpoint, is proven by the law of opposites without necessity.

Good is the primitive principle of man; evil, its opposite, has no principle, and is not the derivative of good; so evil is neither a primitive nor derivative, but is suppositional, in other words, a lie that is incapable of proof, therefore wholly problematical.

The science of Truth annihilates error, deprives evil of all power; but let not the sinner take courage because of this, for he is making evil more real, and, to himself, more powerful than good, and is "heaping up wrath against the day of wrath," and shall reap what he has sown.

Questions and Answers.

BY REV. MARY B. G. EDDY.

(September 1885 Volume 3 Issue 6)

Ques. "Do all who at present claim to be teaching Christian Science teach it correctly?"

Ans. By no means; there never was a science so abused as Christian Science is to-day. This is doubtless owing to false teaching, and those unacquainted with this mighty truth not knowing the barefaced errors they are taught, and the damaging effects they leave on the practice of the learner, on the cause, and the health of the community. The student of this science who understands it best, is the one least likely to pour into the community his primary sense of it, as fully competent to make successful and safe practitioners. The simple sense you gain of this science from reading "Science and Health," is far more advantageous to the sick and the learner than the spurious teachings of those unqualified to teach. The Christian student, having taken the normal course, is prepared to teach profitably the rudiments of this system — nothing more. Those who are trying to undermine others by the basest falsehoods, and thereby doing any amount of injury to the cause in their sinister rivalry, and filling their pockets at the expense of their consciences — are neither practising nor teaching Christian Science.

Ques. "Can an atheist, or a profane man, be cured by metaphysics, or Christian Science?"

Ans. The moral status of such a man demands the remedy of Truth more than most cases; hence the adaptation to his case of this science, that is most effectual in the treatment of moral ailments. Error is not the master of truth, but vice versa; when science decides the conflict, the senses are silenced, and the patient is healed morally and physically

Editor's Table.

(September 1885 Volume 3 Issue 6)

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M. B. G. EDDY.

"WHERE ART THOU?"

BY REV. MARY B. G. EDDY.

(October 1885 Volume 3 Issue 7)

IN the allegory of Genesis, 3d chapter, 9th verse, two mortals, walking in the cool of the day, midst the stately palms, many-hued blossoms, perfume-laden breezes, and crystal streams of the Orient, pondered the things of man and God.

A sense of evil was supposed to have spoken, been listened to, and afterwards formed an evil sense that blinded the eyes of reason, masked with deformity the glories of revelation, and shamed the face of mortals.

What was this sense?

Error versus Truth: 1st. A supposition. 2d. A belief. 3d. Suffering. 4th. Death. Is man the supposer, believer, sufferer?

Not man, but a mortal, the antipode of man, and these are not faculties of Mind, but qualities of error.

The supposition is that God and His idea are not all power, — there is something beside Him; that this something is intelligent matter; that sin, yea, self-hood apart from God, wherein pleasure and pain good and evil, life and death commingle and are forever at strife.

Every ray of Truth, infinity, omnipotence, omnipresence and goodness, is absorbed in error, but God cannot be obscured, and this renders error a falsity, yea, nothingness; on the same principle that black is no color, because it absorbs all the rays of light. The Alpha and Omega of Christian Science voices this question, Where do we hold intelligence? Is it in both evil and good, in matter as well as Spirit? If so we are literally and practically denying that God, good, is supreme, all power and presence, and are turning away from the only living and true God, to "lords many and gods many."

Where art thou, O mortal? who turnest away from the divine source of being, calling on matter to work out the problem of Mind, to aid in understanding, and securing the sweet harmonies of Spirit, relating to the universe and man.

Jesus said: "What fellowship hath light with darkness, or God with Beliel?" The worshippers of Beliel worshipped the sun; they believed that something besides God had authority and power — could heal and bless; that God wrought through matter, by means of that which does not reflect Him in a single quality or quantity, the grand verities of Mind, thus to exemplify the power of Truth and Love.

The ancient Chaldee hung his destiny out upon the heavens; but ancient or modern Christians, instructed in divine Science, know the prophet understood Him better that said: "He doeth his will in the armies of heaven, and among the inhabitants of earth, and no man can stay His hand, or say unto Him: What doest Thou?" Astrology is well in its place; but this place is secondary. Necromancy has no foundation, in fact no intelligence, and the belief that it has deceives itself. Whatever simulates power and Truth, in matter, does it as a lie declaring itself, and that mortals' faith in it may have the effect of power, but when it is found out a lie, away goes all power or prestige.

Why do Christian Scientists treat disease as disease, since there is no disease? Only as you give the lie to a lie, because it is a lie, and not one word of truth in it. Find error nothing, then, and only then do you handle it in science. The diabolism of animal magnetism, at work with malicious intent, is a lie of the highest degree of nothingness ; reduce it to its proper denomination and you have done with it. How treat a negation or error, by means of matter or mind? Is matter truth? No! then it cannot antidote error. Can

belief destroy belief ? It requires understanding to do this. By the substitution of Truth demonstrated, science remedies the ills of false beliefs.

Because I have told you divine science, and it saith: "Be not overcome of evil, but overcome evil with good," and you have not loved sufficiently to understand this golden rule, to demonstrate the might of perfect Love that casteth out all fear, shall you turn away from this divine Principle to graven images? Remember the Scripture:

"But and if that evil servant shall say in his heart, My Lord delayeth his coming;
And shall begin to smite his fellow servants, and to eat and drink with the drunken;
The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,
And will cut him asunder, and will appoint him his portion with the hypocrites."

One assails me mercilessly for opposing the lie and subtilty named animal magnetism; another pounces upon me with full-fledged invective for, as they say, concealing this error. But neither one moves me from my own path, made luminous by divine Love. In my public works I lay bare the capacity, in belief, of animal magnetism, to break the Decalogue, to murder, steal, commit adultery, etc. those who deny my right or wisdom to expose its crimes, are either participants in this evil, afraid of its supposed power, or ignorant of it. Those accusing me of covering this iniquity, are zealots, who, like Peter, sleep when the Teacher bids them watch; and when the hour of trial comes would cut off somebody's ears. Such people say: "Would you have me get out of a burning house, or stay in it?" I would have you already out; but also to remember the Scripture: "Whoso doeth evil that good might come, his damnation is just;" whoso departeth from divine Science, seeking power, or good, aside from God, has done himself harm.

Mind is supreme; Love is the master of hate; Truth the victor over a lie. Hath not Science voiced this lesson to you, that evil is powerless, and a lie never true? It is your province to wrestle with error, to handle the serpent and bruise its head; but you cannot as a Christian Scientist resort to stones and clubs, yea, to matter, to kill the serpent of mind.

Do you love that which represents God most, His highest idea as seen to-day? No! then you would hate Jesus if you saw him personally, and knew your right obligations to him. He would insist on the rule and demonstration of divine Science, that you first cast out your own dislike and hatred of God's idea, the beam in your own eye, that hinders your seeing clearly how to cast the mote of mesmerism out of other eyes. You cannot demonstrate the Principle of Christian Science and not love its idea: we gather not grapes of thorns, nor figs of thistles. Where art thou?

Questions and Answers.

REV. MARY B. G. EDDY

(October 1885 Volume 3 Issue 7)

Ques. — Do you teach that you are equal with God?

Ans. — I see no foundation in the premise or proof of Christian Science for such a conclusion. Man is not equal with his Maker: that which is formed is not cause, but effect, and has no power underived from its Creator. It is possible, and man's duty, to throw the whole weight of thought and act on the side of right, and to be found in the scale with his

Creator, obeying the Scripture "let that mind be in you which was also in Christ Jesus." He should comprehend in divine science every step of joint heirship with Christ. Man in the image of his Maker represents the divine Principle, Life and Love even as tones represent harmony. But mortals have not yet arrived at the science of being in which man is found perfect, even as the Father, his divine Principle, is perfect.

Ques. — If mortal mind and body are myths, what is the connection between them and real identity? and why are there as many identities as mortal bodies?

Ans. — "Evil ever seeks the proportions of good," and every creation or idea of Spirit has its counterfeit in some matter-belief. Every material belief hints the existence of spiritual reality, and if we are instructed in spiritual things, that belief in all its manifestations will be seen to be type and representative of verities priceless and eternal just at hand.

The education of the future will be instruction in spiritual science against the symbolic counterfeit sciences material, all the knowledge and vain strivings of mortal mind that lead to death — even when aping the magnitude and wisdom of Immortal Mind — will be swallowed up in the victory of Truth over error, and Life over death.

CHRISTIAN SCIENCE.

REV. MARY B. G. EDDY.

(November 1885 Volume 3 Issue 8)

WHAT is it? The cognomen of all true religion, the quintessence of Christianity, and it heals sin and sickness. Part and parcel of all truth and love, wherever one ray from its full-orbed light looks in upon the heart, behold a better man.

Science is the fiat of divine intelligence, which, hoary with eternity, touches time only to take away its frailty; that it rests on everlasting foundations, the sequence proves. Have I discovered and founded at this period Christian Science, that which reveals the truth of Him? And how can you be certain of so momentous an affirmative? By proving its effect on yourself — divine.

What is the principle and rule of Christian Science? Infinite query, wonder in heaven and upon earth! Who shall say? The immaculate Son of the Blessed, God who is Love: listen, and he illustrates the rule. "Jesus called a little child, and set him in the midst of them, and said, whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." Harmony is heaven. Science brings out harmony, but this harmony is not understood unless it produces a growing affection for all good, and disaffection for evil, all hypocrisy, evil-speaking lust, envy, hate. Where these exist, Christian Science has no sure foothold; they obscure its divine element, and extinguish it. Even the life of Jesus was belittled and belied by individuals possessing these defacing deformities. Only the devout Marys, and such as lived according to him, understood the strong character of him who taught by the wayside, in humble homes, to itching ears, and to dull disciples, the words of Life.

The ineffable Life and light which he reflected through divine science is again reproduced in the human character, which sensualism, as heretofore, would hide or besmear. Sin, of any sort, will hide from the individual the one grand verity of this science, namely, that the appearing of good in one, is the disappearing of evil. He who

first brings to humanity some great good, must have gained its height beforehand to be able to lift others toward it. I first proved to myself, not by "words" (they afford no proof), but demonstration of Christian Science, that its Principle is divine. All must go and do likewise.

Faith illumined by works, the spiritual understanding which cannot choose but labor and love, hope holding steadfastly to good in the midst of seething evil, charity that suffereth long and is kind, but cancels not sin until it be destroyed, furnish the only rule I have found which demonstrates Christian Science. And remember, your pure faith in humanity will subject you to deception, the uses of good to abuses from evil, and your calm strength will enrage His foes. But the very heavens shall laugh at them, and move majestically to your defence, when the armies of earth press hard upon you.

"Thou must be true thyself,
 If thou this truth wouldst teach;
Thy soul must overflow, if thou
 Another's soul wouldst reach,
It needs the overflow of heart,
 To give the lips full speech.

"Think truly, and thy thoughts
 Shall the world's famine feed;
Speak truly, and each word of thine
 Shall be a fruitful seed;
Live truly, and thy life shall be
 A great and noble creed."

DEFINITION OF PURPOSE.

(November 1885 Volume 3 Issue 8)

WHAT specimen of science is a wolf in sheep's clothing, beyond an ass whose ears stick out? What tender hearted mind-curer has discovered an improvement on Christian Science, metaphysical healing, by which error destroys error, and would gather all sorts into "a national convention" with the sophistry that such is the true fold for Christian healers, and the Good Shepherd cares for all. Yes, He does care for all, and His first care is to separate the sheep and goats, and this is the first lesson of healing taught by our blessed Master.

If, according as the gentleman aforesaid states, large flocks in mind-traffic are wandering about without a leader, what seance has opened his tear-dimmed eye to behold the remedy is to help them by his leadership? Is it that he can guide them better than they can guide themselves who have the guidance of our common Father, or that they are incapable of helping themselves? I, as their teacher, can say they know quite as much of Christian Science as he does; and my heart pleads for them all to possess themselves more and more of Truth and Love. Mixing all grades of any article is not productive of purity; only those who have an interest in mixing are apt to propose it.

The hypocrite alone wishes to be known as antagonistic to no one, for he has no truth to defend. It is a wise saying, that men are known by their enemies. To sympathize with any degree of error, is not to rectify it: but error always unites in a definition of purpose with truth, to give it buoyancy. What is under the mask? is it not envy, mediumship, freeloze, mesmerism, etc., error in borrowed plumes? Then was it wit to warn the wise?

M. B. G. E.

Questions and Answers.

REV. MARY B. G. EDDY

(November 1885 Volume 3 Issue 8)

DEAR MRS. EDDY: In the Oct. "Journal," I read the following: "But the real man, who was created in the image of God, does not commit sin." What then does sin? What commits theft? Or who does murder? For instance, the man is held responsible for the crime: for I went once to a place where a man was said to be "hanged for murder"; and certainly I saw him, or his effigy, dangling at the end of a rope. This "man" was held responsible for the "sin."

Ques. — What sins?

Ans. — According to the word, man is the image and likeness of God. Does His essential likeness sin, or dangle at the end of a rope? If not, what does? A culprit, a sinner, anything but a man! Then, what is a sinner? A mortal; and man is immortal. Again: mortals are the embodiments (or bodies if you please) of error, not truth; of sickness sin and death. Naming them His embodiment, can neither make them so, nor overthrow the logic that man is not an error. Mortals seem very material; man in the likeness of Spirit, is spiritual. Holding the right idea of man in my mind, I can improve my own, and other people's individuality, their health and morals; whereas the opposite image of man, a sinner, kept constantly in mind, can no more improve the health or morals than an artist can be aided in painting the face of Jesus by holding in his thought the character of Judas .

Man is seen only in the true likeness, and believing a lie veils the Truth from our vision; even as in mathematics, in summing up positive and negative quantities, the negative quantity offsets an equal positive quantity, making the positive, or true quantity, less available.

"THOU HAST BEEN FAITHFUL OVER A FEW THINGS"

Matt. 25:21

REV. MARY B. G. EDDY

(December 1885 Volume 3 Issue 9)

IF people would confine their talk to subjects only that are profitable, that which St. John informs us took place once in heaven would happen very frequently on earth. Silence for the space of half an hour.

Experience is victor, never the vanquished, and out of defeat comes the secret of victory. That to-morrow starts from to-day and is one day beyond it, robes the future with hope's rainbow hues.

In the battle of life, good is made more industrious and persistent because of the activity of evil. The elbowing of the crowd plants our feet stronger. In the collisions of mortals and strain of intellectual wrestling, the moral tension is tested, and if it yields not,

grows stronger. The past admonishes us. It points with finger grim and cold to every mortal mistake, or smiling, saith, "Thou hast been faithful over a few things."

Art thou a child, and hast added one furrow to the brow of care? Art thou a husband, and hast pierced the heart venturing its all of happiness to thy keeping? Art thou a wife, and hast bowed the o'erburdened head of thy husband? Hast thou a friend, and forgetteth to be grateful? Remember that for all this thou alone canst and must atone. Carelessly or remorselessly thou mayest have sent a wave along the ocean of events that will sometime through thy memory, knock dolefully at the door of conscience, and pour the unavailing tear.

Change and the grave may part us; the wisdom that might have blessed the past may come too late. One backward step, one relinquishment of right in an evil hour, one faithless tarrying, has torn the laurel from many a brow, and repose from many a heart. Good is never the reward of evil, and each step of progress is a step more spiritual.

There is no excellence without labor, and the time to work is now. Only by persistent, unremitting, straight-forward work, turning neither to the right nor the left, seeking no other pursuit or pleasure but that which cometh from God, can you win and wear the crown of the faithful.

That Law-school is not at fault which sends forth barristers who never bring out a brief. Why? Because they followed agriculture instead of litigation, forsook Blackstone for gray-stone, dug into soils instead of suits, raised potatoes instead of pleas, and drew up logs instead of leases. He has not been faithful over a few things.

Is a musician made by his teacher? He makes himself a musician by practising what he was taught. The conscientious are successful. They follow faithfully through evil or through good report, they toil on to the achievement of good, by patience they inherit the promise. Be active, and however slow, your success is sure; toil is triumph, and thou hast been faithful over a few things.

The lives of great men are miracles of patience and perseverance. Every luminary in the constellation of human greatness, like the stars, comes out in the darkness, to shine with the light borrowed of Soul. Material philosophy, human ethics, scholastic Theology, and physic, have not sufficiently enlightened mankind. Human wrong, sickness, sin and death still appear in mortal belief, and they never bring out the right action of mind or body. When will the whole human race have one God? An undivided affection that leaves the unreal material basis of things, for the spiritual foundation and superstructure that is real, right and eternal? First purify thought, then put thought into words, and words into deeds, and after much slipping and clambering you will go up the scale of Science to the second rule, and be made ruler over many things. Fidelity finds its reward and is strong in exalted purpose. Seeking is not sufficient whereby to arrive at the results of science, you must strive, and the glory of the strife comes of honesty and humility.

Do human hopes deceive, is joy a trembler? Then, weary pilgrim, unloose the latchet of thy sandals, for the place whereon thou treadest is holy ground. By that you may know you are parting with a material sense of life and happiness to win the spiritual sense and Soul of good. O learn to lose with God, and you find Life eternal, you gain all; to doubt this is implicit treason to divine decree.

The parable of the "ten virgins" serves to illustrate the evil of inaction and delay. This parable is drawn from the sad history of Vesta, — a little girl of eight years old, who takes the most solemn vow of celibacy for thirty years, and is subject to terrible torture if the

lamp she tends is not replenished with oil day and night, so that the flame never expires. The moral of the parable is pointed, and the diction purely Oriental.

We learn of this parable, that neither the cares of this world, nor the so-called pleasures or pains of material sense, are adequate to plead for the neglect of spiritual light; that must be tended, to keep aglow the flame of devotion whereby to enter into the joy of divine Science in demonstration. The foolish virgins had no oil in their lamps, their way was material; hence they were in doubt and darkness. They heeded not their fading warmth of action, hence the steady decline of spiritual light, until the midnight gloom was upon them and they must borrow the better tended lamps of the faithful. By entering the guest-chamber of Truth, and beholding the bridal of Life and Love, they would be wedded to a higher understanding of God. Each moment's fair expectancy was to behold the bridegroom, the One altogether lovely.

It was midnight, darkness profound brooded over earth's lazy sleepers. With no oil in their lamps, no spiritual illumination to look upon Him whom they had pierced, they heard the shout, "The Bridegroom cometh!" But how could they behold Him? Hear that human cry, "O! lend us your oil, our lamps have gone out, no light, earth's fables flee, and heaven is afar off." The door is shut. The wise virgins had no oil to spare, and they said to the foolish, "go to them that sell and buy for yourselves." Seek Truth and pursue it. It should cost you something: you are willing to pay for error and receive nothing in return; but if you pay the price of Truth you shall receive all.

"The children of this world are wiser in their generation than the children of light;" they watch the market, acquaint themselves with the etiquette of the exchange, and are ready for the next move. How much more should we be faithful over the few things of Spirit, that are able to make us wise unto salvation! Let us watch and pray that we enter not into the temptation of ease in sin; and let us not forget that others before us have laid upon the altar all that we have to sacrifice, and have passed to their reward. Too soon we cannot turn from disease in the body, to find disease in the mortal mind, and its cure in God. Thought must be made better, and human life more fruitful, for the divine energy to move it onward and upward.

Warmed by the sunshine of Truth, watered by the heavenly dews of Love, the fruits of Christian Science spring upward, and away from the sordid soil of self and matter. Are we clearing the gardens of thought by uprooting the noxious weeds of passion, malice, envy and strife? Are we picking away the cold hard pebbles of selfishness, uncovering the secrets of sin, and burnishing anew the bidden gems of Love that their pure perfection shall appear? Are we feeling the vernal freshness and sunshine of Faith?

The weeds of mortal mind are not always destroyed by the first uprooting; they reappear like wasting witch-grass to choke the coming clover. O, stupid gardener! watch their reappearing, and tear them away from their native soil, until no seedling be left to propagate and rot.

Among the manifold soft chimes that will fill the haunted chambers of memory, this is the sweetest, "Thou hast been faithful!"

Questions and Answers

BY REV. MARY B. G. EDDY.

(December 1885 Volume 3 Issue 9)

T. M. C. WRITES: "Why do Christian Scientists hold that their Theology is essential to heal the sick, when the 'Mindcure' claims to heal without it?"

The Theology of Christian Science is Truth, opposed to which is the error of sickness, sin and death, that Truth destroys.

A "Mind-cure" is a matter-cure. Sarah E. Titcomb honestly acknowledges this fact, in her work "Mind-cure on a Material Basis," in which she grapples Christian Science, attempts to solve its Divine Principle by the rule of human mind, fails, and ends in a parody on this Science, which is amusing to the most astute readers, especially when she tells them she is practising it! The Theology of this Science is based on the action of the Divine Mind over the human mind and body; whereas "Mind-cure" rests on the notion that the human mind can cure its own disease, and the sickness of matter! Which is infidel in one case, and anomalous in the other. It was said of old by Truth traducers, that Jesus healed through Beelzebub; but the claim that one erring mind cures another one was at first gotten up to hinder his benign influence and to hide his Divine Power.

Our Master understood that Life, Truth and Love is the principle of all pure Theology; also, that this Divine Trinity is one infinite remedy for all sickness, sin and death.

A. C. writes: "If there is no sin, why did Jesus come to save sinners?"

If there is no reality in sickness, why does a Christian Scientist go to the bed-side and address himself to heal disease on the basis of its unreality. Jesus came to seek and to save such as believe in the reality of the unreal, to save them from this belief, that they might lay hold of eternal Life, the great reality that concerns man, and understand the final fact, that God is omnipotent and omnipresent; yea, "that the Lord is God and there is none beside Him," as the Scripture declares.

A. E. S. asks: "If Christ was God, why did Jesus cry out, 'My God, why hast thou forsaken me'?"

Even as the struggling heart reaching toward a higher goal appeals to its hope and faith, Why failest thou me? Jesus, as the son of man, was human; as the Son of God, he was divine. His divinity must reach humanity through the crucifixion of the human, that momentous demonstration of God, in which Spirit proved its supremacy over all. He assumed for mortals the weakness of flesh, that Spirit might be found "All in all." Hence the human cry which voiced that struggle; thence the way he made for mortals' escape. Our dear Lord suffered all that can be suffered; then relinquished his earth-task of teaching, and demonstrating the nothingness of sickness, sin and death, and rose to his native estate, namely, man's indestructible and eternal Life in God.

Teachers of Christian Science.

(December 1885 Volume 3 Issue 9)

I AM pleased with the success of my students, East and West, in the department of Teaching. I trust they have laid broad foundations for the future usefulness of their students. But the public should not infer that their instructions are preparatory to a course at the Massachusetts Metaphysical College, for they are not.

M. B. G. EDDY.

1886

THE CRY OF CHRISTMAS-TIDE.

REV. MARY B. G. EDDY.

(January 1886 Volume 3 Issue 10)

Metaphysics, not Physics, enables us to stand erect on sublime heights, surveying the immeasurable universe of Mind, peering into the Cause which governs all effects, while we are strong in the unity of God and man. There is a "method in the madness" of this system, — for madness it seems to many onlookers. This method sits serene at the portals of the temple of Thought, while the leaders of materialistic schools indulge in mad antics. Metaphysical Healing seeks a wisdom that is higher than a rhubarb tincture or an ipecacuanha pill. This method is devout enough to trust Christ, more than catnip tea.

Meekly we kneel at our Master's feet, for even a crumb that falleth from his table. We are hungry for Love, — for the white-winged Charity that heals and saves; for we are tired of theoretic husks, — as tired as was the Prodigal Son, of the carobs which he shared with the swine, to whom he fed that wholesome but not attractive food. Like him, we would find our Father's house again — the perfect and eternal Principle of man. We thirst for inspiring wine, from the vine of which our Father is the husbandman. We crave the privilege of saying to the sick, "Rise and walk," when their feebleness calls for help. We long to say, "Stretch forth thy hand, and be whole!"

When the Pharisees saw Jesus do such deeds of mercy, they went away and took counsel how they might remove him. The antagonistic spirit of evil is still abroad; but the greater spirit of Christ is also abroad, — risen from its grave-clothes of tradition and its cave of ignorance. Let the sentinels of Zion's watch-towers shout once again, "Unto us a Child is born, unto us a Son is given."

In different ages the divine idea assumes different forms, according to humanity's needs. In this age it assumes, more than ever before, the form of Christian Healing. This is the babe we are to cherish. This is the babe which twines its loving arms about the neck of Omnipotence, and calls out infinite care from His loving nature.

LIGHT AND NIGHT.

M. B. G. EDDY.

(January 1886 Volume 3 Issue 10)

[A PAGE from the new edition, just issuing from the press, of Science and Health.]

GOD is the Life, or Intelligence, that preserves the individuality of men and animals. What availeth it to investigate material life, that ends, even as it began, in nameless nothingness? We gain the only true sense of being, and its continuance, when we awake from this material dream.

How profoundly true are the words of Blanco White, in his sonnet on Night: —

Mysterious Night! when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet, 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus, with the host of heaven came;
And lo, Creation widened in man's view!
Who could have thought such darkness lay concealed
Within thy beams, O sun? or who could find,
Whilst fly and leaf and insect stood revealed,
That to such countless orbs thou mad'st us blind?
Why do we then shun Death with anxious strife?
If light can thus deceive, wherefore not life?

Error of thought is reflected in error of action. The constant contemplation of material life hides spiritual Life, and trails our standard in the dust. If Life has any material starting-point, the great I AM is a myth.

Well Doinge is the Fruite of Doinge Well.

HERRICK.

REV. M. B. G. EDDY.

(January 1886 Volume 3 Issue 10)

This period is big with events. Fraught with history, it repeats the past and portends much for the future.

The Scriptural metaphors — of the woman in travail, the great red dragon that stood ready to devour the child as soon as it was born, and the husbandmen that said, "This is the heir; come, let us kill him, that the inheritance may be ours," — are type and shadow of this hour.

A mother's love touches the heart of God, and should it not appeal to human sympathy? Can a mother tell her child one tithe of the agonies that gave her birth? Can this child conceive of that anguish, until she herself is a mother?

Do the children of this period dream of the spiritual mother's sore travail, through the long night, that has opened their eyes to the light of Christian Science? Cherish these new-born children that filial obedience, to which the Decalogue points, with promise of prosperity? Should not the loving warning, the far seeing wisdom, the gentle entreaty, the stern rebuke, have been heeded, in return for all that love which brooded tireless over their tender years, — the love that hath fed them with Truth, even the bread that cometh down from heaven, as the mother-bird tendeth her young in the rock-ribbed rest of the raven's callow brood?

And what of the hope of that parent whose children rise up against her, when brother slays brother, and the strength of union grows weak with wickedness? The mad ambition that saith, "This is the heir; come, let us kill her, that the inheritance may be ours," goes forth to clamor with midnight and the tempest. Animal Magnetism, the great red dragon of this hour, is taking away a third part of the stars from our spiritual heavens, and

casting them to the earth. This is not Science. It is the mortal mind-cure, mental healing, on a material basis, — hurling its healing at random, poisoning with hate its deluded victims, or resting in silly peace upon the laurels of headlong human will. "What will, therefore the Lord of the vineyard do? He will come and destroy these husbandmen and will give the vineyard unto others."

Questions Answered.

REV. MARY B. G. EDDY.

(January 1886 Volume 3 Issue 10)

A MAN hath joy by the Answer of the month.

PROVERB

Are doctrines and creeds a benefit to man?

I subscribed to an Orthodox creed in early youth, and strictly adhered to it through many years; but when all earthly means had failed to restore my health, I caught the first gleam of what interprets God as higher than man-made creeds. This vision took me away from human beliefs, and gave the spiritual import of all things from the Divine Mind, expressed through Science. This gave me a new sense of Life, of God, and healed me.

Ever since then my highest creed has been Divine Science, which, reduced to human apprehension, I have named Christian Science. This Sacred Science teaches man that God is his only Life, and that this Life is Truth and Love; that God is to be understood and demonstrated, instead of believed and feared; that divine understanding casts out human error and heals the sick.

How can I progress most rapidly in the understanding of Christian Science?

AFTER studying the letter, imbibe the Spirit. Adhere to its Divine Principle, and follow its behests, abiding steadfastly in Wisdom, Truth, and Love.

In the Science of Mind you will soon ascertain that error cannot destroy error. You will also learn that the transfer of mental pictures, from one mortal mind to another, tends to a speedy inoculation with the virus of error. You will learn that in Christian Science the first duty is to obey one God, to have one Mind, and to love thy neighbor.

That Life is God we must all learn. Ask yourself: Am I living the life that approaches goodness? Am I demonstrating the healing power of Truth and Love? If so, then the way will grow "brighter unto the perfect day." Good works will prove what the understanding of God brings to man.

A Christian Scientists' Association.

REV. M. B. G. EDDY.

(January 1886 Volume 3 Issue 10)

AS the cause of Christian Science is extending rapidly all over our country, and the Christian Scientists' Association, of Boston, is exclusively a society of the Massachusetts Metaphysical College, I deem it advisable that an organization be formed on a broader basis, by which all Christian Scientists and their students may come together; and I would recommend that steps be taken by my students, throughout the United States, to organize a National Christian Scientists' Association.

THE ANIMAL KINGDOM IN CREATION.

REV. M. B. G. EDDY.

(January 1886 Volume 3 Issue 10)

AND God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.
GEN. i. 25.

GOD inspires all forms of spiritual thought. Some ideas He destines to roam in the realm of Mind, joyous in their strength. To others He assigns laborious tasks. Some must creep before they can climb. All must ascend in humility the heights of holiness.

Moral courage is the Lion of the Tribe of Judah, the king of the mental realm, roaming free and fearless in the forest, halting undisturbed in the open field, climbing stupendous heights, and resting in "green pastures, beside the still waters."

Diligence, promptness, and perseverance are "the cattle upon a thousand hills." They carry the baggage of stern resolve, and keep pace with the highest purpose. Patience is the tireless worm, creeping slowly over lofty summits, persevering in its intent.

The animals created by God are not carnivorous. This is the heavenly estate pictured by Isaiah: —

Then shall the wolf dwell with the lamb,
And the leopard shall lie down with the kid;
The calf and the young lion and the fatling shall be together,
And a little child shall lead them.

Tenderness shall accompany all the might that Spirit imparts.

The serpent of His creating is neither subtle nor poisonous, but a wise idea, charming in its adroitness. Spirit has no elements of evil or poison to impart. Its ideas are subject to the Mind that formed them, — the power which changeth the serpent into a rod.

Healing: Communications and Cases.

AND try Me now in this,
Saith Jehovah of Hosts,
Whether I will not open to you the Windows of Heaven,
And pour one upon you a blessing.

MALACHI

CHRISTMAS THANKS.

(January 1886 Volume 3 Issue 10)

ONE of the most difficult things to express, when genuine, is gratitude. It is easy enough to feel it, but not so easy to do justice to that feeling with words.

To my highly esteemed students, far and near, who have presented me with such lovely Christmas presents, I would say: Be as scientific in this instance as in others, and you will divine just what I want to say, of the repeated and substantial evidences of your remembrance and affection.

After the costly gifts of last Christmas, I enjoined it upon my students to give me nothing this year, save a cup of cold water in His name. Instead of the water, comes a watch — a beautiful, gold, hunting-cased, Elgin watch — and chain; together with other rare and timely devices, and beautiful bouquets.

Above all else, I thank my students, at work in behalf of Christian Science, for the priceless gifts they are bestowing on mankind.

MARY B. G. EDDY.

CHRISTMAS GIFTS.

(January 1886 Volume 3 Issue 10)

ALTHOUGH my Christmas Thanks had gone into type, I return to make another heart-felt bow, for the following additional gifts: —

From Bradford Sherman, C. S., and his wife, Mrs. Mattie Sherman, C. S., of Chicago, — *Wild Flowers of Colorado*, a large, elegantly bound and embellished book, containing twenty-two paintings of the gorgeous flowers of the Occident.

From Mrs. Hannah A. Larminie, C.S., of Chicago, — a book with a sweet, illustrated poem, and a very elegant pocket-handkerchief.

From Mrs. Mattie Williams, C.S., — a large, fine photograph of her beautiful home in Columbus, Wisconsin. On the piazza are herself and husband; on the grounds in front, her children, with their bicycles.

MARY B. G. EDDY

CONTAGION.

REV. M. B. G. EDDY.

(February 1886 Volume 3 Issue 11)

WHATEVER man sees, feels, or takes cognizance of, must be caught through mind, inasmuch as perception, sensation and consciousness belong to mind, and not to matter. Floating with the popular current of mortal thought, without questioning the reliability of

its conclusions, we do what others do, believe what others believe, and say what others say. Common consent is the only contagion that can make disease catching.

People believe that certain diseases are contagious, and that any one is liable to have them under certain circumstances. This mental state predisposes one to take that disease, when the circumstances appear that he believes cause such a result. If a man believed as sincerely that health is catching, when he was exposed to contact with healthy people, he would catch that state of feeling quite as surely, and with better effect.

If the people would only believe that good is more contagious than evil, how much less would be the clergy's labor to convert sinners. If only the Pulpit would encourage faith in Mind, as governing the receptivity of the body absolutely, and would teach man as David taught, "Thou shalt not be afraid for the terror by night; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday," — the faith of mankind in contagious disease would become beautifully less; and in the same proportion would their faith increase in the power of God, Good, to ward off all evil, until the whole human race should become healthier, happier, and more Christian. A humane, hopeful, calm state of mind is a better preventive of contagion than a drug, or any possible hygienic method and the "perfect love," that "casteth out fear," is a certain defence against disease of every kind.

QUESTIONS ANSWERED.

REV. MARY B. G. EDDY.

(February 1886 Volume 3 Issue 11)

A MAN hath joy by the Answer of the mouth.

PROVERB.

What can prospective students of the College take for preliminary studies? Do you regard the study of literature and languages as objectionable?

C. F. O.

Persons, contemplating a course at the Metaphysical College, can prepare for it through no books except Science and Health, and the Bible. Man-made theories are narrow or extravagant, and are always materialistic. The ethics which guide thought spiritually must benefit every one; for the only philosophy and religion, that afford instruction, are those which deal with facts and resist fables.

Works on Science are profitable, for Science is divine, not human, — spiritual, and not material. Literature and Languages, to a limited extent, are aids to a student of the Bible and of Christian Science.

Is it possible to know why we are put into this condition of mortality?

H. N. M.

IT is quite as possible to know wherefore man is thus conditioned, as to be certain that he is in a state of mortality. The only evidence that exists of a mortal man, or a material universe, is gathered from the five personal senses. This delusive evidence Science has dethroned, by repeated proofs of its falsity.

We have no more proof of human discord, — sin, sickness, or death, — than we have that the earth's surface is flat, and her motions imaginary. If man's ipse dixit as to the stars is correct, this is because Science is true, and the senses are false. Then why not submit to Science's affirmations concerning the greater subject of human-weal and woe? Every question between Truth and error, Science must and will decide. Left to the decision of Science, your query concerns a negative, which the positive Truth destroys; for God's universe and man are immortal. We must not consider the false side of existence in order to gain the true solution of Life and its great realities.

What is the difference between a Deist and a Theist?

J. H. W.

REALLY, there is no difference. A Deist is one who believes in Deus, the Latin word for God. A Theist is one who believes in Theos, the Greek word for God.

Many people speak of Deism as if it meant Atheism, but this is a mistake. Deism, however, was formerly used to designate one who, though believing in God, denied His revelation in the Scriptures, and was not a Christian. Theism is a word of more modern growth, and is used as the opposite of Atheism. Hence, though etymologically the same, the two words are used in a somewhat different sense, deism being made synonymous with infidelity, and theism with faith in God.

WHEN Medicine says: "I can do no more; I have done all that can be done; there is nothing to build upon; there is no longer any reason for hope;" then Metaphysics may come in, armed with the power of Truth, and take up the case hopefully, having, eternal power to build upon.

MRS. EDDY
March 1886 Volume 3 Issue 12

Questions Answered.

REV. MARY B. G. EDDY.

(March 1886 Volume 3 Issue 12)

A MAN hath joy by the Answer of the mouth.

PROVERB

Have you changed your instructions as to the right way of meeting malicious mental malpractice?

A. R. B.

I HAVE not; and this important fact must be, and already is, apprehended by those who understand my instructions on this question. Christian Science demands both Law and Gospel, in order to demonstrate healing. I have taught them both, in this demonstration, and with signs following. They are a unit in restoring the equipoise of mind and body, and in balancing man's account with his Maker. The sequence proves that strict adherence to one is inadequate to compensate for the absence of the other, since both constitute the Divine Law of healing.

The Jewish religion, and the laws of every land, demand that "whosoever sheddeth man's blood, by man shall his blood be shed." But this demand is not infallible. Its execution may be perverted by false testimony and mistaken evidence, causing the innocent to suffer for the guilty. Hence the Gospel that fulfils the Law in righteousness, the genius whereof is displayed in the surpassing wisdom of these words of the New Testament, "Whatsoever a man soweth, that shall he also reap." No possible injustice lurks in this mandate, and no human misjudgment can pervert it; for the offender alone suffers, and always according to divine decree. This sacred, solid precept is verified in all directions in Mind-healing, and is supported in the Scripture by parable and proof.

The Law and Gospel of Truth and Love teach, through Divine Science, that sin is identical with suffering, and that suffering is the lighter affliction. To reach the summit of Science, whence to discern God's perfect ways and means, the material sense must be controlled by the higher spiritual sense, and Truth enthroned, while, "we look not at the things that are seen, but at those which are not seen."

Cynical critics misjudge my meaning as to the scientific treatment of malicious mental malpractice. Disease that is superinduced by the above practice is not healed like the more physical ailment. It cannot be; and the beginner in sin-healing must know this, or he can never reach the Science of Mind-healing, and "overcome evil with good." Error in premise is met with error in practice; yea, it is "the blind leading the blind." Ignorance of the cause of disease can neither remove that cause nor its effect.

I endeavor to accommodate my instructions to the present capacity of the learner, and to support the liberated thought until its altitude reaches beyond the mere alphabet of Mind-healing. Above physical wants lie the higher claims of the Law and Gospel of healing. First is the Law, which saith: "Thou shalt not commit adultery," — Thou shalt not adulterate Life, Truth, or Love, — mentally, morally, or physically; "Thou shalt not steal," that is, Thou shalt not rob man of money, which is but trash, compared with his rights of mind and character. "Thou shalt not kill," — that is, Thou shalt not strike at the eternal sense of Life with a malicious aim, lest thine own sense of Life be forfeited, — "Thou shalt not bear false witness," — that is, Thou shalt not utter a lie, mentally or audibly, nor cause it to be thought.

The Gospel of Healing demonstrates the Law of Love. Justice uncovers sin of every sort; and mercy demands that if we see the danger of others, we shall inform them of the maelstrom that would engulf them, though they see it not. Only thus is the right practice of Mind-healing won, and the wrong practice discerned, disarmed, and destroyed.

Do you believe in translation?

L. S. T.

IF your question refers to language, whereby one expresses the sense of words in one language by equivalent words in another, — I do. If you refer to the removal of a person to heaven, without his subjection to death, I modify my affirmative answer. I believe in this removal, so far as the footsteps have been heavenward, and we are taken up to the very throne, up to the spiritual sense of divine Substance, Intelligence, Life, and Love. This translation is not the work of moments; it requires both time and eternity. It means more than the Prophets' wonderful disappearance to the human sense; it must include also their reappearance, to a diviner sense.

THE seer should be also a sage. Small streams are noisy, and rush precipitately in small torrents. Babbling brooks run to the river, and the river rises with storms to demolish bridges and flood cities; but the voice of Truth comes to our recognition slowly

and silently, changing our natures by its power, and leading not only to prayer, but to most practical benedictions.

MRS. EDDY
(March 1886 Volume 3 Issue 12)

Questions Answered.

REV. MARY B. G. EDDY.

(April 1886 Volume 4 Issue 1)

A MAN hath joy by the Answer of the mouth.

PROVERB.

Rev. A. B. Simpson said, in a sermon: "A true Christian would protest against Metaphysical Healing being called Christian Science." He also maintained that pain and disease are not illusions, but realities; and that it is not Christian to believe they are illusions. Is this so?

IT is unchristian to believe that pain and sickness are anything but illusions. My proof of this is, that the penalty for so believing is the very pain and disease. Jesus cast out a devil, and the dumb spake. Hence it is right to know that the works of Satan are the illusion and error which Truth casts out.

Does the gentleman above mentioned know the simple meaning of Metaphysics, or of Metaphysical Theology? It would seem that he does not, so I will inform him. According to Webster, Metaphysics is defined thus: "The Science of the conceptions and relations which are necessary to thought and knowledge; Science of the Mind." Worcester defines it as "the philosophy of Mind, as distinguished from that of matter; a Science of which the object is to explain the principles and causes of all things existing."

Brande calls Metaphysics "the Science which regards the ultimate grounds of Being, as distinguished from its phenomenal modifications." "A speculative science, which soars beyond the bounds of experience," is a further definition.

Metaphysical Theology is that which treats of the existence of God, His essence, relations, and attributes. A sneer at Metaphysics is a scoff at Deity, and His goodness, mercy, and might. Christian Science is the unfolding of true metaphysics, — that is, of Mind, or God, and His attributes. Science rests on Principle and demonstration. The Principle of Christian Science is divine. Its rule is that man shall utilize the divine power.

In Genesis 1. 26 we read: "Let Us make man in Our image, after Our likeness, and let them have dominion over the fish of the sea, and the fowls of the air."

I was once called to visit a sick man, to whom the regular physicians had given three doses of Croton oil, and then left him to die. Upon my arrival I found him barely alive, and in terrible agony. In one hour he was well, and the next day he attended to his business. I removed the stoppage, healed him of enteritis, and neutralized the bad effects of the poisonous oil. His physicians had failed even to move his bowels, though the wonder was, with the means they used, in their effort to accomplish this result, they had not quite killed the man. According to their diagnosis, the exciting cause of the inflammation and stoppage was eating smoked herring. The man is living yet, and I will send his address to any one who may wish to apply to him for information about his case. Now comes the question, Had that sick man dominion over the fish in his stomach?

His want of control over “the fish of the sea” must have been an illusion, or else the Scriptures misstated man’s power. That the Bible is true I not only believe, but I demonstrated its truth when I exercised my power over the fish, cast out the sick man’s illusion, and healed him. Thus it was shown that the healing action of Mind upon the body has its only explanation in Metaphysics. “As a man thinketh in his heart, so is he.” When the mortal thought, or belief, was removed, the man was well.

AFTER the noise and stir of contending sentiments cease, and the flames fade away on the mount of revelation, we may read more clearly the tablets of Truth, written on the heart.

MRS. EDDY

What did Jesus mean when he said to the dying thief, “To-day shalt thou be with me in Paradise”?

WITH death, a Paradisiacal rest from physical agony would come to the criminal, but the Paradise of Spirit would come to Jesus, in a higher sense of Life and power. The thief died and disappeared, but Christ Jesus lived and reappeared. He was too good to die, for goodness is Immortality’s self. The thief was not good enough to survive the ordeal of death; but sin was destroying itself, and had already begun to die, — as the thief’s prayer for help indicated. The dying malefactor and our Lord were inevitably separated through Mind. The thief’s body, as matter, must dissolve into its native nothingness; whereas the body, or outcome, of the Spirit of Jesus was eternal. That day the thief would be with Jesus only in a finite and limited sense of happiness; while our Lord would soon be rising to the supremacy of Spirit, working in the silent tomb those wonderful demonstrations of divine power, in which none could equal his glory.

Is it right, for me to treat others, when I am not entirely well myself?

The late John B. Gough is said to have suffered from an appetite for alcoholic drink until his death; yet he saved many a drunkard from this fatal appetite. Paul had a thorn in the flesh; one writer thinks that he was troubled with rheumatism, and another, that he had sore eyes; but he healed others who were sick. It is unquestionably right to do right; and healing the sick is a very right thing to do, when it is done as it should be.

(April 1886 Volume 4 Issue 1)

HUMILITY is the stepping-stone to a higher recognition of Deity, whereby we discern the healing power of Truth and Love. Pride arises from ignorance, and those assume the most who have least wisdom and experience.

MRS. EDDY

(April 1886 Volume 4 Issue 1)

TO many the healing force developed by Christian Science seems a mystery, because they do not understand that Spirit controls body. They acknowledge the existence of mortal mind, but believe it to reside in the brain; but that man is the idea of Infinite Mind is an opinion not so easily accepted, because mortal mind is hampered by its material beliefs. That which never existed seems a solid substance to the common estimate. It is much easier for people to believe that the body affects Mind, than that the body is an expression of Mind, and reflects harmony or discord, according to thought.

MRS. EDDY.

(May 1886 Volume 4 Issue 2)

SCIENTIFIC THEISM, AGAIN.

MARY BAKER G. EDDY.

(June 1886 Volume 4 Issue 3)

IN the May number of our JOURNAL there appeared a review of, and some extracts from, Dr. F. E. Abbot's Scientific Theism, by Phare Pleigh.

Now Phare Pleigh evidently means more than "hands off." A live lexicographer, given to the Anglo-Saxon tongue, might add to the above definition the "laying on of hands," as well. Whatever his nom de plume means, an acquaintance with the author justifies one in the conclusion that he is a power in criticism, a big protest against injustice, — but the best may be mistaken.

One of the Abbot extracts is the story of the Cheshire Cat, which "vanished quite slowly, beginning with the of the tail, and ending with the grin, which remained some time after the rest of it had gone." Was this a witty or a happy hit at Idealism, to illustrate the author's following point? —

When philosophy becomes fairy-land, in which neither laws of nature nor the laws of reason hold good, the attempt of phenomenism to conceive the universe as a phenomenon without a noumenon may succeed, but not before; for it is an attempt to conceive a grin without a cat.

True Idealism is a Divine Science, which combines in logical sequence, nature, reason, and revelation. An effect without a cause is inconceivable; neither philosophy nor reason attempts to find one; but all should conceive and understand that Spirit cannot become less than Spirit; hence the universe of God is spiritual, — even the ideal world, whose Cause is the self-created Principle, with which its ideal or phenomenon must correspond, in quality and quantity.

The fallacy of an unscientific statement is this: that matter and Spirit are one and eternal; or that the phenomenon of Spirit is the antipodes of Spirit, namely, matter. Nature declares, throughout the mineral, vegetable, and animal kingdom, that the specific nature of all things is unchanged, and that nature is constituted of and by Spirit.

Sensuous and material realistic views pre-suppose that nature is matter, and that Deity is a finite person containing infinite Mind; and that these opposites, in suppositional unity and personality, produce matter, — a third quality unlike God. Again, that matter is both Cause and effect, but the effect is antagonistic to its cause. Death is at war with Life, evil with Good, and man rebels against his Maker. This is neither Science nor Theism. According to Holy Writ, it is a kingdom divided against itself, that shall be brought to desolation.

The nature of God must change in order to become matter, or both finite and infinite; and matter must disappear for Spirit to appear. To the material sense, everything is matter; but spiritualize human thought, and our convictions change; for spiritual sense takes in new views, in which nature becomes Spirit; and Spirit is God, and God is Good. Science unfolds the fact that Deity never began as Intelligence, and afterwards became non-intelligence, or that matter produced Mind.

The visible universe declares the invisible only by reversion: as error declares Truth. The testimony of material sense is false in relation to existence; for matter can neither see, hear, nor feel, and mortal mind must change all its conceptions of Life, Substance, and Intelligence, before it can reach the immortality of Mind and its ideas. It is erroneous to accept the evidence of the material senses whence to reason out God, when it is conceded that the five personal senses can take no cognizance of Spirit or its phenomena. False realistic views sap the Science of Principle and idea; they make Deity unreal and inconceivable, either as Mind or matter; but Truth comes to the rescue of reason and immortality, and unfolds the real nature of God and the universe to the spiritual sense, which beareth witness of things spiritual, and not material.

To begin with, the notion of Spirit as Cause and end, with matter as its effect, is more ridiculous than “the grin without the cat,” for a grin expresses the nature of a cat, and this nature may linger in memory; but matter does not express the nature of Spirit, and its graven grins are neither eliminated nor retained by Spirit. What better illustrates Dr. Abbot’s views is Pat’s echo. When he said “How do you do?” Echo answered, “Pretty well, I thank you!”

Dr. Abbot says: —

The recognition of Teleology in Nature is necessarily the recognition of purely spiritual personality in God.

According to lexicography, Teleology is the Science of the final Cause of things; and Divine Science (and all Science is divine) neither reveals God in matter, Cause in effect, nor teaches that Nature and her laws are the material universe, and that the personality of Infinite Spirit is finite or material. Jesus said, “Ye do err, not knowing the Scriptures nor the power of God.” Now what saith the Scripture? “God is a spirit; and they that worship Him must worship Him in Spirit and in Truth.”

Death-Change.

REV. M. B. G. EDDY.
(June 1886 Volume 4 Issue 3)

In no subject is there more interest than in the future life, and religious believers and leaders are often asked about it. One inquirer phrased her question in this way: —

After the change called Death takes place, do we meet our friends who have gone before, or does Life continue in thought only, as in a dream?

Man is not annihilated, nor does he lose his identity by passing through the belief called Death. After this momentary belief passes from the erring mortal mind, man finds himself still in a conscious state of existence. He learns that he has but passed through an extreme moment of mortal fear, to awake with thoughts and being as material as before. Mental spiritualization is not attained by physical death, but by a conscious union with God. When we are on the same plane of conscious existence with those gone before, we shall be able to communicate with them and recognize them. When we have done our work here so well that it needs not to be done over again, the death-change increases all our joys and our means of advancement.

Questions Answered.

BY REV. MARY B. G. EDDY.
(June 1886 Volume 4 Issue 3)

A MAN hath joy by the Answer of the mouth.

PROVERB.

“And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Matt. xix. 28). What is meant by regeneration?

It is the reproduction of the phenomena of Spirit in Christian Science, and the divine correspondence of noumenon and phenomenon understood. This new-born sense subdues not only the false sense of generation, but the human will, and the unnatural enmity of mortal man toward God. It quickly imparts a new apprehension of the true basis of Being, and the spiritual foundation for the affections which enthrone the Son of Man in the glory of his Father, and judges, through the stern mandate of Science, all human systems of etiology and teleology.

If God does not recognize matter, how did Jesus, who was the Way, the Truth, and the Life, cognize it?

CHRIST JESUS' sense of matter was the opposite of that which mortals entertain; his nativity was a spiritual and immortal sense of the ideal world. His earthly mission was to translate matter into its original meaning, Mind. He walked upon the wave, he turned the water into wine, he healed the sick and sinner, he raised the dead, and rolled away the stone from the door of his own tomb. His demonstration of Spirit virtually vanquished matter and its supposed laws. Walking the wave, he proved the fallacy that matter is substance; healing through Mind, he removed any supposition that matter is intelligent, or can recognize or express pain and pleasure. His triumph over death was an everlasting victory for Life; it demonstrated the lifelessness of matter, and the power and permanence of Spirit. He met and conquered the resistance of the world.

If you will admit, with me, that matter is neither Substance, Intelligence, nor Life, you may have all that is left of it; and you will have touched the hem of the garment of Jesus' idea of Spirit. Christ was the Way, since Life and Truth were the Way that gave us, through a human person, a spiritual revelation of man's possible earthly development.

Little Gods.

REV. M. B. G. EDDY.

(June 1886 Volume 4 Issue 3)

IT is sometimes said, cynically, that Christian Scientists set themselves on pedestals, as so many petty deities; but there is no fairness or propriety in such an aspersion.

Man is not equal with his Maker. That which is formed is not cause, but effect, and has no underived power. But it is possible, and dutiful, to throw the weight of thought and action on the side of right.

Man should be found, not claiming equality with Him, but growing into that attitude of Mind which was in Christ Jesus. He should comprehend, in Divine Science, a recognition of what the apostle meant, when he said: "The Spirit itself beareth witness with our Spirit, that we are the children of God; and if children, then heirs, — heirs of God, and joint heirs with Christ."

Slander.

REV. M. B. G. EDDY.

(June 1886 Volume 4 Issue 3)

THE advocates of novel opinions will always be met with more or less slander, but that is of little moment. What is gained by losing self-respect? What is lost by losing the homage of fools, or the praise of hypocrites, false to themselves as to other? Shakespeare is right: —

This above all, to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.

When Aristotle was asked what a person would gain by falsehood, he replied: "Not to be credited when he tells the truth." The character of a liar is so contemptible, that even of those who have lost their honor, it might be expected that they would be restrained by pride from the violation of truth. Slander of an inferior quality, which dignified natures cannot stoop to notice, disgraces human nature more than vices. It is the red-tongued assassin of radical worth. Calm, self-respectful thoughts abide in tabernacles of their own, dwelling upon a holy hill. The pure mind can rest in green pastures, beside the still waters, in the sweet isles of refreshment, which satisfy the Mind craving a higher good.

TRUE PHILOSOPHY AND COMMUNION.

REV. MARY B. G. EDDY.

(July 1886 Volume 4 Issue 4)

It is related of Justin Martyr that, hearing of a Pythagorean Professor of Ethics, he expressed the wish to become one of his disciples. "Very well," the Teacher replied; "but have you studied music, astronomy, and geometry, and do you think it possible for you to understand aught of that which leads to bliss, without having mastered the sciences that disengage the Soul from objects of sense, so rendering it a fit habitation for the intelligences?" On Justin's confessing that he had not studied those branches, he was dismissed by the Professor.

Alas for such a material Science of Life! Of what avail would be geometry to a poor sinner, struggling with temptation, or to a man with the small-pox?

Ancient and modern philosophies are spoiled by lack of Science. They would place Soul wholly inside of body, Intelligence in matter; and from error of premises, would seek a correct conclusion. Such philosophy can never demonstrate the Science of Life, — the

Science which Paul understood, when he spoke of willingness “to be absent from the body, and present with the Lord.” Such philosophy is far from the rules of Jesus, who was the Master of Science. His words, living in our hearts, were these: “Except ye become as little children, ye cannot enter into the Kingdom of Heaven.” Not through astronomy did he point out the way to Heaven, and the reign of harmony.

We need the Spirit of Paul, when he stood on Mars Hill at Athens, bringing Christianity for the first time into Europe. This Spirit bestows God’s presence and providence. Paul stood where Socrates had stood four hundred years before, defending himself against the charge of Atheism; in the place where Demosthenes had pleaded for freedom, in immortal strains of eloquence.

We need the Spirit of the pious Polycarp, who, when the Proconsul said to him, “I will set the beasts upon you, unless you yield your religion,” replied: “Let them come; I cannot change from good to bad.” Then they bound him to the stake, set fire to the fagots, and his pure and strong hopes went higher through the baptism of flame.

Methinks the Infidel was blind, who said, “Christianity is fit only for women and weak men:” but even Infidels may disagree. Bounaparte said: “Ever since the reign of Christianity began, the loftiest intellects have had a practical faith in God.” Daniel Webster said: “My heart has always assured and reassured me, that Christianity must be a divine reality.”

To turn the popular indignation against an advanced form of religion, the Pagan slanderers affirmed that Christians took their infants to a place of worship, in order to offer them in sacrifice, — a baptism not of water, but of blood; thus distorting, or misapprehending, the purpose of Christian sacraments. Christians met in midnight feasts in the early days, and talked of the crucified Saviour. Hence arose the rumor that it was part of Christian worship to kill and eat a human being.

Really Christianity turned men away from the thought of fleshly sacrifice, and directed it to spirituality. Life, not death, was and is the very centre of its faith. Christian Science carries this thought higher than it had been carried before, and insists upon Spirit as the one door through which God is understood.

IT is easier to desire Truth, than to rid one’s self of error.

EDDY.
July 1886 Volume 4 Issue 4

Questions Answered.

BY REV. MARY B. G. EDDY.

(July 1886 Volume 4 Issue 4)

A MAN hath joy by the Answer of the mouth.

PROVERB.

Why do you insist that there is but one Soul, and that Soul is not in the body?

FIRST. I urge this fundamental fact and grand verity of Christian Science, because it includes a rule that must be understood, or it is impossible to demonstrate the Science. Soul is a synonym of Spirit, and God is Spirit. There is but one God, and the Infinite is not within the finite; hence Soul is one, and is God; and God is not in matter or the mortal body.

Second. Because Soul is a term for Deity, and this term should seldom be employed except where the word God can be used and make complete sense. The word Soul may sometimes be used metaphorically; but if this term is warped to signify a human quality, a substitution of sense for soul clears the meaning, and assists one to understand Christian Science. Mary's acclamation: "My soul doth magnify the Lord," is rendered, in Science, "My spiritual sense doth magnify the Lord;" for the name of Deity cannot be used in that place and bring out the meaning of the passage. It was evidently an illuminated sense through which she discovered the spiritual origin of man. "The soul that sinneth, it shall die," means that "Mortal man (alias material sense) that sinneth, shall die;" and it is the commonly accepted view that soul is deathless. Soul is the Divine Mind, for Soul cannot be formed or brought forth by human thought, and must proceed from God; hence it must be sinless, and destitute of self-created or derived capacity to sin.

Third. Jesus said, "If a man keep my sayings, he shall never see death." This statement of our Master is true, and remains to be demonstrated; for it is the ultimatum of Christian Science; but this immortal saying can never be tested or proven true upon a false premise, such as the mortal belief that Soul is in body, and Life and Intelligence are in matter. That doctrine is not Theism, but Pantheism. According to human belief the bodies of mortals are mortal, but they contain immortal souls! Hence these bodies must die, for this soul to escape and be immortal. The theory that death must occur, to set a human soul free from its environments, renders void the divine declaration, "If a man keep my sayings, he shall never see death;" but he who spake as never man spake said, "My words shall not pass away."

Now exchange the term soul for sense, whenever this word means the so-called soul in the body, and you will find the right meaning indicated. The misnamed human soul is material sense, which sinneth and shall die; for it is an error or false sense of mentality in matter, and matter has no sense. You will admit that Soul is the Life of man. Now if Soul sinned, it would die; for "the wages of sin is death." The Scripture saith, "When Christ who is our Life shall appear, then shall we be like unto him in glory." To understand this is the Science of Soul, and this is essential to the fulfilment of that blessed prophecy of the Master Metaphysician, who overcame the last enemy, death.

Did the salvation of the Eunuch depend merely on his believing that Jesus Christ was the Son of God?

IT did; but this believing was more than faith in the fact that Jesus was the Messiah. Here the verb believe took its original meaning, namely, to be firm, — yea, to understand those great truths asserted of the Messiah. It was to discern and consent to that infinite demand made upon the Eunuch in those few words of the Apostle. Philip's requirement was, that he should not only acknowledge the incarnation, God made manifest through man, but even the eternal unity of man and God, — the indissoluble bond of union, the power and presence, in Divine Science, of Life, Truth, and Love, to support their ideal man. This is the Father's great Love that He hath bestowed upon us, and it holds man in endless Life and one eternal round of harmonious being. It guides him by Truth that knows no error, and with supersensual, impartial, and unquenchable Love. To believe is to be firm. In adopting all this vast idea of Christ Jesus, the Eunuch was to know in whom he believed. To believe thus, was to enter the spiritual sanctuary of Truth, and there learn, in Divine Science, somewhat of the All-Father. It was to understand God and man,

to sternly rebuke the mortal belief that man has fallen away from his first estate, or that man is the father of man, or that man, made in His own likeness, and reflecting Truth, could fall into mortal error. It was to enter unshod the Holy of Holies, where the miracle of grace appears, and where the miracles of Jesus had their birth, healing the sick, casting out evils, and resurrecting the human sense to the belief that Life, God, is not buried in matter. This is the spiritual dawn of the Messiah and the Overture of the Angels. This is when God is made manifest in the flesh, and destroyeth all sense of sin, sickness, and death, — when the brightness of His glory encompasseth all being.

Might of Principle.

REV. M. B. G. EDDY.

(July 1886 Volume 4 Issue 4)

I, THE Lord, have spoken it and will do it.

EZEKIEL xxii. 14.

THERE is no hypocrisy in Science. Principle is imperative. Always right, Science never repents, and its Principle never dishonors the claim of Truth by forgiveness. It destroys error, but never forgives it.

HIPPOCRATES turned from image-gods to vegetable and mineral drugs for healing. This was deemed progress; but it ought to be understood as only introducing another form of mythology and pagan worship.

EDDY

(July 1886 Volume 4 Issue 4)

Pro Bono Publico.

MARY BAKER G. EDDY.

(July 1886 Volume 4 Issue 4)

As the discoverer of the Science of Mind-healing, and the Founder and President of the first Metaphysical College for teaching it, I owe it to the public to state, that a book called Mind-cure on a Material Basis, by Sarah E. Titcomb, is shockingly unreliable, incorrect, and misleading on the subject of Christian Science, and my students will sustain me in this assertion.

The Principle of Christian Science is the Divine Mind, “who healeth all our diseases,” — not on a “material basis,” but a spiritual one; for Jesus hath said, “Ye shall know the Truth, and the Truth shall make you free.” The author’s misapprehension of this entire subject is seen, not only in the title of her book, but in her frivolous analysis.

Such works as S. E. Titcomb’s and Dr. W. F. Evans’s are flooding the land, only to darken the light of Science, to turn the human mind away from Truth, and imbue it with error, thus engendering disease instead of healing it.

Origin of Evil.

REV. MARY B. G. EDDY.
(July 1886 Volume 4 Issue 4)

THE origin of evil is the problem of ages. It confronts each generation anew. It confronts Christian Science. The question is often asked, If God created only the good, whence cometh the evil?

To this question, Christian Science replies: Evil never did exist as an entity. It is but a belief that there is an opposite Intelligence to God. This belief is a species of idolatry.

The mortal admission of the reality of evil perpetuates faith in evil, and the Scriptures declare that "To whom ye yield yourselves servants to obey, his servants ye are." This leading, self-evident proposition of Christian Science, that good being real, its opposite is necessarily unreal, needs to be grasped in all its divine requirements.

Advantage of Mind-Healing.

REV. MARY B. G. EDDY.
(August 1886 Volume 4 Issue 5)

IT is sometimes asked: What are the advantages of your system of healing?

I claim for healing by Christian Science the following advantages: 1. It does away with material medicine, and recognizes the fact that the antidote for sickness, as well as sin, may be found in the Mind. 2. It is more effectual than drugs, and cures where they fail, — thus proving that Metaphysics is above physics. 3. Persons who have been healed by Christian Science are not only cured of their belief in disease, but they are improved morally at the same time. The body is governed by Mind, and Mind must be improved before it can really govern the body harmoniously.

What is the Strong Man?

REV. M. B. G. EDDY.
(August 1886 Volume 4 Issue 5)

[In Science and Health.]

NO man can enter into a strong man's house and spoil his goods, except he first bind the strong man.

MARK iii. 27.

IN other words, How can I heal the body, without beginning with the mind that controls it? When disease is once destroyed in mind, its fear is gone, and therefore it is thoroughly cured. Men obtain harmony only as they forsake discord, acknowledge the supremacy of Mind, and abandon their material beliefs. Mortal belief is "the strong man," that must be held in subjection before its influence upon health and morals can be

touched. This belief conquered, we can despoil, “the strong man’s goods,” — diseases and illusions.

Deplorable cases of over-mastering passion show the necessity of giving the higher faculties absolute control over the lower. The animate stratum of mortal mind should govern the inanimate or germinating material substratum.

Mankind must improve through generation. The necessity for uplifting the race is father to the fact that Mind can do it; for we can impart purity instead of impurity, beauty instead of deformity, and health instead of sickness.

AN ALLEGORY.

[Reprinted by request.]

REV. MARY B. G. EDDY.

(September 1886 Volume 4 Issue 6)

PICTURE to yourself “a city set upon a hill,” built above the clouds in serene azure and unfathomable glory. No temple therein, for God is the temple thereof; nor need of the sun, neither of the moon, for God doth lighten it. Then from this sacred summit behold a Stranger wending his way below, where a few laborers in a Valley at the foot of the Mountain are working and watching his coming. The descent is beset with peril, privation, temptation, toil, suffering; venomous serpents lurk in the rocks, beasts of prey prowl in the path, wolves in sheep’s clothing are ready to devour him. But he meets their secret and open attacks with the sublime success of everlasting victory.

The Stranger stands in the Valley at the foot of the Mountain. He saith unto his patient toilers, “What do you here? Would you ascend the Mountain, climb its giant cliffs, bathe in its streams, rest in its cool grottoes, and drink from its living fountains? The way winds and widens in the Valley; up the hill it is straight and narrow, and few there be that find it.”

His converse with the watchers and workers in the Valley closes, and the Stranger goes into the streets of a city made with hands. Pausing at the threshold of a palatial dwelling, he knocks and waits. The door is shut. He hears the sound of festivity and mirth; youth, manhood and age gaily tread the gorgeously tapestried parlors, dancing-halls, billiard and banquet rooms. But a little while, and the music is dull, the wine is unsipped, the footfalls abate, the laughter ceases. Then from the window of this dwelling a face looks out anxiously surveying him who waiteth at the door.

Within this mortal mansion are adulterers, fornicators, idolators, witchcraft, variance, envy, emulation, hatred, wrath, murder. Appetite and passions have dimmed their sight, so that he alone who looks through the transparent pane of that dwelling can see the Stranger.

Startled beyond measure at beholding him, he withdraws his face, but growing troubled, he seeks to leave his odious company and cruel walls. Stealing cautiously away from his comrades he departs; then turns back: he is afraid of meeting the Stranger. So he returns to his house; but only to find the lights all wasted and music fled. Stripped of happiness from within, he now rushes into the lonely streets, seeking peace

and finding none. Naked, hungry, athirst, he struggles on, and reaches at length the pleasant path of the Valley at the foot of the Mountain.

The Stranger next enters a dark shabby dwelling, and he saith unto them, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." But they understand not his saying. They have no conception of spiritual riches or immortal cravings, they are literary thieves, puffed up by stealing in the name of Truth, and they took the Stranger's pearls, and would kill him.

Undismayed, He seeks another mortal dwelling, and finds them asleep at noontide! Manly brows, robust forms, nod in cushioned chairs, sleep on footstools, or, flat on their backs, dream away the hours. Balancing on one foot, with eyes half open, the porter starts up in blank amazement, calls out, winks then wonders if anybody is animated with a purpose, and seen working for it. They are those that "Provoke him in the wilderness and grieve him in the desert." Away from this carnal house of the so-called living, the Stranger turns quickly to wipe off the dust of his feet, as a testimony against sensual lethargy. As he departed, he saw robbers finding ready ingress to that dwelling without watchers and with doors unbarred.

He enters a place of worship, where are ritual and ceremonial, but He saith unto them, "Go ye into all the world, preach the Gospel, heal the sick, cast out devils, raise the dead. Seek ye first the kingdom of heaven and its righteousness. For the law of the spirit of Christ Jesus hath made you free from the law of sin and death." And they cast Him out.

Once more He seeks the dwelling-place of mortals, and knocks loudly. The door is burst open and they shriek for help, the house is on fire! The flames caught in the dwelling of luxury, where the blind saw them not and the flesh must feel them. They spread to the house of slumberers who, buried in sloth, heeded them not until it was too late. They were fed by the filth of hypocrisy and theft which they consumed, then crept unseen into the synagogue of Material Worship, licking up the blood of martyrs, and wrapping their altars in ruins. Truly the Scripture saith, "God is a consuming fire."

Thus were they all driven out of their dwelling places; and homeless wanderers in a beleaguered city, they now seek the Stranger, and cry to be led to the Valley, and up the Mount. But seeing the wisdom of withdrawing from those who persistently rejected Him, the Stranger had returned to the Valley to meet his own with joy, and they followed him up the Mountain.

Type of the wise who soar, but never roam;
True to the kindred points of heaven and home.

Wordsworth.

"He came unto his own, and his own received him not; behold their house is left unto them desolate." Beholding him who, nearly blind, had groped his way from the dwelling of luxury, standing afar off, the Stranger said unto him, "Wherefore comest thou hither?" He answered: "Thy touch unveiled the falsity of my life, and turned my misnamed joy to sorrow. When I went back into the house 'to take something out of it,' my misery increased, and I came hither that I might follow thee whithersoever thou goest."

And the Stranger said unto him, "Wilt thou ascend the Mountain, and take nothing of thine own with thee?" He answered, "I will." Then saith the Stranger, "Thou hast chosen the good part." Those who would enter the Valley to speculate, or for wealth or fame, have heavy baggage of their own, and they insist on the feasibility of taking that with them which prevents their ascent.

The journey commences; the encumbered travellers halt and quarrel; they envy those who have less baggage, and so ascend faster than they, and burden them with their own betimes to hold them back. Despairing of the summit, burdened in this way, they stop and lay down a few heavy weights; but take them up again, more than ever determined not to lose their baggage. All this time the Stranger is pointing the way, rebuking their pride, consoling their afflictions, and helping them on, saying, "He that loseth his life for my sake shall find it."

Held back by their burdens, they lose sight of the Stranger; then they stumble, and at last they fall upon the jagged rocks. Then he who has no baggage goeth back, and binds up their wounds, and would help them on. But the Stranger shouts, "They are joined to their idols; let them alone." Make thine own way; and if thou strayest, listen for the mountain horn, and it will call thee back to the path that goeth upward.

Dear reader, dost thou suspect that the Mountain is Christian Science, crowned with heaven; and the Stranger, Christ Jesus, who came from the summit of Soul to the vale of the flesh to show sensual and blind mortals the way to heaven; to test the eternal allness of Spirit, unchanging Good, and to burst the bubbles, matter and evil? The personal Christ of the past is the spiritual idea of the present, as presented in Science and Health, and "it waiteth and watcheth for thee." Hast thou not heard this Christ knock at the door of thine own heart, and closed it against him, to "eat and drink with the drunken"? Hast thou been driven by suffering to the foot of the Mount? but earth-bound by baggage, pride, sin and self, thou turnedst back, stumbled, fell, and was hurled headlong at its feet? Or hast thou tarried in the habitation of the senses, pleased and stupified, until wakened through a baptism of fire?

He alone ascends the hill of Christian Science who follows Christ, the spiritual idea who is the Way, the Truth, and the Life. Whatever obstructs this Way, causing mortals to stumble, fall, or faint, Divine Love will remove, and uplift the fallen and strengthen the weak, if only they will forsake their earth-weights, and "leave behind those things that are behind, and reach forward to those that are before." Then, loving God supremely, and their neighbors as themselves, they will safely bear the cross up the hill of Science.

AN unscientific mental method of treating disease is more fatal than drugs.

EDDY.

(September 1886 Volume 4 Issue 6)

THE EDUCATIONAL SYSTEM OF CHRISTIAN SCIENCE MIND-HEALING.

MARY BAKER G. EDDY.

(October 1886 Volume 4 Issue 7)

IN 1867 I taught the first student of Christian Science the science of Mind-Healing. From this seedling has grown the Massachusetts Metaphysical College in Boston, which was chartered in 1881. Up to this time I have been the sole teacher in my College — from which has sprung the only scientific scholarship in the above branch of education.

As the people understood and demonstrated my Healing-system, physically, morally and spiritually, they became more deeply interested in it. Now the wide demand for this

universal benefice is imperative, and it should be met cautiously, systematically and generously. This Healing and educational System should be established on a broad and liberal Christian basis, and law and order should characterize its work.

My students have ample means, through their profession, to sustain the expense of good School buildings located in the best portions of our chief cities, and this should be done without delay.

The growth of human inquiry and the increasing popularity of Christian Science, I regret to say, has called out of their hiding places and set upon us the poisonous reptiles and devouring beasts of mortal mind. To these elements of ignorance, mad ambition, envy, strife, hate and to their Babels of confusion worse confounded, I call a halt! And if the voice of Truth and Love be heard above this din or error and hate, the stately march of Christian Science will go on.

To protect the public, all my worthy students receive certificates of degrees, that are renewed annually, until they graduate with diplomas. These credentials should be required and dates examined from all who claim to Practice or Teach Christian Science, Mind-Healing.

The following is the present Educational System of Christian Science.

Students in the regular Course are received at the Massachusetts Metaphysical College the first Monday of September, November, January, March, May and June. The Normal and Theological Classes are taught by the President and the Primary classes by the Assistant Teachers.

Until the students graduate, they are incapable of teaching more than the first lessons of the Science of Mind. For them not to say this to all who apply to be taught, is an error. As yet I have found no one able to explain correctly all my text-book "Science and Health."

1. No student has as yet been qualified to teach the Normal and Theological Courses in this branch of learning.
2. Students who have taken the first Course of instruction, having sound morals and in good standing with our College and its oldest Society the C. S. A., receive certificates, and are qualified to Practice.
3. Students who have passed through the Primary and Normal Classes satisfactorily, and have proven themselves good practitioners, thoroughly moral, and are in good standing with the Institution, receive the degree of C. S. D., and are qualified to establish Institutions for teaching the Practice of Christian Science, Mind-Healing.
4. Students who take the full Collegiate Course of four terms, who have practised healing during the intervals for four years, and have evinced an aptness to become intelligent advocates of the teachings of Christ as contained in the Scriptures and elucidated in this Institution, may graduate with the degree of D. S. D.; and they are qualified to establish Colleges.
5. These Institutions which they may establish should be located in respectable buildings, and in good parts of the city.

The Officers of these Colleges should comprise a President, a Secretary, and a Treasurer and the Faculty are the President and two Professors.

The classes should be graded; and the President take the higher, and the Professors take the lower grades to teach.

Mrs. Eddy superintends all instruction at her College, and gives three of the most important lessons to every class.

Tuition for pupils taking the first course under her Assistant, \$200

Questions Answered.

BY REV. MARY B. G. EDDY.

(October 1886 Volume 4 Issue 7)

A MAN hath joy by the Answer of the mouth.

PROVERB.

DEAR MRS. EDDY: Not as an idle inquirer, but as an earnest, sincere thinker after the Truth, do I address you; and I hope you will, out of the goodness of your heart, answer me. I have completed a course of Mental or Christian Science lectures. My teacher is a practising metaphysician of Chicago. She is also a "Theosophist," and during her lectures she introduced much of the Theosophic teachings and belief. When we were through, she advised us to purchase Sinnett's works, and several other books of like nature. I will say first, that I have your book, and that, with my Bible, I study constantly. After her suggestion I bought Sinnett's "Esoteric Buddhism," and have read it. I am now all confusion and mixed. I can not reconcile it with the life and teachings of Jesus Christ. I can not reconcile it with your teachings, consequently. Now, will you help me? Are you a Theosophist? My teacher says: "Theosophy is metaphysics (Christian Science), only more so." Sinnett's book speaks (page 255) of "the necessity of evil." (?) Do "inanimate forms progress onward until a human Soul has been formed"? Do you believe "in the certainty of some hundred many-earth-lives to come, — the repeated incarnations of a Soul"? He says: "Our planet and ourselves are no more creations than an iceberg." He says: "The seventh principle of man is undefinable, incomprehensible, and is the only God recognized by esoteric knowledge." Does that agree with your doctrine? He also says: "You can be immortal in good by identifying oneself with God, or can be immortal in evil by identifying oneself with Satan." He says, there are utterly unspiritual Egos. Do you believe in "the system of seven worlds for man," and in the seven principles that the occult science teaches men are composed of? Tell me, dear Mrs. Eddy, can one be a thorough, consistent believer in the teachings of Theosophy and the occult sciences, and at the same time a thorough, consistent believer in Christian Science, and a successful Healer? I have studied in order that I may be able to live the pure Christian life here, and to do good; oh, I want to do much good, and I see daily where I can do it if I am in the right path; and so it is for this I ask your help and advice, which I feel sure you'll not refuse to give me. If Divine Spirit created man in his own image and likeness, how can there "be unspiritual Egos"? or how can man be spiritually evil and immortally evil?

Hoping anxiously for an early reply,

I am sincerely yours,

MRS. H. D. COPE.

ANSWER. Your interesting questions found ready response in my heart, and enlisted by interest in your situation, as hundreds of others are doing, but for lack of time remain unanswered. I can only touch briefly the borderland of comment on the vast questions proposed.

Just now, the darkest spot on the horizon of mortal mind that Christian Science can illumine is envy, and the strife for “who shall be greatest.” It pushes Christianity aside to elbow in a crowd of robbers, that enter not in by the door, Truth, but would climb up some other way. Obscure, unlettered, unprincipled people are filling the field as Mind-Healers, who are mind-killers, building their only superstructures on false foundations — the power of evil and substance of matter. They are working out, through mortal mind, the claim of total depravity, in all its forms of animal magnetism. They rise on the merits of the true healer, to at length fall from their own demerits.

The above qualities, entering so largely into their work, engender the most difficult forms of disease.

Twenty years ago, when I first brought this subject to the consideration of the race, to be a Christian Science Mind-healer was no bid for respectability, popularity, wealth. It was a sharp appeal to conscience, spiritual growth, moral courage. The question then was, “Can you drink the cup?” On this basis there was no danger of injuring oneself or one’s neighbor. The pioneer work has been done faithfully. Now comes the inquiry, Shall this work be overthrown by charlatans of the baser sort? Naught but the unselfish purpose, the higher understanding of God and the love of man, are incentives to real Mind-Healing. Once in this direction, and persecution, hardship, sacrifice, only “lead into green pastures, and beside the still waters.”

Of “Esoteric Buddhism,” its oriental necromancy, philosophy, or religion, I am happily ignorant. Such human philosophy may charm, allure, but it obscures the spiritual sense of Divine Science.

I recommend that you quit other reading and confine yourself for the present to the perusal of the Scriptures, and my work, Science and Health. This book has a Key to the Scriptures that never picks the lock, but opens the Word only as it turns in the grooves of God. This course pursued, and you will gain consolation and light. Theosophy is not allied to Christian Science: it misleads the understanding, whereas Christian Science enlightens it.

In good there is no necessity for evil. If evil has a necessity, it is to destroy itself.

The inanimate does not originate the animate. Intelligence never sprang from nonintelligence.

Soul is Spirit, infinite and eternal; hence Soul is neither sinful nor susceptible of growth — can neither sin nor die. “The wages of sin is death.” Soul is immortal Spirit, — God, — and is in nothing unlike Him. Mortals entertain a false conception of Soul, because the senses say God — Mind — is in matter. This false view of Life, substance and Intelligence is miscalled Soul. Flesh was never incarnated; God made manifest in the flesh is the divine outer action upon the inner vile affections of mortals. The influence from without cometh from Spirit. Whatever is from within is of the flesh.

It was a false teacher who told you that Christian Science and Theosophy are one.

Man is not as an iceberg; he is the image and likeness of his Maker; and the sunlight of Truth melts these frozen hypotheses of error with the warmth of divine Love.

Man has but one Principle, and that is God; and the Scripture saith: "Acquaint now thyself with God, and be at peace."

Good is immortal, and evil is the opposite of good; hence evil is mortal.

The Ego is Spirit, and can be nothing else.

To your last touching enquiry, "Can one believe both Theosophy and Christian Science and be a successful healer?" I answer, No! "As well might a camel go through the eye of a needle." Christ is the Way, and the spiritual idea coincides at no point with the sensual or material.

Now dear friend, follow only the guidance of Truth and Love; then you will be at peace, and heal the sick and sinner.

Yours tenderly

THE EXTENT OF MENTAL HEALING.

THE query often arises, whether all sorts of disease can be healed by the Metaphysical method. Most certainly, — this method will reach every possible human disorder.

Mind is the architect that builds its own body, and produces all changes. There is no other actor in the case. If Mind, through the action of fear, manifests a belief of disease, by removing the mental cause, the painful belief will disappear, and health will be restored; for health, alias harmony, is the normal manifestation of Mind. The Principle which governs the result in one case is able to heal in all cases; but the practitioner may not always be equal to the accomplishment of the desired result. — Science and Health, by M. B. G. Eddy

(October 1886 Volume 4 Issue7)

THE DUMB DEVIL.

REV. M. B. G. EDDY.

(October 1886 Volume 4 Issue7)

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake.

LUKE xi. 14.

THIS was a belief in deafness, an error of mortal sense, which our blessed Master cast out. The wrong sense must yield to the right.

The meaning of the term devil needs to be understood. The idea that the Devil is one person is too limited and contradictory. The apostle Paul refers to this personality of evil as "the god of this world," and then defines this god as "dishonesty, craftiness, handling the word of God deceitfully." In the Bible, the Devil was at first a serpent. Subsequently, the ancients changed the meaning of the term, and the serpent became a symbol of divine wisdom.

The Scripture, in John vi., refers to a wicked man as the Devil: "Have not I chosen you twelve, and one of you is a Devil." According to the Scripture, if the Devil is an individuality, there is more than one. We read in Mark ix. 3: "Master, we saw one casting out devils in thy name." This plural term destroys any consistent supposition of a personal Devil. The text refers to a devil as dumb; but the original texts define him as an accuser, or calumniator, which would be impossible if he were speechless. Let us obey St. Paul's injunction, to reject fables, and accept the Scriptures in their broader mental and practical meaning. When we speak of a good man, we do not mean that man is God, because the ancient name for Deity was Good. So when referring to a liar, we do not mean that he is entirely a Devil because the Scripture text describes the Devil as a liar. It is important to man's spiritual progress that the terms God and Devil be much better understood.

MORTALS suppose they live without being good, when Goodness, or God, is the only real Life.

EDDY
(October 1886 Volume 4 Issue 7)

Effects of Malicious Animal Magnetism.

REV. MARY B. G. EDDY.
(October 1886 Volume 4 Issue 7)

A CIRCULAR is going the round, signed by Albert B. Dorman, soliciting subscriptions from students of the Mass. Metaphysical College for a sheet in which they are to advertise and drop their title of degrees of C. S. B. to C. S., under the specious show of accommodating those who have taken no degrees at a College, but receive their name of Christian Scientist when taught by students of the Normal Class who are in good standing with the College.

In this very Circular he signs his own name with C. S. B. appended, and high claims for good motives. I knew nothing of the above, until a student sent me the Circular.

SPIRITUAL sense is intuition, hope, faith, understanding, fruition. Material sense is human belief, fear, doubt, despair.

EDDY
(October 1886 Volume 4 Issue 7)

THE NEW ENGLAND MAGAZINE AND CHRISTIAN SCIENCE.

MARY BAKER G. EDDY.
(November 1886 Volume 4 Issue 8)

THIS able and interesting Monthly always contains a fine array of topics, treated by writers of acknowledged ability. No lover of New England, nor any admirer of the genius of the people are to the manor born, can afford to be ignorant of its contents. It is especially rich in historical, biographical and topographical matter appertaining to New England.

In the November number of this journal, there is a long article on Christian Science by Rev. Wm. I. Gill. It is written in his best vein, and gives in a brief compass a sketch of Christian Science, which is equally clear and just, together with an account of the origin and the present status of Christian Science. Every one of our readers ought to get the article. Send to the office of the New England Magazine, 36 Bromfield Street, Boston. Single numbers, 35 cents.

A CARD.

(November 1886 Volume 4 Issue 8)

WHILE acknowledging gratefully the public confidence, manifested in daily letters that protest against receiving instruction in the Massachusetts Metaphysical College from any other than Mrs. Eddy, I feel deeply that it imposes on me, of necessity, the severe task of remaining at present a public servant. Also, that this must prevent my classes from forming as frequently as was announced in the October number of this JOURNAL, and the necessity of receiving but a select number of students. To meet the old impediment, lack of time, that has occasioned the irregular intervals between my class-terms, I shall continue to send to each applicant a notice of from one to two weeks of the opening Term.

MARY BAKER G. EDDY

Questions Answered

BY REV. MARY B. G. EDDY.

(November 1886 Volume 4 Issue 8)

A MAN hath joy by the Answer of the mouth.

PROVERB.

"Can Christian Science Mind-healing be taught to people who are absent?"

This science of Mind-healing can no more be taught thus than Science in any other direction. I know not how to teach Euclid or the science of Mind silently, and never dreamed that either of these partook of the nature of occultism, magic, alchemy, or necromancy. These "ways that are vain" are the inventions of animal magnetism, which would deceive, if possible, the very elect. We will charitably hope, however, that some people employ the etcetera of ignorance and self-conceit unwittingly, in their witless ventilation of false statements and claims. Misguiding the public on the subject of Mind healing, and taking their money for this abuse, and what has become so common, is the froth of error passing off, and Christian Science will some time appear all the clearer for this filth that has been poured into it.

"Has man fallen from a state of perfection?"

If God is the Principle of man (and He is,) man is the idea of God, and this idea cannot fail to express the exact nature of its Principle, any more than goodness to present the quality of good. Human hypotheses are always human vagaries, formulated views antagonistic to divine order and the nature of Deity. All these mortal beliefs will be purged and dissolved in the crucible of Truth, and swept clean by the winds of history; and "the places once knowing them will know them no more forever." But the grand verities of Science will sift the chaff from the wheat, until it is clear to human comprehension that man was, and is, God's perfect likeness, that reflects all whereby we can know God. In Him we live, move and have being. Man's origin and existence being in Him, man is the ultimatum of perfection, and by no means the media of imperfection. Immortal man is the eternal ideal of Truth, that cannot lapse into a mortal belief or error concerning himself and his origin; he cannot get out of the focal distance of infinity; then, if God is upright and eternal, as his likeness, man is erect in goodness and perpetual in Life, Truth and Love. If the great Cause is perfect, its effect is perfect also; and cause and effect in science are immutable and immortal. A mortal who is sinning, sick and dying, is not immortal man; and never was, and never can be, God's image and likeness, the true ideal of immortal man's divine Principle. The spiritual man, as seen in Christ Jesus, is that perfect and unfallen likeness, co-existent and co-eternal with God. "As in Adam all die, so in Christ shall all be made alive."

A PERSONAL sense, or error, may hide Truth, health, and harmony, as the mist obscures the mountain; but Science never obscures the celestial peaks.

(November 1886 Volume 4 Issue 8) EDDY

SCIENCE AND PHILOSOPHY

REV. MARY B. G. EDDY.

(December 1886 Volume 4 Issue 9)

MEN give counsel, but they give not the wisdom to profit by it. To ask wisdom of God is the beginning of wisdom.

Meekness moderating human vanity inspires wisdom and procures divine power; so when alone we have our thoughts to watch, in our families our tempers, and in society our tongues. Human lives are yet uncarved, in the rough marble, encumbered with crude, rude fragments, and awaiting the hammering, chiseling and transfiguration from His hand.

Great only as good, because fashioned divinely, were those unpretentious and colossal characters Paul and Jesus. Theirs were modes of Mind cast in the moulds of Christian Science; Paul's by the supremely natural transforming power of Truth, and Jesus' by his original scientific sonship with God. Philosophy has never produced, nor can it reproduce, these stars of the first magnitude — fixed stars in the heavens of Soul. When shall earth be crowned with the true knowledge of Christ?

When Christian Science has melted away its cloud of false witnesses, and the dews of divine grace, falling upon the blighted flowers of feeling, shall lift every leaflet spiritward, and "Israel after the flesh," who partaketh of their own altars, shall be no more; then

"Israel according to the Spirit" shall fill earth with the divine energies, understanding, and everflowing tides of spiritual sensation and consciousness.

When mortal mind is silenced by the still small voice of Truth that regenerates philosophy and logic, and Jesus is the true idea of Him, is heard as of yore, saying to itching ears and dull disciples, "I and the Father are one," "Before Abraham was, I am" — co-existent and co-eternal with God, and this idea is understood, then will the earth be filled with the true knowledge of Christ. No advancing modes of human mind made Jesus; rather was it their subjugation in the mind of the virgin Mother.

When the belief in material form, mortal mind, sensual conception, dissolves through self-imposed suffering, and its substances are found substanceless, then its miscalled life ends in death, and death itself is swallowed up in Life — Spiritual Life — whose myriad forms are neither matter nor mortal mind.

When every form and mode of evil disappear to human thought, and mollusk and radiate are spiritual concepts witnessing to one Creator — then earth is full of His glory — and Christian Science has overshadowed all human philosophy — and being is understood in startling contradiction of human hypotheses, — and Socrates, Plato, Kant, Locke, Berkely, Tyndall, Darwin and Spencer shall sit at the feet of Jesus.

To this great end Paul admonisheth, that we "lay aside every weight, and the sin that doth so easily beset us, and run with patience the race set before us, looking unto Jesus as the author and finisher of our faith." So shall mortals soar to final freedom and rest from the subtlety of human wisdom and human woe.

God is the only Mind and Father of all, and only the spiritual universe and man, and their eternal individualities, are His own image and likeness. God, the only substance and divine Principle of creation, is by no means a creative partner in the firm of error named matter, or mortal mind. He eliminates His own idea wherein Principle and idea are not one — or God and man are one — and who could say which that one was?

"His ways are not as our ways." The Divine modes and manifestations are not those of the material senses, e.g. intelligent matter, or mortal mind, material birth, growth and decay. They are the forever-existing realities of Divine Science; wherein God and man are perfect, and man's reason is at rest in God's wisdom, who comprehends and reflects all real mode, form, individuality, identity.

Blind theology has led the blind; Christ's logos gives sight to these blind, ears to these deaf, feet to these lame — physically, morally, spiritually. Theologians make the mortal mistake to believe that God, having made all, made evil; but the scriptures declare that all that he made was good. Then, was evil part and parcel of good?

Philosophy vaguely hypothesizing creation as its own Creator, puts cause into effect, and out of nothing it would create something, whose noumenon is mind, and phenomenon matter! — an evil mind, whose modes are material manifestations of evil, and that continually, until self-extinguished by suffering.

Here revelation must come to the rescue of mortals to remove this mental millstone that is dragging them downward, and refute erring reasons with the spiritual Cosmos and Science of Soul. We all must find shelter from the storm and tempest in the tabernacle of Spirit. Truth is won through Science, or suffering; O vain mortals, which shall it be? And suffering has no reward, only when it is necessary to avoid guilt or fulfil goodness. And pleasure is no crime, only when it strengthens the influence of bad inclinations, or

lessens the activities of virtue. The more nearly an erring so-called mind approaches purity, the more conscious it becomes of its own unreality, and the great reality of Divine Mind and true happiness.

The ego that claims selfhood in error and passes from molecule and monkey up to man, is no ego, but simply the supposition that the absence of good is mind and men; when its greatest flatterer, identification, is piqued by Him who compensateth vanity with nothingness, — dust with dust.

The mythology of evil and mortality is the material mode of a suppositional mind; while the immortal modes of Mind are spiritual, and they pass through none of the changes of matter, or evil. Truth said, said from the beginning, "Let us (Spirit) make man perfect," and there is no other Maker, and a perfect man would not desire to make himself imperfect. These modes declare the beauty of holiness, and that His manifold wisdom shines through the visible world in glimpses of the eternal verities. Even through the mists of mortality is seen the brightness of His coming.

We must avoid the shoals of a sensual religion, or philosophy, that misguides reason and affection, and hold fast to Christian Science as the Word that is God, Spirit and Truth. This word corrects the philosopher, confutes the astronomer, exposes the subtle sophist, and drives diviners mad. The Bible is the learned man's masterpiece, the ignorant man's dictionary, the wise man's directory.

I foresee and foresay, that every advancing epoch of Truth will be characterized by more spiritual apprehension of the Scriptures, that will show their marked consonance with the text-book of Christian Science Mind-healing. Should interpreting the Word in this "new tongue," whereby the sick are healed, evoke new persecutions and anathemas from the sensual world of letters, wait patiently on the Lord and He will renew your strength. But in return for individual enemies, through Christ, the sick and sinner, made the public your friend, and posterity your familiar.

[CARD]

PHILOSOPHICAL REALISM.

A mistake occurred in the advertisement of the above book. Brother Gill informed me that if he advertised the book in the CHRISTIAN SCIENCE JOURNAL he should append to the advertisement the following extract from the book: "The work is not written from the standpoint of Christian Science."

(December 1886 Volume 4 Issue 9) MARY B. G. EDDY.

1887

CHRISTMAS FAVORS.

MARY BAKER G. EDDY.

(January 1887 Volume 4 Issue 10)

HAVING had so many beautiful gifts of the season, I group them all in one constellation of gratitude, and point to a few of them sparkling in the heavens of my heart.

Beautiful beyond description, and hallowed by the truest friendship, is a jewelry casket, just arrived from my students in Chicago. Beneath the matchless cover is engraven, "Christmas," my name, and the year. Nestled on tinted cushions is a card, having on it "Season's Greetings," Bradford Sherman and Mattie E. Sherman. The design is in silver and gold, chased, grooved, and mounted with silver leaves, fruit and birds, gracefully disposed in modest artistic effect.

Received from my students, Mrs. Geo. Lancaster of Lexington, Ky., and Mrs. J. Hamilton Bell of Chicago, an embroidered table-cover of crimson satin and blue velvet. In beauty of style, tints and arrangement, the above is purely perfect.

From my student, Mrs. H. A. Larminie of Hyde Park, Chicago, an exquisite vase. The design is foreign, chaste, elegant.

From Mr. Eugene H. Greene, Mrs. Grace A. Greene, and Miss Ella Long, of Providence, R. I., the complete "Life and Epistles of St. Paul," by Revs. W. J. Conybeare, M. A., and J. S. Howson, M. A.

From Mrs. Sarah H. Crosse of Boston, Christmas and New Year's offerings.

From Mrs. Geo. H. Bradford of Boston, an India shawl; one of the most delicate fabrics from oriental looms.

From Miss Julia S. Bartlett of Boston, a very beautiful silver berry basket and ladle.

From Miss Ellen E. Cross of Syracuse, N. Y., and her students, the beneficent sum of \$165.00 for the Church of Christ (Scientist) Building Fund.

Received from students, whose names are delicately requested to be withholden, the sum of \$125.00.

The value of the above gifts consists largely in the thoughts which these beautiful things express. The tender heart-throbs of vital cooperation that they bring give me strength and faith in the future; they assure me that the few faithful adherents to Christian Science will be found equal to sustain our cause; and the love wherewith they have loved me was kindled from the divine Source, that replenishes it, and will extend its healing power over all the earth.

JUST arrived, from Mr. Geo. B. Wickersham, of Denver, Colorado, a toilet-set, in crimson velvet, embroidery leaves and rose buds in bas-relief.

As the most beautiful of its kind in decorative art, I give it a place in my heart.

MARY BAKER G. EDDY.

SCIENCE AND PHILOSOPHY — No. 2.

MARY BAKER G. EDDY.

(March 1887 Volume 4 Issue 12)

CHRISTIAN Science refutes everything that is not a postulate of the Divine Principle, God. Adam's mist and the serpent's reasoning have run through all veins of human philosophy since the flood, and something of every kind emerged from the ark; but ninety-nine parts of error, and one hundredth part of Truth are no safe decoction for the race.

Science is the soul of Divine philosophy (and there is no other philosophy); it is not a search after wisdom, it is wisdom. God's right hand grasping the universe, all time, space, immortality, thought, extension, cause and effect. Its Divine Principle is God, constituting and governing all identity, individuality, law and power. It stands on the Scriptural platform — that He made all that was made, and it was good; reflects Him, and is governed by Him, — and nothing apart from His is either self-created or evolved.

Human hypotheses predicate matter of Spirit and evil of good, hence these opposites must either co-operate or quarrel through time and eternity, or until this impossible partnership is dissolved. If Spirit is the law-giver to matter, and good has the same modes of evil, it has the same consciousness, and there is no abstract good. This error, carried to its ultimate, would either extinguish God, and His modes, or give reality and power to evil ad infinitum.

Christian Science rends this veil of the temple of gods, and reproduces the Divine philosophy of Jesus and Paul. This philosophy alone will bear the strain of time and bring out the glories of eternity. "For other foundation can no man lay than that is laid, which is Christ Jesus."

Human theories weighed in the balances of God are found wanting, and their highest endeavors are to science, what a child's love of pictures is to art; a child in his ignorance may imagine the face of Dante tearing out his entrails — the [w?]rapt face of Jesus. The school whose schoolmaster is not Christ, gets things wrong, and knows it not.

If Christian Science lacked the proof of its goodness and utility, it would destroy itself, for it rests alone on demonstration. Its genius is right-thinking and right-acting, physical and moral harmony, and the secret of its success lies in supplying the universal need of better health and morals. Good health and a more spiritual religion is the common want, and this want has worked out a moral result, namely, that mind is calling for what Mind alone can supply, and this demand militates against the so-called demands of matter, and regulates the present premium on Mind-healing. If the uniform moral and spiritual, as well as physical, effects of this science were lacking, the premium would go down, but it continues to rise, and the demand to increase, which shows the real value of Christian Science to the race. Even doctors will agree that infidelity, ignorance, or quackery, has never met the growing wants of humanity.

As a literature, Christian metaphysics is hampered by physical terms to express what must be understood metaphysically. As a science, it is held back by the common ignorance of what it is, and what it does, and more than all by the imposters that are coming in its name, and would deceive if possible the very elect. To be appreciated it must be conscientiously understood and introduced.

If the Bible and "Science and Health" had the place in schools of learning that physiology has, they would revolutionize the world by advancing the kingdom of Christ. It requires more study to understand and demonstrate what they teach than to learn the doctrine of theology, philosophy or physics, and because it is science with fixed Principle, given rule, and unmistakable proof.

The Scriptures give the keynote of this science from Genesis to Revelation, and this is the prolonged tone: "For the Lord he is God, and there is none beside Him." And because He is All in All, He is in nothing unlike Himself, and nothing that worketh or maketh a lie is in Him, or can be Divine consciousness.

At this date, poor jaded humanity needs to get her eyes open to a new class of charlatans and hypocrites in the field of medicine; and to "beware of the leaven of the scribes and pharisees," the doctrines of men coming from the pulpit, even as Jesus admonished. From first to last, the philosophy of the serpent insists on the unity of good and evil and the purpose of God, and drugs, electricity and Animal Magnetism as modes of medicine. To a greater or less extent, all mortal conclusions start from this false premise, and they necessarily culminate in a man-like God, instead of a God-like man. These doctrines never have abated, and they never will abate dishonesty, self-will, envy and lust. To destroy sin and disease is the office of Christ — according to His mode of Christian Science — and this is being done daily.

The pantheistic and pandemoniac theories of to-day, whose names are legion, gilded with sophistry, and what Jesus had not, namely, mere book-learning, — letter without law or demonstration, have no place in Christian Science. This science requires man to be honest, just, pure, to love his neighbor as himself, and to love God supremely.

Matter and evil are subjective states of error or mortal mind. But Mind is immortal; there is no mortal mind; error is not Mind, Substance or Life, hence the human illusion; and whatever is thus minded will disappear in proportion as science is understood, and the reality of being, goodness and harmony, are demonstrated.

Error says, that to know all things, God must know evil, and it dishonors Him to say He is ignorant of evil. But God said of this fruit of the tree of knowledge of good and evil, "in the day that thou eatest thereof, thou shalt surely die." If God is infinite and good, He knows nothing but good; if He did, He would not be infinite. Infinite Mind knows nothing beyond Himself or Herself, the noumena and its phenomena. It was not against evil, but against knowing evil, that God forewarned. He dwelleth in light, and in the light He sees light, and cannot see darkness. The opposite conclusion, that darkness dwelleth in light, has neither precedent nor foundation in nature, logic, or the character of Christ.

Error or the senses say, that to save from sin God must know sin. Truth replies — "God is too pure to behold iniquity;" and by virtue of His ignorance of that which is not, He knoweth that which is, and abideth in Himself the only Life, Truth and Love, and is reflected by a universe in his own image and likeness.

Error, or the senses say, disease is real, and God must know it to heal it. Truth replies, Because disease seems real, and is error, Truth destroys this seeming and thus heals it. God cannot know unreality. Immortal Mind is real, mortal mind is unreal, for Mind is

immortal; thought is a quality of Mind, then if God thought of the unreal, the unreal would be a quality of His Mind, and having this quality He could not destroy the illusion of so-called mortal mind, and heal the sick by disabusing mortal mind of the unreality of false knowledge, which is the sickness.

Error or the senses say, you must know sorrow to console it, "like as a father pitieth his children." Truth replies — the modes of Divine pity are the very antipodes of human modes of pity. The Divine sympathy is with Truth, not error; and for it to be otherwise would perpetuate error. His modes of harmony virtually deny the existence of error; to sympathize with error would be to admit the reality of error and thus dethrone Truth as Infinite and All. Suffering and sorrow are the effects of sin and ignorance, and the sympathy of our God is made manifest in the destruction of ignorance and sin. The Father's love is Truth, not error; and the Father is seen in this Love that "destroyeth our iniquities and healeth all our diseases;" human pity cannot do this.

Error says, God must know death to destroy it. Truth replies — God is the ever-conscious Life, and to be ever conscious of Life, is to be never conscious of death. He is All; then it is impossible for Him to know something beside Him; and if it were possible, it would make Him less, instead of more; for evil is nothingness. Because the senses say, that to know evil is an attainment, it does not make it so. This was the original lie of the serpent, and the serpent still says, the Lord knows evil, and there is advantage in knowing it, — that man knows evil and it makes him who knows it as gods, since God knoweth it. This is the old-new story and subtlety of sin, lifting its voice higher, because Good is speaking louder than ever against evil, and Truth is saying, that for God to be like a sinner in one single capacity would make him no longer God. With Him to know, is to be; the foreknowledge, foreordination and election of God are one. God is Mind, and if this Mind knows evil, all is not good in God, and our model is gone, and man need not seek to escape from what is in eternal Mind, for it must and will be reflected by man. Even the Divine Mind, with these opposite elements would be a "kingdom divided against itself, that is brought to desolation;" for evil is a self-destroying and self-destroyed lie, it has no fact that can be known. Evil is egotistic but not Egoistic, and boasteth itself for a time, then passeth away, when the day breaketh and the shadows flee. So Father, let "the light that shineth in darkness and the darkness comprehendeth it not," dispel this illusion of the senses, open the eyes of the blind, and cause the deaf to hear.

Truth forever on the scaffold, Wrong forever on the throne.
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own

TAKE NOTICE.

(March 1887 Volume 4 Issue 12)

I CONTINUE to teach the Primary Course, and all the classes advertised at the Massachusetts Metaphysical College, and without an assistant. Also, I hereby notify the public, that anyone desiring to be best prepared to practice or teach Christian Science Mind-healing, must take his Primary Course at this College. I find the candidates cannot be properly examined outside of a class.

Hereafter, no student of mine can enter the Normal Class under one year after his Primary instructions. Students prepared outside of the college must wait two years after their Primary lessons before being admitted to the Normal Course.

Both these classes of applicants for the Normal, must furnish certificates of having practised acceptably one and two years. Students are not admitted to the Class in Obstetrics who have not passed through the Primary at this Institution.

Certificates will not be given Students from the Normal Course whom I have not prepared in the Primary, under six months after its close, and evidence is received of their practical fitness therefor.

MARY BAKER G. EDDY.
Massachusetts Metaphysical College

Feb. 17, 1887.

TRUTH - HEALING.

REV. MARY BAKER G. EDDY.

(April 1887 Volume 5 Issue 1)

THE divine elevator of the human race, physically, morally, and spiritually, is the truism that Truth demonstrates good and is natural; while error, or evil, reproduces itself, and belongs not to nature nor to God. Truth is the power of God which heals the sick and sinner, and is applicable to all the needs of man. It is the universal, intelligent Christ, illustrated by the life of Jesus, through whose "stripes we are healed." By Truth's conflicts, defeats and triumphs, Christian Science has been reduced to the understanding of mortals, and found able to heal mind and body.

Pagan mysticism, Grecian philosophy, or Jewish religion, never entered into the line of Jesus' thought or action. His faith partook not of drugs, matter, nor mortal mind. The Divine Mind was his only instrumentality and potency, in religion or medicine. The Principle of his cure was God, in the laws of Spirit, not of matter; and these laws annulled all other laws.

Jesus knew that erring mortal thought holds only in itself the supposition of evil, and that sin, sickness, and death are its subjective states; also, that pure Mind is the Truth of Being, that subjugates and destroys any suppositional or elementary opposite to Him who is All.

Truth is supreme and omnipotent. Then, whatever else seemeth to be intelligence or power is false, deluding reason and denying revelation, and seeking to dethrone Deity. The truth of Mind-healing uplifts mankind, by acknowledging pure Mind as absolute and entire, and that evil is naught, although it seems to be.

Perverting either the Truth, or the method of Mind-healing, is as fatal to practitioner as to patient. The silent, mental practice, that masks its designs and forwards its purposes through the subtle influence of mesmerism, is the reverse of Truth, and the age has yet to learn that this error is more destructive to health and morals than are the most deadly drugs and the more open enticements to sin.

Pure Mind gives out all atmosphere that heals and saves. Words are not always the auxiliaries of Truth. The Spirit, and not the letter, performs the vital functions of Truth and Love. Mind, imbued with this Science of Healing, is to law unto itself, needing neither license nor prohibition; but lawless mind, with unseen activities and silent mental methods, whereby it may injure the race, is the highest attenuation of evil.

Again: evil, as mind, is doomed to everlasting hell, for suffering is commensurate with evil, and lasts as long as the evil. As mind, evil finds no escape from itself, and the sin and suffering it occasions.

According to divine law, sin and suffering are not cancelled by repentance or pardon. Christian Science not only elucidates but demonstrates this verity of being; namely, that mortals suffer from the wrong they commit, whether intentionally or ignorantly; that every effect and amplification of wrong will revert to the wrongdoer, until he pays his full debt to divine law, and the measure he has meted is measured to him again, full, pressed down, and running over. Surely, "the wages of sin is death."

In this law of justice, the atonement of Christ loses no efficacy. Justice is the handmaid of Mercy, and showeth mercy by punishing sin. Jesus said, "I came not to destroy the law," — the divine requirements typified in the law of Moses, — "but to fulfill it" in righteousness, by Truth destroying error. No greater type of Divine Love can be presented than laying down one's life for so glorious a purpose. This spirit of sacrifice has always saved, and still saves, mankind; but by mankind I mean mortals, or a kind of man after man's own making. Man, as God's idea, is already saved with an everlasting salvation. It is impossible to be a Christian Scientist without apprehending the moral law so clearly that, for conscience's sake, one will either abandon his claim to even a knowledge of this Science, or else make the claim valid.

The so-called Mental Practitioners of this period show a marked tendency to plant Mind-healing on an evil basis, and assume that mental practice, although it be malpractice is Mind-healing. Consequently they must keep from the community all knowledge of mental malpractice and call it Christian Science. All Science is Divine. Then, to be Science, it must produce physical and moral harmony.

Dear Readers, our JOURNAL is designed to bring health and happiness to all households, where it is permitted to enter, and confer increased power to be good and do good. If you wish to brighten so pure a purpose, you will aid our prospect of fulfilling, it, by your kind patronage of THE CHRISTIAN SCIENCE JOURNAL, now entering upon its fifth volume, clad in Truth-healing's new and costly Spring dress..

Questions Answered.

BY REV. MARY B. G. EDDY.

(April 1887 Volume 5 Issue 1)

A MAN hath joy by the Answer of the mouth.

PROVERBS.

Emma Hopkins tells her students that Mrs. Eddy teaches mesmerism. Is that true?

M. E. D.

If one half of what I hear of Mrs. Hopkins's teaching on the subject of Christian Science is correct, she is deluding the minds she claims to instruct. She took a Primary Course at my College, but was not permitted to go farther. She never entered my Normal Class, is not qualified to teach Christian Science, and is incapable of teaching it.

My students are instructed that mesmerism is not Science, but the opposite of Christian Science, and no Scientist can teach or practise it.

It is an old story, that my poorest students know more than I do about Christian Science; and those who are playing this role of mind-cure are teaching and practicing Animal Magnetism.

By this you can detect the false teacher and practitioner, for falsehood precludes Christian Science.

The wrong teaching and practice is Animal Magnetism; and its teachers in theory, deny what they practise. Instead of being mesmerism, Christian Science lays bare the falsity and demonology of mesmerism.

Is Mrs. H. P. Heathwood, at present located in Chicago, one of Mrs. Eddy's students? She claims to be, and shows a diploma, with Mrs. Eddy's name signed to it.

She was never a student of mine. She was a student of Arthur T. Buswell.

TO WHOM IT MAY CONCERN.

(April 1887 Volume 5 Issue 1)

ONLY Normal Class graduates of the Massachusetts Metaphysical College, having credentials signed by M. B. G. Eddy, President, are legal and recognized teachers of Christian Science Mind-Healing.

MARY B. G. EDDY, president.

P. S. — The imposition on the public of unqualified teachers, has caused the adoption of this rule.

VOICES OF SPRING.

REV. MARY BAKER G. EDDY.

(May 1887 Volume 5 Issue 2)

Nature, like a thrifty housewife, is at her Spring cleaning, setting the earth in order; but as she puts down white and green carpets alternately, the earth is by turns wet and dirty, or dry and dusty.

The voices of Spring come to us sad or joyful, even as the heart may be. They freshen unforgotten harmonies, and mute memories too tender to talk. With brush in hand, Spring passes over mountain and meadow, painting it while she weaves the wavy grass, and brightening the tiny spray. She stirs soft breezes, rippling all nature with her restless wing; but, alas! her winds moan over new-made mounds, where mortal love hath shed the unavailing tear.

Unconscious of human weal or woe, the little feet of Spring trip lightly on, turning up the daisies, paddling the cresses, waking the world of flowers to look lovingly on the laughing earth. Her dainty fingers put the fur caps on pussy willows, paint the tiny petals

of the arbutus, color the blue azure with soft hues, and sweep with glad tones the lyre terrestrial.

List to the song of the turtle-dove, the music of Naiads, the brooklet's melting murmurs. Behold the timid leaves clapping their hands, the Glory of the roses, and the alders bending over the streams, and shaking out their tresses in the water-mirrors. The snowbird may tarry in the storm, and pipe to the breeze; feathered tribes leave their winter homes and flock to vernal joys, and the cuckoo sounds her viewless flute; but old Robin comes soonest, to sing amid blossom or blast.

What should be the voices of Spring in the human heart? Resurrected and purified desires; praise, for man's ability to seek and find the Kingdom of Heaven here, — the reign of harmony that furnishes glimpses of the great Source whence cometh all earth's beautiful hieroglyphics of Love; joy, that human character may be stately as the cedars of Lebanon, and Truth thrive like the willows by the water-courses; humility, bowing down before His goodness, and peering through mortal mind; industry, arranging beauty each budding thought as it puts forth new glories; higher aspirations and purer pleasures, which give spiritual energy and power to work for man and in obedience to God.

Has the Springtide brought this harvest to the human heart, putting on costly wardrobes, gained in seasons of toil, defeat, and triumph? Are Christian Scientists as faithful as the seasons, birds, and flowers? Do they challenge mankind as sweetly to flock to the Springtide of God's omnipotence — His power to heal and save? Will they sing in the storm? If buds of hope disclose scarcely one blossom, and birds are silent, will they yet wait and work, till the latent elements of harmonious being control earth's cold and heat, sunshine and shadow, and the heart's seedling and germ spring into freedom and greatness?

The modest Violet has her blue eyes to heaven. The Crown Imperial rears her regal splendor to the god of day. Will mortals as wisely lift their perceptions above the clod, and look long enough away from earth, and toward heaven, to behold "how Good and how pleasant a thing it is for brethren to dwell together in unity!"

WAYS THAT ARE VAIN.

REV. MARY BAKER G. EDDY.

(May 1887 Volume 5 Issue 2)

"BUT who is mixing the fatal draught that palsies heart and brain,
And loading the bier of each passing year with ten-hundred
thousand slain?

Who blights the bloom of the land today, with the fiery breath of Hell,
If the Devil isn't, and never was? Won't somebody rise and tell?"

CERTAIN individuals entertain the notion that Christian Science Mind-healing should be two-sided, and only denounce error in general, — saying nothing, in particular, of error that is damning men. They are sticklers for a false, convenient peace, straining out gnats and swallowing camels. The unseen wrong to individuals and society they are too cowardly, too ignorant, or too wicked to uncover, and excuse themselves by denying that this evil exists. This mistaken way, of hiding sin in order to maintain harmony, has

licensed evil, allowing it first to smoulder, and then break out in devouring flames. All that error asks is to be let alone; even as in Jesus' time, the unclean spirits cried out, "Let us alone! What have we to do with thee?"

Animal Magnetism, in its ascending steps of evil, entices its victim by unseen, silent arguments. Reversing the modes of good, in their silent allurements to health and holiness, it impels mortal mind into error or thought, and tempts into the committal of acts foreign to the natural inclinations. The victims lose their individuality, and lend themselves as willing tools to carry out the designs of their worst enemies, even those who would induce their self-destruction. Animal Magnetism fosters suspicious distrust, where honor is due, fear, where courage should be strongest, reliance, where there should be avoidance, a belief in safety, where there is most danger; and these miserable lies, poured constantly into his mind, fret and confuse it, spoiling that individual's disposition, undermining his health, and sealing his doom, unless the cause of the mischief is found out and destroyed.

Other minds are made dormant by it, and the victim is in a state of semi-individuality, — with a mental haziness which admits of no intellectual culture or spiritual growth. The state induced by this secret evil influence is a species of intoxication, in which the victim is led to believe and do what he would never, otherwise, think or do voluntarily.

This intricate method of Animal Magnetism is the essence, or spirit, of evil, which makes mankind drunken. In this era it is taking the place of older and more open sins, and other forms of intoxication. A harder fight will be necessary to expose the cause and effects of this evil influence, than has been required to put down the evil effects of alcohol. The alcoholic habit is the use of higher forms of matter, wherewith to do evil; whereas Animal Magnetism is the highest form of mental evil, wherewith to complete the sum total of sin.

The question is often asked, Why is there so much dissension among mental practitioners? We answer, Because they do not practise in strict accordance with the teaching of Christian Science Mind-healing. If they did, there would be unity of action. Being like the disciples of old, "with one accord in one place," they would receive a spiritual influx impossible under other conditions, and so would recognize and resist the Animal Magnetism by which they are being deceived and misled.

The mental malpractitioner, interfering with the rights of Mind, destroys the true sense of Science, and loses his own power to heal. He tries to compensate himself for his own loss, by hindering, in every way conceivable, the success of others. You will find this practitioner saying that Animal Magnetism never troubles him, but that Mrs. Eddy teaches Animal Magnetism; and he says this to cover his crime of mental malpractice, in furtherance of unscrupulous designs.

The natural fruits of Christian Science Mind-healing are harmony, brotherly love spiritual growth and activity. The malicious aim of perverted mind-power, or Animal Magnetism, is to paralyze good, and give activity to evil. It starts factions, and engenders envy and hatred. But as activity is by no means a right of evil and its emissaries, they ought not to be encouraged in it.

Because this age is cursed with one rancorous and lurking foe to human weal, those who are the truest friends of mankind and conscientious in their desire to do right and to live pure and Christian lives, should be more zealous to do good, more watchful and vigilant. Then they will be proportionately successful, and bring out glorious results.

Unless one's eyes are opened to the modes of mental malpractice, — working so subtly that we mistake its suggestions for the impulses of our own thoughts — the victim will allow himself to drift in the wrong direction without knowing it. Be ever on guard against this enemy.

Watch your thoughts, and see whether they lead you to God and into harmony with His true followers. Guard and strengthen your own citadel more strongly. Thus you will grow wiser and better through every attack of your foe; and the Golden Rule will not rust for lack of use, or be misinterpreted by the adverse influence of Animal Magnetism.

MIND HEALING HISTORY.

REV. MARY BAKER G. EDDY.

(June 1887 Volume 5 Issue 3)

THE fool hath said in his heart " There is no God."

PSALMS xiv. 1.

BY reason of "mining and tunneling," and the sinister, silently directed mental influence of our latest aspirant to the discovery of Christian Science, — a student who, about one year ago, received his first lesson from me, — Mr. J. A. Dresser has again "let loose the dogs of war." In other words, he has loosed from the leash his pet poodle, to alternately bark and whine at my heels. In a peppery pamphlet, Mr. Dresser delivers a stupendous eulogy over the late P. P. Quimby, as his healer, and exaggerates and fabricates in Quimby's behalf; but all that is kind, and I wish it was honest. I commend gratitude, even in the child who hates his mother; and this gratitude should be a lesson to that suckling litterateur Mr. Marston, whom I taught, and whose life I saved three years ago, but who now squeaks out an echo of Mr. Dresser's abuse.

Did I write those articles, in Mr. Dresser's pamphlet, purporting to be mine? I might have written them, twenty or thirty years ago, for I was under the mesmeric treatment of

Dr. Quimby from 1862 until his death, in 1865. He was illiterate, and I knew nothing then of the Science of Mind-healing; and I was as ignorant of mesmerism as Eve, before she was taught by the serpent. Mind-science, was unknown to me; and my head was so turned by Animal Magnetism and will-power, under his treatment that I might have written something as hopelessly incorrect as the articles now published in the Dresser pamphlet.

After turning in despair from *Materia Medica* to new remedies in the realm of mortal mind, I struck out blindly, and imagined that my other mode of medicine might be more scientific. I even believed that hygiene and physiology were scientific; though I dropped all such conclusions, after discovering the Science of Mind-healing, and immediately gave up the idea that Mr. Quimby's practice was anything above its physical method of manipulation, or that its basis was anything but mortal mind. Indeed, I often asked him for an explanation of his practice, but he never gave it. Once he told me, that by manipulation, and the use of water, he conveyed a healthy electricity to my body. At length his method lost its power over my belief, and the disease was more formidable than ever. I was not healed until after the death of Mr. Quimby; and then healing came as the result of my discovery, in 1866, of the Science of Mind-healing, since named Christian Science.

If, as Mr. Dresser says, Mr. Quimby's theory (if he had one) and practice were like mine, purely mental, what need had he of such physical means as wetting his hands in water and rubbing the head? Yet these appliances he continued until he ceased practice; and in his last sickness, the poor man employed a homoeopathic physician. The Science of Mind-healing would be lost by such means, and it is a moral impossibility to understand or to demonstrate this Science through such extraneous aids.

It can be shown that Mr. Dresser tried Quimby's method, and relinquished it because he could not heal by it. I denounced it, after a few of my first students rubbed the heads of their patients, and the immorality of one student opened my eyes to the horrors possible in Animal Magnetism. A mesmerist contemporary with Mr. Dresser, Dr. Evans, had it announced on his business cards, until 1884, that he practised mesmerism. Mr. Quimby never, to my knowledge, taught that matter was mind, and he never intimated to me that he healed mentally, or by the aid of Mind. Did he believe matter and mind to be one, and then rub matter, in order to convince the mind of Truth? Which did he manipulate with his hands, matter or mind? Was Mr. Quimby's entire method of treating the sick intended to hoodwink his patients, as Mr. Dresser would now have us believe?

Mr. Dresser says Mr. Quimby "progressed gradually out of mesmerism, into a knowledge of the hidden powers of mind." How does Mr. Dresser know this? Let him produce a single proof of it. Mr. Quimby told me and others, that he did not know how he healed. I never heard him intimate that he healed disease mentally; and many others will testify that, up to his last sickness, he treated us magnetically, — manipulating our heads, and making passes in the air while he stood in front of us. During his treatments I felt like one having hold of an electric battery, and standing on an insulated stool.

His healing was never considered or called anything but Mesmerism. I tried to think better of it, and to procure him public favor. He was my doctor, and it wounded me to have him despised. The last time I saw him, he said, "You have made me all I am in Portland." In those days he needed friends. Why did not Dresser lecture then for Quimby, as he does now? He had no defender then but myself. I believed he was doing good; and even now, knowing as I do the harm in his practice, I would never revert to it, but for this public challenge. I was ignorant of the basis of Animal Magnetism twenty years ago, but know now that it would disgrace and invalidate any mode of medicine.

He says: Quimby "found in man a principle, or a power, that was not of man himself, but was higher than man, and of which he could only be a medium." The Principle of Christian Science is not to be found in man, for Science shows that God is the Principle of man; and that as the greater cannot be in the lesser, God cannot be in man. Science also shows that a sinning, sick, and dying mortal is a poor medium for the harmonious, eternal, and divine Life.

Mr. Dresser says: Dr. Quimby "found that disease was nothing but an erroneous belief of mind. Here was a discovery of truth, and on this discovery he founded a system of treating the sick, and founded a science of life." Now it is clear that finding disease to be an error of belief was not the discovery of the Truth that could heal it. When did Mr. Quimby found a system? He neither wrote a book, taught a student, nor explained how he healed. Where is his system? This system is laid on the shelf; and Quimby's manuscripts are withheld from the people, under the pretence that, although the system is so important to this age, his writings are so unfit for it, that nobody must read them. Yet Mr. Dresser can practise this system; and Mrs. Eddy's works, which (as he insinuates) include the substance of this system, are in demand and are doing good. The Science of Life is not founded on a practice, but on Principle. A discovery is not Principle; and an error of belief is neither the foundation nor the Truth of a true discovery. Will this able advocate and expositor, now that he comes to the front, please explain the Principle of

the Science of Life, on the basis of the Quimby practice? If he will, then, in the far future, we may hope to climb the hidden heights of this system.

For the past fifteen years the public have been semiannually notified that the Quimby manuscripts would soon be published; and I now offer a premium for the publication of those alleged manuscripts, — provided, when examined, they prove to be Mr. Quimby's own writings.

Dresser again quotes from Quimby: "Disease and its power over life, and its curability, are all embraced in our belief."

I have heard Quimby talk like that myself. He believed in the reality of disease, and its power over life; and he depended on man's belief in order to heal him, as all mesmerists do. Nothing is more remote than this from Science, whose Principle is God, and whose power is vested in its Principle, and not in man. In the Science of Mind you find no disease, and no power superior to Life, because Life is God. This Science substitutes, for human belief, the Divine Mind and His power; and it shows that mortal, erring belief has no curative power. The so-called cure, wrought through belief, is an effect produced by human will, inducing a state of mesmerism that is worse than the disease.

Dresser quotes Quimby as saying: "I know that I can distinguish that which is false from a truth, in religion or in disease." Here Mr. Quimby says there is truth in disease; yet Dresser says that Quimby found disease to be error. The fact is, Mr. Dresser borrows from my Science and Health though without giving the author due credit, and then attributes these statements to Mr. Quimby's lore. Incapable of deciphering Christian Science Mind-healing, Mr. Dresser does not understand it well enough even to state its ideas correctly, and could not demonstrate Mind-science through his own statement.

If Truth is in disease, or disease is in Truth, surely disease cannot be destroyed by Truth. Dresser's theory, throughout, is an outgrowth of Animal Magnetism. It presupposes disease to be an Intelligence, Soul to dwell in sense, Truth in error, and Mind in matter.

Those statements, which Dresser covertly calls misstatements, were facts elicited by his uncalled-for attacks upon me in the Boston Post, four years ago; facts that exposed his falsehoods, and which he had opportunity to disprove in Court, — though he did not venture to appear there. In his eulogy on Quimby he contradicts his past statements in newspaper articles; for in one of them he wrote: "Dr. Quimby claimed no authorship that was eternal, but simply the discovery that disease was an error; and Mrs. Eddy knew that he [Quimby] never used mesmerism in treating the sick."

In his pamphlet Dresser states that Quimby "discovered the science of life," — God. Must not the science of life be of necessity eternal? Later, Mr. Dresser owns that Quimby had been a mesmerist.

Who is the Haman, to whom Mr. Dresser alludes? Is it not he who rests not, but would trouble the peace of the dead, so long as a Mordecai is at the gate, — even though this Mordecai had given Haman his only place and power as a so-called healer?

Was it "an evil hour," as Dresser hints, when I exchanged poetry for Truth, grasped in some degree the understanding of Truth, and undertook at all hazards to bless them that cursed me? Was it an evil hour when I discovered Christian Science Mind-healing, and gave to the world, in my work called Science and Health, the leaves that are "for the healing of the nations"?

Was it "for some strange reason" that the impulse came upon me to endure all things for Truth's sake? Does ceaseless servitude, while treading the thorny path alone and for others' sake, arise from "a purely selfish purpose"? This obscure history, which Dresser foists upon the public, provides no legacy of Mind, whereby Quimby's unscrupulous advocate can take one forward step for the human race. After the death of this so-called Originator of Mind-healing, it required ten years of nameless experience for me to reach the standpoint of my first edition of Science and Health, the book which gave Mr. Dresser his only knowledge (meagre as it is) of the Science of Mind-healing.

Is it love for our "mutual friend," or envy of the living, that would drag the silent departed so mercilessly before the people? I would touch tenderly his memory, speak reverently of his humane purpose, and name only his virtues, did not this man Dresser drive me, for conscience-sake, to sketch the facts. I cannot defraud humanity of its claims, hide the true discovery, or close my eyes to usurpers, casting lots for Truth's seamless robe. Silencing my grief at treading less lightly on the ashes of the dead, I must write down Christian Science Mind-healing as the antipodes of Mr. Quimby's theory (if he had one!) and of his treatment of disease; for true Mind-healing is the opposite of all modes of mortal mind or matter, whether taking the form of Animal Magnetism, of drugs, of hygiene, or of eclectic pathology.

It has always been my misfortune to think people better and bigger than they really are. My mistake is, to endow another person with my ideal, and then make him think it his own. This is apparent, even in those articles credited to me. When I thought Mr. Quimby was doing good, it was natural for me to help him; and hundreds of others I have helped since then, sparing neither ease, time, nor money for this end.

The most unselfish motives evoke the most ingratitude; yet it is only by such motives that the best results are achieved. My final discovery of the Science of Mind-healing was the outgrowth of my motives and method.

A dozen years before meeting Mr. Quimby, I healed desperate cases of disease with unmedicated globules. This was then my modus operandi, arising from such ignorant therapeutics; but it was by no means Christian Science Mind-healing. The lost chord of Truth (healing, as of old) I caught consciously from the Divine Harmony, vibrating its own sweet music. It was to me a revelation of Truth, — God; and Science, explaining the Principle of this Divine Harmony, enabled me to understand it, and to systematize and demonstrate Truth.

It was after the death of Mr. Quimby, and when I was apparently at the door of death, that I made this discovery, in 1866. After that, it took about ten years of hard work for me to reach the standard of my first edition of Science and Health, published in 1875.

Before understanding and settling the great question of my discovery, I wrote to Mr. Dresser, who had tried Mr. Quimby's cure by manipulation, and asked him if he could help anybody, or tell me how Quimby healed. He replied, in a letter which I have, to the effect that he could not, and was unable to heal his wife of a slight ailment; adding, that he did not believe anyone living knew how Mr. Quimby healed the sick.

As long, ago as 1844 I was convinced that mortal mind produced all disease, and that the various medical systems were in no proper sense Scientific. In 1862, when I first visited Mr. Quimby, I was proclaiming — to druggists, spiritualists, and mesmerists — that Science must govern all healing.

When, therefore, I believed that Mr. Quimby had healed me, I naturally wrote and talked as if his method must be genuine Science, and I was too proud to believe it could be aught else.

Afterwards I suffered a relapse; then I saw my bitter mistake. I then realized the harmful influence, mentally and physically, of such a false human concept. This I hastened to acknowledge. In proportion as the mischief of misconceived mental bases and methods of treating disease were discovered, I took back my words, uttered in ignorant enthusiasm, and stated the Truth as it is in Science.

Misinterpretations and misapplications of Truth constitute all error; and error can only be destroyed by the correct interpretation and application of Truth. The animal poison imparted through mortal mind, by false or incorrect mental physicians, is more destructive to health and morals than are the mineral and vegetable poisons prescribed by the matter-physicians. This acknowledgment brings the wrath of mediums and mesmerists upon me, but never warps my purpose to enlighten mankind.

I discovered the Science of Mind-healing, and that was enough. It was the way Christ had pointed out: and that fact glorified it. My discovery promises nothing but blessings to every inhabitant of the globe. This glorious prospect seems to incense some degraded minds, and stimulate their unscrupulous efforts to thwart its benign influence and defeat its beneficence.

If ever Mr. Quimby's ominous manuscripts are brought to light, it will be when my copyrights have expired, and the dear-bought treasures of Truth are appropriated by both the evil and the good. Then, arm-in-arm, Mr. Dresser and his skeleton (like Dorcasina and her hero, in *Female Quixotism*) may enter the drawing-rooms of Mind-healing Science. Stumbling up my stairs, they may fall unexpectedly into good company.

Alas for the future of Mind-healing, if built on the sand of falsehood! He who is not honest and unselfish can never steer the Ark of Christian Science, casting out error and healing the sick, over the waters of this or any future age. No wonder envy and hate dare not risk their false claims on this sea, where none but Truth can walk the wave. I have sown for others' reaping, and a righteous Father will give the harvest. In the words of Paul: "I have labored, and others have entered into my labors Paul may plant and Apollos water, but God giveth the increase."

In the suit brought by me against E. J. Arens, in 1883, for pirating my works, — in his Replication to my Bill of Complaint, he declared that I was not the author of my books; but, on the contrary, that these books were substantially copied by me from manuscripts originally composed by Dr. Phineas P. Quimby. He was unable to prove his claim, and the United States Circuit Court decreed that a perpetual injunction be issued against Arens, restraining him from repeating the offence of pirating my works. He was fined the costs of court; and about four thousand of his pamphlets were destroyed in Boston, being chopped into pieces by the officers of the law. The Records of the United States Circuit Court, in Boston, show this history, in case 1850. Further allowances might have been awarded me; but I refused them, having gone to law not for money, but the cause of Truth.

Mr. Arens swore that he was not continuing to publish, give away, distribute, or otherwise circulate his infringing pamphlets, and had not done so for more than a full year previous; but his testimony was proven false by testimony of my witnesses who produced a copy of his pamphlet, purchased at his house within six months of the date of the Writ served on him for stealing my writings.

If Arens's Replication to my Bill of Complaint had been true, as Mr. Dresser would have it appear, why did Arens not support it with this alleged profuse evidence? Arens's present course shows conclusively that, if his claims had been honest, he would have sustained them in court. "The Lord knoweth the way of the righteous; but the way of the ungodly shall perish."

HISTORY repeats itself; the sects that endured the lash of their predecessors, in their turn bestow it upon those who are in advance of themselves.

REV. M. BAKER G. EDDY, in Science and Health (June 1887 Volume 5 Issue 3)

Questions Answered.

BY REV. MARY B. G. EDDY.

(June 1887 Volume 5 Issue 3)

A MAN hath joy by the Answer of the mouth.

PROVERBS.

Will you please answer a few questions, through the Christian Science Journal, concerning Mrs. Alice B. Poole and her practice, for the benefit of the St. Louis people, who are taking up Christian Science with much enthusiasm, and will be unfortunate if they do not get Truth to start with?

Is she a graduate of your College?

If so, why is she not in good standing there?

Has she fallen away from your teaching into Hypnotism? and could she do so unconsciously?

Why does she not give to her healed patients your volume on Science and Health, to keep them well, — as do others, who heal in Science?

Mrs. Poole has a large number of patients, and a very large class of pupils studying with her, who will perhaps only approximate the Truth.

J. A. C.

MRS. ALICE B. POOLE is neither a member of the Christian Scientist Association of my College, nor a Normal Class graduate. All who are in good standing with the Massachusetts Metaphysical College have certificates to show this.

If her teaching or practice partakes of Hypnotism, you may be sure she is not teaching or demonstrating Christian Science Mind-healing.

She has no personal cause for enmity towards me.

I allow students a discount of twelve-and-one-half (12 1/2) per cent (or one-eighth) on orders for from six to twelve (6 to 12) copies of Science and Health, to be sent C. O. D.,

and a discount of sixteen-and-two-thirds ($16 \frac{2}{3}$) per cent (or one-sixth) on orders for twelve (12) or more copies, sent in the same way.

HEART TO HEART.

REV. MARY BAKER G. EDDY.

(June 1887 Volume 5 Issue 3)

WHEN the heart speaks, no matter how simple the words, its language is always acceptable to those who have hearts.

I just want to say: I thank you, my dear students, who are at work conscientiously and assiduously, for the good you are doing. I am grateful to you for giving the sick relief from pain, for giving joy to the suffering and hope to the disconsolate, for lifting the fallen and strengthening the weak, and encouraging the heart grown faint with hope deferred. We are made glad by the Divine love which looseth the chains of sickness and sin, opening the prison doors to such as are bound; and we should be more grateful than words can express, even through this white-winged messenger, our JOURNAL.

With all the homage beneath the skies, yet were our burdens heavy, but for the Christ-love that makes them light, and renders the yoke easy. Having his word, you have little need of words of approval and encouragement from me. Perhaps it is even selfish in me to sometimes relieve my heart of its secrets, because I take so much pleasure in so doing; but if my motives are sinister they will harm myself only, and I shall have the unselfish joy of knowing the wrong motives are not yours, to react on yourselves.

These two words in Scripture suggest the sweetest similes to be found in any language, — rock and feathers: "Upon this rock will I build my Church;" "He shall cover them with His feathers." How blessed it is to think of you as "beneath the shadow of a great rock in a weary land," safe in His strength, building on His foundation, and covered from the devourer by the divine protection and affection. Always bear in mind that His presence, power, and peace gratify all human needs, and reflect all bliss.

[To this benediction from the Teacher, many hearts are responding a glad Amen. Blessed is the Messenger who cometh in the name of the Lord.]

IMPORTANT OFFER.

(June 1887 Volume 5 Issue 3)

MR. GEORGE A. QUIMBY, son of the late Phineas P. Quimby, — over his own signature, and before a witness, — stated, in 1883, that he had in his possession at that time all the manuscripts written by his father. I hereby declare, to expose the falsehood of parties publicly intimating that I have appropriated matter belonging to the aforesaid Quimby, that I will pay the cost of printing and publishing the first edition of those Manuscripts, with the author's name attached:

Provided, — that I am allowed first to examine said Manuscripts, and that I find they were Mr. P. P. Quimby's own compositions, and not mine, that were left with him many

years ago, — or that they have not, since his death, in 1865, been stolen from my published works; and also, that I am given the right to bring out this one edition under copyright of the owner of said Manuscripts, and that all the money accruing from the sale of said book shall be paid to said owner. Some of Mr. Quimby's purported writings, quoted by J. A. Dresser, were my own words, as nearly as I can recollect them.

There is a great demand for my book, Science and Health. Hence Mr. Dresser's excuse for the delay in publishing Quimby's Manuscripts — namely, that this age is not sufficiently enlightened to be benefited by them (?) — is lost; for if I have copied from Quimby, and my book is accepted, this acceptance creates a demand for his writings.

MARY BAKER G. EDDY

SPIRIT AND LAW.

(July 1887 Volume 5 Issue 4)

[Notes from a sermon preached in Chickering Hall, on Sunday, June 5, by Rev. Mary Baker G. Eddy.]

THE preacher's text was in Paul's word to the Galatian Church, — the eighteenth verse of the fifth chapter of that epistle: "But if ye be led of the Spirit, ye are not under the law."

We are accustomed to think and to speak of gravitation as a law of matter, when every quality of matter, in and of itself, is inert, inanimate, and non-intelligent. The assertion that matter is a law, or a lawgiver, is anomalous. Wherever law is, Mind is; and the notion that Mind can be in matter is pantheism, — rank infidelity, which either excludes God from the universe, or includes Him in every mode and form of evil. Pantheism presupposes that God sleeps in the mineral, dreams in the animal, and wakes in wicked men.

The distinction between that which is and is not law, must be made by Mind, and as Mind. Law is either a moral or an immoral force. The law of God is the law of Spirit, a moral and spiritual force of Immortal and Divine Mind. The so-called law of matter is an immoral force, of erring mortal mind alias the minds of mortals. This so-called force, or law, at work in nature as a power, prohibition, or license, is cruel and merciless. It punishes the innocent, and repays our best deeds with sacrifice and suffering. It is a code whose modes trifle with joy, and lead to immediate or ultimate death. Our blessed Master called it "a murderer from the beginning."

Electricity, governed by this so-called law, sparkles on the cloud, and strikes down the child at prayer. Floods swallow up homes and households, and child hood, age, and manhood go down in the death-dealing wave. Earthquakes engulf cities, churches, schools, and mortals. Cyclones kill and destroy, desolating the green earth. This pitiless power smites with disease the Good Samaritan ministering to his neighbor's need. Even the chamber where the good man meets his fate is not privileged with exemption from this law. Smoothing the pillow of pain may infect you with smallpox, according to this lawless law, which dooms man to die for loving his neighbor as himself, when Christ has said, "Love is the fulfilling of the law."

Our great ensample, Jesus of Nazareth, met and abolished this unrelenting false claim of matter with the righteous scorn and power of Spirit. When, through Mind, he restored sight to the blind, he figuratively and literally spat upon matter; and by the anointing with

this great Truth, that Mind is All, he demonstrated the healing power and supremacy of the law of Life and Love.

In the spiritual Genesis of Creation, all law was vested in the Lawgiver, who was a law to Himself. In Divine Science, God is One and All; and, governing Himself, He governs the spiritual universe. This is the law of Creation, — that man, through God, shall have "dominion over all the earth," and that Mind, governing itself, governs all things. On this infinite principle of freedom, God named Himself, I AM. Error, or Adam, might give names to itself, and call Mind by the name of Matter, but error could neither name nor demonstrate Spirit. His name, I AM, indicated no personality that could be paralleled with it, but it did declare a mighty individuality, even the everlasting Father, as infinite consciousness, ever presence, omnipotence, — as all law, Life, Truth, and Love.

God's interpretation of Himself furnishes man with the only suitable or true idea of God, and the divine definition of Deity differs essentially from the human. It interprets the law of Spirit, not of matter. It explains the eternal dynamics of Being, and shows that nature and man are as harmonious today as in the beginning, when "the Word was with God, and the Word was God."

Whatever appears to be law, but partakes not of the nature of God, is not law, but is what Jesus declared it, "a lie, and the father of it." God is Good, and Good is the law of Life, not of death, of health, and not of sickness, of good, and not of evil. It is this infinitude and oneness of Good that silences the supposition that evil is a claimant or a claim. The consciousness of Good has no consciousness or knowledge of evil; and evil is not a quality of God, to be known or eliminated by Him. "He is too pure to behold iniquity;" while iniquity, too evil to conceive of Good as unlike itself, declares that God knows iniquity.

When the Lawgiver was the only law of Creation, freedom reigned, and was the heritage of man; but this freedom was the moral power of Good, not of evil. This is Divine Science, in which God is supreme, and is the only Law of Being. In this eternal harmony of Science, man is not fallen; he is governed in the same rhythm that the Scripture describes, when "the Morning Stars sang together, and all the Sons of God shouted for joy."

Questions Answered.

BY REV. MARY B. G. EDDY.

(July 1887 Volume 5 Issue 4)

A MAN hath joy by the Answer of the mouth.

PROVERBS.

What course should Christian Scientists take in regard to aiding persons brought before the courts in violation of medical statutes?

BEWARE of joining any medical league which in any way obligates you to assist — because they chance to be under arrest — vendors of patent pills mesmerists, occultists sellers of impure literature, and authors of dangerous works on mind-cure. By rendering error such a service, you lose much more than can be gained by mere unity on the single issue of opposition to unjust medical laws.

A certain paper has agents advocating a league which obligates its members to give their money and influence in support and defence of medical charlatans in general and possibly to aid individual rights in a wrong direction — which Christian Science eschews. Anybody and everybody, who will fight the Medical Faculty, can join this league. It is better to be friendly with cultured and conscientious medical men, who leave Christian Science to rise or fall on its own merit or demerit, than to affiliate with a class of people who have already done what they could do to disgrace the cause of Mind-healing.

Unconstitutional and unjust coercive legislation and laws infringing individual rights must be "of few days and full of trouble." The vox populi, through the providence of God promotes and impels all true reform; and, at the best time, will redress wrongs and rectify injustice. Tyranny can thrive but feebly under our government. God reigns, and "will turn and overturn" until right is found supreme.

In a certain sense we should commiserate the lot of regular doctors, who have planted and sown and reaped for centuries in the fields of what they deem pathology, hygiene, and therapeutics, but are now elbowed by a New School of practitioners, outdoing the healing of the Old. The Old will not patronize the New School and do not understand its medical system.

Christian Science Mind-healing rests demonstrably on the broad and sure foundation of Science; and this is not the basis of Materia Medica, as some of the most skilful and scholarly physicians openly admit.

To prevent all unpleasant and unchristian action — as we drift, by right of God's dear Love, into more spiritual lines of Life — let each society of practitioners, the Matter-physicians and the Meta-physicians, agree to disagree, and then patiently wait on God to decide — as surely He will, which is the best system of medicine.

CARE OF CHILDREN.

REV. MARY B. G. EDDY.

(July 1887 Volume 5 Issue 4)

The daily ablution of an infant is no more natural or necessary than it would be to take a fish out of water once a day, and cover it with dirt, in order to make it thrive more vigorously thereafter in its native element. Cleanliness is next to godliness; but washing should be only for the purpose of keeping the body clean, and this can be effected without scrubbing the whole surface daily. Water is not the natural habitat of humanity.

Giving drugs to infants, noticing every symptom of flatulency, and constantly directing your mind to such signs, — that mind being laden with illusions about disease, health-laws, and death, — these actions convey your mental images to your children's bodies, and often stamp them there, making it probable that, at any time, such ills may be reproduced in the very ailments you fear.

Spirit is revealed to the understanding through harmony, as in Divine Science, which is the seal of Deity and has the impress of Heaven.

M. BAKER G. EDDY, in Science and Health. (August 1887 Volume 5 Issue 5)

CHRISTIAN SCIENCE: NO AND YES

(BY REV. MARY G. BAKER EDDY)

THIS is an invaluable little work of fifty pages, setting forth distinctly the difference between the false and true system of teaching and practice, by Christian Science Mind-healing. Price 25 cents a copy, or \$2.50 a dozen.

(August 1887 Volume 5 Issue 5)

DANGEROUS BELIEF.

[From Science and Health, by MARY BAKER G. EDDY.]

(August 1887 Volume 5 Issue 5)

BECAUSE matter has no Ego, its conditions are unreal, and these conditions are the source of all sickness. To believe in the existence of matter is to admit that mortality (and therefore disease) has a foundation in fact. Once let the mental physician believe in the reality of matter, and he must admit also the reality of all its conditions. Thus he will create disease with his mind, faster than medicine can formulate it through material diagnosis; and so he may become the most dangerous doctor of this period.

In proportion as matter, to human sense, loses all entity as matter, in that proportion does man become its master, entering into a diviner sense of the facts, and comprehending the theology of Jesus, as demonstrated in healing the sick, raising the dead, walking the water. All these deeds manifested Christ's control over the belief that matter is Substance, that it can be the arbiter of Life, or the constructor of any form of being.

Questions Answered.

BY REV. MARY B. G. EDDY.

(September 1887 Volume 5 Issue 6)

A MAN hath joy by the Answer of the mouth.

PROVERBS.

Do we not see, in the commonly accepted teachings of the day, the Christ Principle mingled with the teachings of John the Baptist? or, rather, Are not the last eighteen centuries but the footsteps of Truth, being baptized of John, and coming up straightway out of the ceremonial (or ritualistic) waters, to receive the benediction of an honored Father, and afterwards to go up into the wilderness, in order to overcome mortal sense, before it shall go forth into all the cities and towns of Judea, or see many of the people from beyond Jordan? Now if all this be a fair or correct view of this question, why does not John hear this voice, or see the dove; or has not Truth yet reached the shore?

STUDENT.

EVERY individual character that is like the individual John must hear the voice of one crying in the wilderness. In the desolation of human understanding, the voice of Truth utters the divine verities of Being, which deliver mortals out of the depths of ignorance

and vice. This is the Father's benediction. It giveth lessons to human life, guides the understanding, peoples the mind, reconstructs and gives life to the Judean religion, and reveals God and man as the Principle and idea of Divine Science.

The understanding of this Science of Mind brings the peace symbolized by a dove, and this peace floweth as a river into a shoreless eternity, "whose breath doth wrap us round." He who knew the foretelling Truth saw the forthcoming Truth, as it came up out of the baptism of Spirit, to enlighten and redeem mortals. Such Christians as John hear and see the symbols of God, reach the sure foundations of time, stand upon the shore of eternity, and grasp and gather in all glory from him, the latchet of whose shoes they are unworthy to unloose.

TAKE NOTICE.

(September 1887 Volume 5 Issue 6)

OWING to the solicitations of certain students, I reluctantly consented to the limitations on teaching Christian Science. I hereby withdraw that consent, and say, as I have before said, that all should have the privilege of practising and teaching what they know of Christian Science, which is in harmony with the standard textbook, Science and Health. But let everyone be strictly conscientious in imparting his knowledge, and contribute his mite not as the sum total of this inexhaustible subject, nor represent himself as capable of explaining it equally to the highest grade of teaching and to the Normal-class graduates. I shall give my next certificate of degrees without restrictions on teaching.

MARY BAKER G. EDDY, President. Massachusetts Metaphysical College, August 1, 1887.

Questions Answered.

BY REV. MARY B. G. EDDY.

(October 1887 Volume 5 Issue 7)

A MAN hath joy by the Answer of the mouth.

PROVERBS.

Is there infinite progression with man after the destruction of mortal mind?

DENVER.

MAN is the offspring and idea of the Supreme Being, whose law is perfect and infinite. In obedience to this law, man is forever unfolding the endless beatitudes of Being; for he is the image and likeness of Infinite Life, Truth, and Love.

Infinite progression is concrete Being, which finite mortals see and comprehend only as abstract glory. As mortal mind, or the material sense of life, is put off, the spiritual sense and Science of Being is brought to light.

Mortal mind is a myth; the One Mind is immortal. A mythical or mortal sense of existence is consumed as a moth, in the treacherous glare of its own flame — the errors which devour it. Immortal Mind is God, immortal Good; in Whom, the Scripture saith, "we

live, move, and have Being." This Mind, then, is not subject to growth, change, or diminution, but is the Divine Intelligence, or Principle, of all real Being, holding man forever in the rhythmic round of unfolding bliss, — a living witness, and perpetual idea of inexhaustible Good.

VAINGLORY.

REV. MARY BAKER G. EDDY.

(November 1887 Volume 5 Issue 8)

Comparisons are odorous. — SHAKESPEARE.

THROUGH all human history the vital outcomes of Truth have suffered temporary shame and loss from individual conceit, cowardice, or dishonesty. The bird whose right wing flutters to soar, while the left beats its way downward, falls to the earth. Both wings must be plumed for rarefied atmospheres and upward flight.

Mankind must gravitate from sense to Soul, and human affairs should be governed by Spirit, or intelligent Good. The antipodes of Spirit, which we name matter, or non-intelligent evil, is no real aid to Being. The predisposing and exciting cause of all defeat and victory under the sun rests on this scientific basis, that action in obedience to God spiritualizes man's motives and methods, and crowns them with success; while disobedience to this Divine Principle materializes human modes and consciousness, and defeats them.

Two personal queries give point to human action: Who shall be greatest? and Who shall be best? Earthly glory is vain, but not vain enough to attempt pointing the way to Heaven, the harmony of Being. The imaginary victories of rivalry and hypocrisy are defeats. The Master said, "He that taketh not his cross, and followeth after me, is not worthy of me." He is unfit for Truth, and the demonstration of divine power, who departs from Mind to matter, and from Truth to error, in pursuit of better means for healing the sick and casting out error.

The Christian Scientist keeps straight to the course. His whole inquiry and demonstration lie in the line of Truth. Hence he suffers no shipwreck in a starless night on the shoals of vainglory. His medicine is Mind — the omnipotent and everpresent Good. His "help is from the Lord," who heals body and mind, head and heart, changing the affections, enlightening the misguided senses, and curing alike the sin and the mortal sinner. God's preparations for the sick are potions of His own qualities. His therapeutics are antidotes for the ailments of mortal mind and body. Then let us not adulterate His preparations for the sick, with human means.

From lack of moral strength empires fall. Right alone is irresistible, permanent, eternal. Remember that human pride forfeits spiritual power, and vacillating and self-assertive error dies of its own elements. Through patience we must possess the sense of Truth; and Truth is used to waiting. "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."

By using falsehood to regain his liberty, Galileo virtually lost it. He can not escape from barriers who commits his moral sense to a dungeon. Hear the Master on this subject: "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

Lives there a man who can better define ethics, or elucidate the Principle of Being, than "he who spake as never man spake," and whose precepts and example have a perpetual freshness in relation to human events? Who is it that understands unmistakably a fraction of the actual Science of Mind-healing? It is he who has fairly proven his knowledge on a mental, Scientific basis, — who has made his choice between matter and Mind, and proven Mind the only healer. These are self-evident propositions: That man can only be Christianized through Mind; that without Mind the body is without action; that Science is a law of Mind. The conclusion follows, that the correct Mind-healing is the proper means of Christianity, and is Science.

Today Christian Science is sold in the shambles. Many are bidding for it, but are not willing to pay the price. Error is vending itself on trust, well knowing the willingness of mortals to buy error at par value. The Revelator beheld the opening of this seal, and heard the great Red Dragon whispering that "No man might buy or sell, save he that had the mark or the name of the beast, or the number of his name."

We are in the Valley of Decision. Then let us take the side of him who overthrew the seats of the money-changers, and such as sold doves, — of such as barter integrity and peace for money and fame. What artist would question the skill of the masters in sculpture, music, or painting? Shall we depart from the example of the Master in Christian Science, Jesus of Nazareth, — than whom mankind hath no higher ideal? He who demonstrated his power over sin, disease, and death is the Master Metaphysician.

To seek or employ other means than those the Master used in demonstrating Life scientifically, is to lose the priceless knowledge of his Principle and practice. He said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Gain a pure Christianity; for that is requisite for healing the sick. Then you will need no other aid, and will have full faith in His word, "The works that I do, ye shall do;" but his word must abide in us, if we would obtain that promise. We can not depart from his holy example, — we can not leave Christ for the schools which crucify him, — and yet follow him in healing. Fidelity to his precepts and practice is the only passport to his power, and the pathway of goodness and greatness runs through the modes and methods of God. "He that glorieth, let him glory in the Lord."

WE should forget our bodies, in remembering God and the human race. Good demands of man every hour, wherein to work out the problem of Being. Consecration to God lessens not man's dependence on Him, but heightens it. Neither does it diminish his obligations to God; but shows the paramount necessity of meeting them. Science takes naught from the perfection of God, but ascribes to Him the greater glory.

REV. M. B. G. EDDY, in Science and Health (December 1887 Volume 5 Issue 9)

1888

CHRISTMAS JOYS.

MARY B. G. EDDY.

(January 1888 Volume 5 Issue 10)

SAYS the Psalmist, "What shall I render unto the Lord for all His benefits toward me?"

To the right loyal Christian Scientists — working through the gloom, joyous in the night, looking for the day — I am the debtor. Words are weak to express either joy or sorrow. They fail to articulate my gratitude for your labors and love, which are advancing the hope of humanity all over the world. Accept my thanks for your beautiful holiday gifts, and my warm wishes for your happiness and prosperity. The Star that led the Wisemen of old is leading the wise of our time. It is the central ray in the firmament of Soul.

Letters and accompanying holiday gifts from my students give no uncertain sound. A Marine View, painted by Bradford Sherman, is grand. The givers thus describe it:

REV. M. B. G. EDDY — OUR DEAR TEACHER: we ship you this day, by express, a Christmas present, an ideal picture of the ship Christian Science nearing the port, leaving the rocks, shadows, and shoals of mortal belief behind. With best wishes for a happy Christmas,

We are faithfully yours,
MR. AND MRS. B. SHERMAN.

Mrs. H. A. Larminie, of Hyde Park, Ill., has forwarded an interesting gift, with this letter:

MY VERY DEAR TEACHER: May all joy and peace be yours, this Christmas time! The real Christmas is nearer to us today than ever before, and we can rejoice with you now, in a fuller understanding; trusting that ere long we may come into the full joy of the new birth in Christ. God is surely with us, and we have every reason to be glad.

Please accept, as a remembrance of the day, a copy of the old clock-tower in Lausanne, Switzerland, — made in Geneva. My dear husband and I were in the same old tower, while visiting Europe. It is a peculiar clock. It gives the "time, times, and half a time." I trust it will be a witness of the destruction of all times, so that we may enter into the joy of eternity.

With much love,
H. A. LARMINIE.

Also received from Mrs. Webster, C. S. B., and Mrs. Adams, C. S. B., of Chicago, lovely scarfs and neckerchiefs.

From Mrs. Geo. H. Bradford, C. S. B., of Boston, comes that exquisite engraving, The Repose in Egypt, elegantly framed.

Received from Mrs. S. H. Crosse, C. S. D., of the CHRISTIAN SCIENCE JOURNAL, Boston, a pretty souvenir in embroidered satin.

Received from my son, Geo. W. Glover, of Lead City, Dak., an elegant design in flowers, framed elaborately.

A marble piece of statuary, called Dawn, representing an angel opening the gates of Paradise, was bought at the Fair, by the contributions of many friends, and presented, with an affectionate letter, to their Teacher.

In all, about fifty presents gladdened my Christmas; and those which I have not specified are hereby gratefully acknowledged.

TO BRADFORD SHERMAN, C.S.D.

M. B. G. EDDY.

(January 1888 Volume 5 Issue 10)

WELL hast thou painted her, our Ship of State, —
A state of Mind, — amidst the breakers' roar,
The calm, grand equipoise of Faith, combined
With Understanding; and the pearly door
Of Heaven, our port, that nearer is, ajar,
Whence gleams the morning of our Eastern Star.

THINGS TO BE THOUGHT OF.

MARY BAKER G. EDDY.

(March 1888 Volume 5 Issue 12)

THE need felt by students of their Teacher's counsel, — especially by those at a distance, working assiduously for our common cause, — and their constant petitions for the same, should be met in the most effectual way.

To be responsible for supplying this want, and poise the wavering balance on the right side, is impracticable, without a full knowledge of the environments. The educational system of Christian Science lacks the aid and protection of State laws. The Science is hampered by immature demonstrations, by the infancy of its discovery, by incorrect teaching, and especially by some unprincipled claimants, whose mad ambition drives them to appropriate my ideas and discovery, without credit, appreciation, or a single original conception, while they quote from other authors every random thought in line with mine.

This dishonesty — yea, fraud — is conspicuous in the verbose lectures of Mrs. Emma Hopkins. She adopts my ethics, or talks them freely, while departing from them. Her injustice to her Teacher and benefactor, to one who tenderly rescued her from unnamable conditions, and then, to spare vanity a blow, receipted in full the bill for her tuition, without ever receiving a cent, — this ingratitude is startling to those who know it all.

My noble students, who are loyal to their Teacher, loyal to Christ and human obligations, will not be disheartened in the midst of this seething sea of sin. They build for

time and eternity. The others stumble over misdeeds, and their own unsubstantiality, without the groundwork of right. They will melt into darkness, like camera shadows thrown upon the mists of time.

Unity is the essential nature of Christian Science. Its Principle is One, and the demonstration of that One demands oneness of thought and action.

Many students enter the Normal Class of my college whom I have not fitted for it by the Primary Course. They are taught their first lessons by my students, and their aptness to assimilate pure and abstract Science is somewhat untested.

"As the twig is bent, the tree's inclined." As the mind is directed, it acts for a season. Some students leave my instructions before they are quite free from the bias of first impressions, whether those be correct or incorrect. Such students are more or less subject to the future mental influence of their former teacher. Their knowledge of Mind-healing may be right theoretically; but the moral and spiritual status of thought must be right also. The tone of the teacher's mind must be pure, grand, true, to aid the mental development of the student; for the tint of the instructor's mind is transmitted. A single mistake in metaphysics, or in ethics, is more fatal than a mistake in physics.

If a teacher, unwittingly or intentionally, offers his own thought, and gives me as authority for it; if he diverges from Science, and knows it not; or, knowing it, makes the venture from vanity, in order to be thought original, or wiser than somebody else, — this divergence widens. He grows dark, and can not regain, at will, an upright understanding. This error in the teacher also predisposes his students to make mistakes and lose their way. Diverse opinions in Science are stultifying. All must have one opinion and the same rule; and all who follow the rule have but one opinion of it.

Whosoever understands a single rule in Science, and demonstrates its Principle according to rule, is master of the situation. Nobody can gainsay this. The egotistical theorist or shallow moralist may presume to make innovations upon simple proof; but his mistake is visited upon himself and his students, whose minds are, must be, disturbed by this discord, which extends along the whole line of reciprocal thought. An error in premise can never bring forth the real fruits of Truth. After thoroughly explaining spiritual Truth and its ethics to a student, I am not morally responsible for the misstatements or misconduct of this student. My teachings are uniform. Those who abide by them do well. If others, who receive the same instruction, do ill, the fault is not in the culture, but the soil.

I am constantly called to settle questions and disaffections toward Christian Science, growing out of the departures from Science of self-satisfied students. If impatient of the Discoverer's loving rebuke, the student must stop at the foot of the grand ascent, and there remain until suffering compels the downfall of his self conceit. Then that student may struggle up, with bleeding footprints, to the God-crowned summit of unselfish and pure aims and affections.

To be two-sided, when these sides are moral opposites, is neither politic nor Scientific; and to abridge a single human right or privilege is an error. Whoever does this may represent me as doing it; but he mistakes the subjective state of his own mind for mine.

The true leader of a true cause is the unacknowledged servant of mankind. Stationary in the background, this individual is doing the work nobody else can or will do. An erratic career is like the comet's course, dashing through space, headlong and alone. A clear-headed and honest Christian Scientist will demonstrate the Principle of Christian Science, and hold organization as inseparable from the unity of Good.

Duplicity is naturally prone to break the Hebrew Decalogue. It "steals the livery of Heaven to serve" sin in, and tickles vanity with the straw of conceit. It never counsels with experience, but rushes blindly on and is punished.

The following is my earnest advice to all whom it may concern. Let loyal Normal Class graduates from the Massachusetts Metaphysical College organize a body to be called the Christian Science Union, and hold regular meetings at intervals of not over two weeks. The object of this Union should be mutual aid and improvement. This organization may elect the usual officers; but it should be understood that no member is the leader of this body, though every member should strive to be the servant of God, and led by His Spirit. The history of a seed is its harvest. Fruitage shows the character of seed and soil. The only proof that we are right is the good we do. False claim to true Principle neither honors the Principle nor benefits mankind.

The advertised chartered colleges, institutions which have no State grants, are a disgrace to humanity, and bring reproach upon the title assumed for them. The Massachusetts Metaphysical College, whose charter was obtained January 31, 1881, is the only chartered college of Metaphysics, or Christian Science Mind-healing, known. The bill granting this charter, with the rights and privileges pertaining thereunto, was repealed in Massachusetts about the year 1882; and I know of no other State in the Union whose legislature has enacted a similar law to the one made, and afterward unmade, in Massachusetts.

Because of the growing need of thoroughly qualified teachers, I am compelled to say that hereafter I shall receive only those students into the Normal Class whom I have prepared by a Primary Course.

The object of my college is to benefit the race hygienically, ethically, spiritually. My aim is to qualify students to heal the sick and uplift the standard of humanity, — to honor themselves, their Leader, the State which conferred this right, the Cause they espouse, the God they worship.

ADMONITION .

REV. MARY BAKER G. EDDY.

(March 1888 Volume 5 Issue 12)

LETTERS from loyal Christian Scientists, in the West, bring complaints of Brother Joseph Adams, the substance of which is that his course tends to disorganize our churches and schools, and to interfere with the rights of individuals.

The Christian Scientist Association, of the Massachusetts Metaphysical College, Boston, of which he is a member, enjoined by myself to exercise towards this brother the charity that "seeketh not her own," but another's good, hitherto has taken no decided action on these complaints; but a recent letter from Mr. Adams to the clerk of my church — breathing less of the spirit of brotherly love than Christian Science demands, — has awakened a purpose among many to decide this question.

If a member of any medical society departs from established usages, and deviates from the usual charges for service, or takes the patient of a fellow-member without first consulting him, it is deemed not only dishonorable, but is sometimes a cause for

expulsion. According to the Apostle, all things must "be done decently and in order." To affiliate with the reign of righteousness, we must love one another. It is axiomatic that Order is Heaven's first law, and unity is the chief corner-stone of Christian Science.

The Constitution of the oldest Association of Christian Scientists reads, on The Duty of Members: "It shall be the privilege of all members to act independently, and exert an influence to restrain error and promote truth . . . Members hereby pledge themselves to do unto others as they would that others should do unto them . . . If a member violates the Constitution, or departs from strict rectitude of character, thus forsaking the foundations of Christian Science, that member shall be expelled from this Association." All who join this Association are, according to its Constitution, made life-members, and nothing can sever their membership except violation of the Constitution.

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." This Scriptural step has been taken already with this dear brother. Each one of us must abide by the Golden Rule, and he who "spake as never man spake," said, "He that gathereth not with me, scattereth abroad."

UNCHRISTIAN RUMOR.

M. B. G. EDDY.

(March 1888 Volume 5 Issue12)

THE assertion that I have said hard things about my loyal students in Chicago, New York, or any other place, is utterly false and groundless. I speak of them as I feel, and I can not find it in my heart not to love them. They are essentially dear to me, who are toiling and achieving success, in unison with my own endeavors and prayers. If I correct mistakes which may be made in teaching or lecturing on Christian Science, this is in accordance with my students' desires, and thus we mutually aid each other, and obey the Golden Rule.

The spirit of lies is abroad. Because Truth has spoken aloud, error, running to and fro in the earth, is screaming, to make herself heard above Truth's voice. The audible and inaudible wail of evil never harms Scientists, steadfast in their consciousness of the nothingness of wrong and the supremacy of right.

Our worst enemies are the best friends to our growth. Charity students, for whom I have sacrificed the most time, — those whose chief aim is to injure me, — have caused me to exercise most patience. When they report me as "hating those whom I do not love," let them remember that there never was a time when I saw an opportunity to really help them and failed to improve it; and this, too, when I knew they were secretly striving to injure me.

CHRISTIAN SCIENCE LITERATURE.

M. B. G. EDDY.

(March 1888Volume 5 Issue 12)

HOMOEOPATHY is the last link in material medicine. The next step is medicine in Mind. One of the foremost virtues of homoeopathy is the exclusion of compounds from its pharmacy.

I wish the students of Christian Science (and many who are not students understand enough of this matter to heed the advice) to keep out of their heads the notion that compounded metaphysics (so called) is, or can be, Christian Science.

They should take our magazine, work for it, and read it. They should eschew all magazines and books which are less than the best.

"Choose this day whom ye will serve." My students should get the cobwebs out of their minds, which spurious compounds engender.

"Trust her not, she's fooling thee," says Longfellow in his poem; and he is right.

Questions

BY REV. MARY B. G. EDDY.

(April 1888 Volume 6 Issue 1)

A MAN hath joy by the Answer of the mouth.

PROVERBS.

"Science reverses the testimony of the senses, and by this reversion mortals arrive at Truth." Now if these senses declare a man in good health, does it follow that he is sick?

HEALTH is not a condition of matter, and the material senses can bear no testimony. The Science of Mind-healing shows it to be impossible for aught but Mind to testify, or to exhibit the real status of man; hence Science, reversing the testimony of the senses, reveals man's habitual harmony, and overthrows the false evidence and syllogism. Science is mental, not material. Any conclusion predicated of sensation in matter, or affirming matter to be conscious, either of health or disease, instead of reversing the testimony of the senses, confirms it as legitimate. Science rests on fixed Principle, not a false sense.

Both the major and the minor propositions of a syllogism may be true, and the conclusion false. Science affirms no discords. Reverse the testimony, pro or con, of the material senses, and you have the opposite spiritual fact in Science.

Does Christian Science set aside the law of transmission, prenatal desires, and good or bad influences on the unborn child?

SCIENCE never averts law, but supports it. All actual causation must interpret Omnipotence, the all knowing Mind. Law brings out Truth, not error, — Divine Principle, and not human hypothesis or natural law. Human formation and modes are not the factors of divine presence and power.

Whatever is humanly preconceived is a departure from divine law; hence its mythical origin and certain end. According to the Scriptures, "All things were made by Him, and without Him was not anything made that was made." Man is incapable of originating.

Nothing can be formed beyond the fact of infinite and all-knowing Mind. What seems of human origin is the counterfeit of the divine, even mortal shadows flitting across the dial of time.

Whatever is real, is right and eternal. For the innocent babe to be born a lifelong sufferer, because of his parents' mistakes or sins were sore injustice. Hence the immutable law of Science, that God is good, and can transmit to man and the universe nothing evil, or unlike Himself. Science sets aside man as a creator, and unfolds the eternal harmonies of the only living and true origin, God.

According to the beliefs of the flesh, both good and bad traits of the parents are transmitted to their helpless offspring, and God imparts to man this fatal power.

It is matter for rejoicing that this belief is as false as it is remorseless. The immutable Word saith, "The same fountain can not send forth both sweet and bitter waters;" and "It shall no longer be known in Israel, that the parents have eaten sour grapes, and the children's teeth are set on edge."

Are material things real when they are harmonious, and do they disappear only to the material sense? Does this Scripture imply that Spirit takes note of matter: "Your Father knoweth that ye have need of all these things"?

THE Science of Mind and the material universe show that nothing is in perpetual harmony which is material. Matter is manifest mortal mind, and it exists only to material sense. But sensation is not material. It is, and must be, mental; and Mind is not mortal, it is immortal: hence the Science of Being is spiritual.

The above Scriptural passage affords no evidence of the reality of matter, or that God is conscious of it. The so-called material body is said to suffer; but this supposition is proven erroneous, when Truth casts out the suffering. The Scripture saith, "He loveth those whom He chasteneth," and again, "He afflicteth not willingly." Interpreted materially these passages conflict: they mingle the testimony of Immortal Science with mortal sense. But discern their spiritual meaning, and it separates the false sense from the true, and establishes the reality of what is true, and the unreality of all that is untrue.

Law is never material; it is always moral, and a commandment to the wise. The foolish disobey moral law and are punished. Human wisdom can get no further than to say, He knoweth that we have need of experience. Belief fulfils the conditions of a belief in order to destroy itself. Hence the verdict of experience: We have need of these things, — need to know that the so-called pleasures and pains of matter, yea, that all subjective states of false sensation, are unreal.

IF mortal mind can remove disease, this proves, on the homoeopathic basis, that mortal mind could likewise produce it. *Similia similibus curantur.*

Science and Health, by MARY B. G. EDDY. (April 1888 Volume 6 Issue 1)

CREED OF THE NEW THEOLOGY.

(April 1888 Volume 6 Issue 1)

DEAR JOURNAL: I send you this clipping from The Boston Traveller. Please give it a place in your next issue, as a sign of the times. It appears that Rev. J. G. Townsend, of Jamestown, N. Y., recently expounded the New Theology, and gave the Creed of his church.

While this Creed lacks the steadfastness and power that understanding imparts, its intent is good, and it has, as you can see, borrowed largely ideas, without credit, from my work, Science and Health. A creed loosely adopted must fail signally as a basis of demonstrable Truth. Religion, separated from Science, is shockingly helpless. Science is not tentative. We may receive it on trial; but ours is the fault if it be not adopted, for it compels every human faculty to act in God's grooves. Science is a finality, or else there is no finality. My sympathy goes out to the subscribers to that creed, and returns to rest in Christian Science, — much as the dove flew from the Ark in the Deluge.

MARY B. G. EDDY.

We, whose names are hereunto affixed, subscribe to the following statement of belief; but we understand that this statement of belief is to be taken in its spirit, rather than its letter, some of us holding it tentatively, some of us more closely. We take it not as a chain to bind the brain, not as a finality, but as a seed which, as fuller knowledge and larger experience come, may blossom into nobler form. The New Theology is not fixed, but fluid.

We believe In God, whom no finite thought can compass or define, that Infinite Life manifested in the order of the stars, and the sense of right in the soul of man. We believe in His Fatherhood — not in the partial Fatherhood which is for time or for a few, but in that Eternal Fatherhood which is for eternity and for all.

We believe in the Bible, and recognize in it the finger-writing of God; but we do not recognize this handwriting in all its words, nor do we affirm the Bible to be the only book wherein His words are found.

We believe in Christ as the largest rill from the infinite river, the noblest manifestation of Good; but we deplore disputations about his rank, or the attempt to make his name merely the catchword of a sect.

We believe in the Atonement, not implying, however, that God needs to be placated, or His broken law mended by the death of an Innocent being; but we believe in that Atonement which is the law of the universe by which one soul is saved by the suffering of another, — that Atonement which is the everlasting expression of the healing forgiveness, flowing out of the heart of God upon the heart of man.

We believe that Conversion, or the New Birth is the bursting of our spiritual nature into consciousness, or the opening of the divine in the human soul.

We believe that Salvation is the normal development of body, mind and soul. Salvation is health, sanity, wholeness, and we come to salvation through obedience to the beautiful, beneficent, and unchanging order of the universe.

We believe, not in the Fall but the Rise of Man; that man commenced at the foot of the ladder, and, under the impulse of the Spirit of God and the education of Life, has been slowly climbing upward.

We believe in Punishment, that no one can escape the consequences of his own acts. We believe that Heaven and Hell are states of the soul; but we do not believe that the bad

man who has crossed that line we call Death must go wrong forever, but that the infinite arms wilt always be open to receive a penitent soul.

We believe Death to be a beneficence, and that, to the eyes of God, death is as natural and beautiful as life. That mighty word immortality means the personal continuance of all men after the transition of death; though we confess that we do not know the modes of the future life.

We believe in the celebration, in the simplest form, of the Lord's Supper and Baptism.

We believe that the Final Authority must be in the Soul, and not in anything external. There can be no higher authority than the reason and conscience of men. We believe that our whole life teaches religion, — the cradle of the babe and the mother's grave.

We believe in Temperance, and shall use all just and reasonable means to suppress those customs which make drunkards of our fellow-men.

We believe in Social Parity; and that there is no law of chastity binding upon woman which is not equally binding on man.

We believe in Work, and that in daily and continuous toil there comes a certain grace, strength, and culture which can come in no other way.

We believe in Recreation and Play, and that the wise and temperate use of amusements is a physical, mental, and moral necessity of our nature.

We believe that Science is the companion and helper of Religion. We believe in Literature and Art.

We believe, as man is first a human being and then man, and woman is first a human being and then woman, that woman should have, equally with man, the opportunity for the full, free, and harmonious development of her whole nature.

We who find ourselves in accord with the spirit of this statement of belief, in the freedom of the Truth, in the Spirit of Jesus Christ, do hereby join ourselves into a church for the worship of God and the service of man.

NORMAL CLASSES.

(April 1888 Volume 6 Issue 1)

As my announcement, in the March number of this JOURNAL, — that I must hereafter decline receiving students into my Normal Classes, whom I have not previously fitted therefor in my own Primary Classes, — has aroused some dissatisfaction on the part of my Normal Graduates, I will now say that the pupils who have studied under these Normal Graduates may hereafter be admitted to my College, provided these teachers and their pupils comply with the following rules:

1. These teachers shall supply themselves and their pupils with no literature, on Christian Science Mind-healing, except such as is used in my College, and shall require their students to abide by this condition.

2. These pupils must study the proper textbooks two years before they can take my Normal Course.

3. These teachers shall give their names for reference to no applicants for admission to Normal Classes, unless those applicants have good health, sound morals, and a school education sufficient to enable them to fill creditably important places as Christian Science Mind-healers.

4. These teachers shall give up the guidance of their pupils after those pupils have taken the Normal Course in the Massachusetts Metaphysical College.

MARY BAKER G. EDDY

A WORD FROM THE TEACHER.

(May 1888 Volume 6 Issue 2)

I SHALL not be present at the National Christian Scientist Association in Chicago, June 13; but my sympathies will go out largely to my students on that occasion. I even thank beforehand those who, with deathless love, are struggling Godward; and I warn those who are halting or getting blind, neither to stop and rest on my personality for all they achieve, nor to abuse it; but to remember always that Love fulfils God's law, and destroys sin as well as sickness, and that there is no other door by which to enter into Christian Science.

MARY BAKER G. EDDY

BOGUS CHRISTIAN SCIENCE AND COLLEGES.

REV. MARY B. G. EDDY.

(May 1888 Volume 6 Issue 2.)

I RECOMMEND Christian Scientists, as law-abiding people, not to use the legal arm, or to coerce those calling themselves Christian Scientists, who advertise colleges and universities contrary to State statutes, and even infringe the title of my legally established Metaphysical College. "Put up thy sword," loyal Scientist! Forbear to enforce the law against these incorporated institutes. They must circulate some of the truths contained in my books, or they could have no foundations. Let them "fill up the measure of their iniquity." Then, when the harvest is ripe, God will separate the chaff from the wheat and consume error on its own altars, in its own flames.

NATIONAL CHRISTIAN SCIENTIST ASSOCIATION.

REV. MARY B. G. EDDY.

(June 1888 Volume 6 Issue 3)

CHRISTIAN SCIENTISTS: For Christ's and for humanity's sake, gather together, meet en masse, at the annual session of the National Christian Scientist Association. Be "of one mind, in one place," and God will pour you out a blessing such as you never before received. He who dwelleth in eternal light is bigger than the shadow, and will guard and guide His own.

Let no consideration bend or outweigh your purpose to be in Chicago on June 13. Firm in your allegiance to the reign of universal harmony, go to its rescue. In God's hour the powers of earth and hell are proven powerless. The reeling ranks of pill-drivers, with poisons, nostrums, and knives, are impotent when at war with the Omnipotent! Like Elijah, look up, and behold; "they that be for us, are more than they that be against us."

Error is foaming, and it hisses at the "still, small voice of Truth," but it can neither silence nor disarm God's voice. Spiritual wickedness is standing in high places; but, blind to its own fate, it will tumble into the bottomless pit.

Christians, and all true Scientists, marching under whatsoever ensign, come into our ranks! Again, I repeat: person is not in the question of Christian Science. Principle, instead of person, is next to our hearts, on our lips, and in our lives. Our watchwords are Truth and Love; and if we abide in these, they will abound in us, and we shall be one in heart, one in motive, purpose, pursuit. Abiding in these, not one of you can be separated from me, and the sweet sense of journeying on. "Doing unto others as ye would they should do unto you," conquers all opposition, surmounts all obstacles, and secures success. If you falter, or fail to fulfill this Golden Rule, though you should build to the heavens, you would still build on sand.

Is it a cross to give one week's time and expense to the Jubilee of Spirit? Then take this cross, and the crown will come with it. Sending forth currents of Truth, God's methods and means of healing, and so spreading the Gospel of Love, is in itself an eternity of joy that outweighs an hour. Add one more noble offering to the unity of Good, and so cement the bonds of Love.

MALICIOUS NEWSPAPER REPORTS.

Truth has fallen in the street and equity can not enter.

ISAIAH xii. 14.

REV. MARY BAKER G. EDDY.

(June 1888 Volume 6 Issue 3)

WHEN the press is gagged, liberty is besieged; but when the press assumes the liberty to lie, it discounts clemency, mocks morality, outrages humanity, breaks common law, gives impulse to violence, envy, and hate, and prolongs the reign of inordinate, unprincipled clans. At this period those quill-drivers, whose consciences are in their pockets, hold high carnival. The newsdealer shouts for class legislation; and decapitated reputations, headless trunks, and quivering hearts are held up before the rubble, in exchange for money, place, and power! The vox populi is suffocated, individual rights are trodden under foot, and the car of the modern Inquisition rolls along our streets besmeared with blood. Would not our Master say to the chief actors in scenes like these, "Oh ye fools and blind!" Oh tardy human justice, would you take away even woman's trembling faith in divine power? Who can roll away the stone from the door of this sepulchre? Who, but God's avenging angel!

In times like these it were well to lift the veil on the sackcloth of home, where weepeth the faithful but stricken mother, and the bruised father bendeth his aching head, where the bereft husband, silent and alone, gazes in dull despair at the vacant seat, and his motherless little ones, wondering, huddle together, and repeat with quivering lips words of strange import.

Father, we thank Thee that Thy light and Thy love reach earth, open the prison to them that are bound, console the innocent, and throw wide the gates of Heaven. The Springfield Union, which I have not read, is alleged to have published in substance this falsehood: "Mrs. Eddy habitually employs a physician in Boston, but is not willing to have his name known." I have neither called nor consulted a physician for myself for over twenty years, and have averaged, for the past twenty years, twelve hours' work per day, with only two weeks' vacation during this time. With few exceptions, when I have called on students to help bear the burdens laid on me, — even the burdens they themselves have imposed, — I have found my task increased, and my only remedy was to help those students, and seek my rest in God. It has reminded me of this Scripture: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

The doctor in Springfield, alluded to as one of my physicians, has not the degree of M.D. He was a student of mine, but may at present be figuring under one of the many cognomens belonging to the mind-traffic, which are obsolete in Christian Science. This item could be published with authority, namely, that I healed him instantaneously of a severe chronic bronchial affection, which he said had afflicted him for more than twenty years, and was growing rapidly worse. His expectoration was of such an alarming nature that he told me he emptied his spittoon daily, to prevent his daughter from seeing the discharge from his throat. Might not this doctor do some good by instancing this scientific cure? What is he trying to accomplish by the report aforesaid, good or evil? Christian Science is not demonstrated by seeking to injure one's neighbor.

The Boston Herald recently informed the public that a Mrs. Rogers came under my treatment for a cancer, and that I failed to cure it. I never treated Mrs. Rogers, and do not know that I ever saw her. I take no patients, and advertise in my books that I have no time for medical consultation.

TO LOYAL CHRISTIAN SCIENTISTS.

MARY BAKER G. EDDY.

(July 1888 Volume 6 Issue 4)

ALL hail! Pen can never portray the satisfaction that you afforded me at the grand meeting in Chicago, of the National Christian Scientist Association. Your public and private expressions of love and loyalty were very touching. They moved me to speechless thanks.

Chicago is a miracle of the Occident. The Palmer House, where we stayed, is magnificent and orderly. The servants are well-mannered, and the fare appetizing. The floral offerings sent to my apartments were superb, especially the large book of rare flowers, and the crescent with a star.

The reception, in the spacious rooms of the Palmer House, was like all else, purely Western in its cordiality and largeness. I did not hold interviews with all with whom I desired them, solely because so many people and circumstances demanded my attention, that my personality was not big enough to fill the order; but rest assured that my heart met every demand faithfully.

My students, — our delegates, eight-hundred Christian Scientists in all, active, earnest, and loyal, formed a goodly assemblage for the third convention of our National Association, — an assemblage found waiting and watching for the full-orbed coming of our Christ.

In Christian Science the midnight hour will always be the bridal hour, until "no night is there." The wise will have their lamps aglow, and light will illumine the darkness.

Out of the gloom comes the glory of our Lord, and His divine Love is seen in affliction. When a false sense suffers, the truer sense comes out, and the bridegroom appears. We are then wedded to a purer, higher affection and ideal.

I would that all my students had their lamps trimmed and burning at the noon of night, that not one of them was borrowing oil, and seeking light from matter instead of Spirit, or at work erroneously, thus shutting out spiritual light. Their loss will be learned when the door is found shut. Error giveth no light, and it closes the door to Truth.

In the dark hours wise Christian Scientists stand firmer than ever in their allegiance to God. Wisdom is wedded to their love, and their hearts are not troubled.

Falsehood is on the wings of the winds, but Truth will soar above it. Truth is speaking louder, clearer, and more imperatively than ever. Error is walking to and fro in the earth, trying to be heard above Truth, but its voice dies out in the distance. Whosoever proclaims Truth loudest becomes the mark for error's shafts. The archers aim at Truth's mouthpiece; but a heart loyal to God is patient and strong. Justice waits, and is used to waiting; and right wins the day.

The stake and scaffold have never silenced the messages of the Most High. Then can the present mode of attempting this — namely, by slanderous falsehoods, and a secret mind-method, through which to effect the purposes of envy and malice — silence Truth? Never. They but open the eyes to the truth of Benjamin Franklin's report before the French Commissioners, on Mesmerism: "It is one more fact to be recorded in the history of the errors of the human mind."

"God reigns, let the earth rejoice."

No evidence before the material senses can close my eyes to the Scientific proof that God, Good, is supreme. Though clouds are round about Him, the divine justice and judgment are enthroned. Love is especially near in times of hate, and never so near as when one can be just amid lawlessness, and render good for evil.

I thunder His law to the sinner, and fairly lighten upon the cloud of the intoxicated senses. I can not help loathing the phenomena of drunkenness produced by Animal Magnetism. I rebuke it wherever I see it. The vision of the Revelator is before me. The wines of fornication, envy, and hatred are the distilled spirits of evil, and are the signs of these times; but I am not dismayed, and my peace returns unto me.

Error will hate more as it realizes more the presence of its tormentor. I shall fulfil my mission, fight the good fight, and keep the faith.

There is great joy in this consciousness, that throughout my labors, and in my history as connected with the cause of Christian Science, it can be proven that I have never given occasion for a single censure, when my motives and acts are understood and seen as my Father seeth them. I once wondered at the Scriptural declaration that Job sinned not in all he said, even when he cursed the hour of his birth; but I have learned that a curse is often a blessing to the human race.

Those only who are tried in the furnace reflect the image of their Father. You, my beloved students, who are absent from me, and have shared less of my labors than many others, seem stronger to resist temptation than some of those who have had line upon line and precept upon precept. This may be a serviceable hint, since necessities and God's providence are foreshadowed. I have felt for some time that perpetual instruction of my students might substitute my own for their growth, and so dwarf their experience. If they must learn by the things they suffer, the sooner this lesson is gained the better.

For two years I have been gradually withdrawing from active membership in the Christian Scientist Association. This has developed higher energies on the part of true followers, and led to some startling departures on the other hand. "Offences must come, but woe to him through whom they come."

Why does not the certainty of individual punishment for sin prevent the wrong action? It is because the love of God, and not the fear of evil, is the incentive in Science. My human affections would rejoice with those who rejoice, and weep with those who weep; but over and above it all are eternal sunshine and joy unspeakable.

SCIENCE AND THE SENSES.

REV. MARY B. G. EDDY.

(August 1888 Volume 6 Issue 5)

[Substance of her address at the National Convention in Chicago, June 13.]

THE National Christian Scientist Association has brought us together to minister and to be ministered unto, to mutually aid one another in finding ways and means for helping the whole human family, to quicken and extend the interest already felt in a higher mode of medicine, to watch with eager joy the individual growth of Christian Scientists, and the progress of our common cause in Chicago, — this miracle of the Occident. We come to strengthen and perpetuate our organizations and institutions, and to find strength in union, — strength to build up, through God's right hand, that pure and undefiled religion whose Science demonstrates God and the perfectibility of man. This "consummation devoutly to be wished" must begin with individual growth. The lives of all reformers must attest the authenticity of their mission, and call the world to acknowledge its divine Principle. Truly is it written:

Thou must be true thyself, if thou the Truth wouldst teach;
The heart must overflow, if thou another's heart wouldst reach.

Science is absolute and final. It is revolutionary in its very nature, for it upsets all that is not upright. It annuls false evidence, and saith to the five material senses, "Having eyes ye see not, and ears ye hear not, neither can you understand." To weave one thread of Science through the looms of time is an omen of miracles. The risk is stupendous. It

cost Galileo what? This awful price, the temporary loss of his self-respect. His fear overcame his loyalty; the courage of his convictions fell before it. Fear is the weapon in the hands of tyrants.

Men and women of the nineteenth century, are you called to voice a higher order of Science? Then obey this call. Go, if you must, to the dungeon or the scaffold, but take not back the words of Truth. How many are there ready to suffer for a righteous cause, to stand a long siege, take the front rank, face the foe, and be in the battle every day?

In no one thing seemed Jesus of Nazareth more divine than his faith in the immortality of his words. He said, "Heaven and earth shall pass away, but my words shall not pass away;" and they have not. The winds of time sweep clean the centuries, but they can never bear into oblivion his words. They still live, and speak louder than of yore. They are today as the voice of one crying in the wilderness, "Make straight God's paths; make way for health, holiness, universal harmony, and come up hither." The grandeur of the word and the power of Jesus' presence are again casting out evils and healing the sick; and it is whispered, "This is Science."

Jesus taught by the wayside, in humble homes. He spoke Truth and Love to artless listeners and dull disciples. His immortal words were articulated in a decaying language, and then left to the providence of God. Christian Science was to interpret them, and woman was to waken the dull senses, intoxicated with pleasure or pain, to the infinite meaning of those words.

Past, present, future, will show the word and Spirit of Truth — healing the sick and reclaiming the sinner — so long as there remains a claim of error for Truth to deny or destroy. Love's labors are not lost. The senses that neither grasp the meaning nor magnitude of self-abnegation may lose sight thereof; but Science voices unselfish love, unfolds infinite good, leads on her forces, and will finally show the fruits of Love. Human reason is inaccurate; and the scope of the senses is inadequate to uttering the word of Truth, or teaching the eternal.

Science speaks when the senses are silent, and then the evermore of Truth is triumphant. This spiritual monitor, understood, is coincidence of the divine with the human, the acme of Christian Science. Pure humanity, friendship, home joys, the interchange of love, bring to earth a foretaste of Heaven. They unite terrestrial and celestial joys, and crown them with blessings infinite.

The Christian Scientist loves man more because he loves God most. He understands this principle, — Love. Who is sufficient for these things? Who remembers that patience, forgiveness, abiding faith, and affection are the symptoms by which our Father indicates the different stages of man's recovery from sin and his entrance into Science? Who knows how the feeble lips are made eloquent, how hearts are inspired, how healing becomes spontaneous, and how the divine Mind is understood and demonstrated? He alone knows these wonders who is departing from the thralldom of the senses and accepting spiritual Truth, — Truth which even blesses this adoption by the refinement of joy and the dismissal of sorrow.

Science and the senses are at war. It is a revolutionary struggle. We have had two already in this nation, and they began and ended in a contest for the true idea, for human liberty and rights. Now cometh a struggle for the freedom of health, holiness, and Heaven.

The sense of Being which establishes harmony enters into no compromise with finiteness and feebleness. It undermines these foundations of physical law, breaks their chains, and sets the captive free, opening the doors for them that are bound.

He who turns to the body for evidence, bases his conclusions on imperfection; but Science saith to the body, "Be ye also perfect."

The Science of Omnipotence demonstrates but one power, and this power is good, not evil, Mind, — not matter. This virtually destroys matter and evil, including sin and disease.

If God is all, and God is good, it follows that the all must be good; and no other power, law, or intelligence can exist. On this proof rest premise and conclusion, the facts that disprove the evidence of the senses.

God is individual Mind. This one Mind and His individuality comprise the elements of all forms and individualities, and prophesy the nature and stature of Christ.

A personal God, as often defined by lexicographers and scholastic theologians, is only a sort of infinite finite, an unlimited man, — a theory to me inconceivable. If the unlimited and immortal Mind could originate in a limited body, and eventually return to those limits, it would be forever limited.

In this limited and lower sense God is not personal. His being, may be spiritually personal, but not materially personal. His being is individual, but not physical.

God is like Himself, and like nothing else. He is universal and primitive. His character admits of no degrees of comparison. God is not part, but the whole. In His individuality I recognize a loving Father, but His fatherhood is divine, not human. If this is what is meant by divine personality, I believe it, but in no other personality do I believe; and because the term is so often misused I hesitate about employing it in any sense.

God's ways are not ours. His pity is expressed in modes above the human. His chastisements are the manifestations of Love. The sympathy of His eternal Mind is expressed in Divine Science, which blots out all our iniquities and heals all our diseases. Human pity often brings pain.

Science supports harmony, denies suffering, and destroys it with the sympathy of Truth. Whatever seems material seems thus only to the material senses, and is but the subjective state of mortal and material thought.

Science, and not myself, has inaugurated the irrepressible conflict between sense and Soul. I should war with this sense as one that beateth the air, but for the Science that outmasters it, and ends the warfare. This proves daily that "one with God is a majority."

Science defines omnipresence as universality, that which precludes the presence of evil. Omniscience is all-science. This verity annuls the testimony of the senses, which say that substance is perishable. To sentient matter a rock is substance; but to intelligent Spirit, Soul only is substance, far more impregnable and solid than the rock, for one is temporal, while the other is eternal, even "the substance of things hoped for," the ultimate and predicate of Being.

Mortality, materiality, and destructive forces, such as sin, disease, and death, mortals virtually name substance; but these are the substance of things not hoped for. For lack of knowing what substance is, the senses say vaguely: "The substance of life is sorrow and mortality; for who knoweth the substance of good?" In Science, form and individuality are

never lost, for outlines are thoughts, individualized ideas, which dwell forever in the divine Mind, — tangible, true Substance, because eternally conscious. Unlike mortal mind, which must be ever in bondage, the Eternal proceeds not from the temporal.

Neither does the temporal form the eternal. Mortal man, as mind or matter, is neither the pattern nor Maker of immortal man. Any inference of the divine derived from the human, either as mind or body, hides the actual power, presence, and individuality of God.

Jesus' personality in the flesh, so far as material sense could discern it, was like that of other men; but Science exchanges this human concept of Jesus for the divine ideal, even his spiritual individuality, which made him Immanuel, or "God with us." This God was not outlined. He was too mighty for that. He was eternal Life, infinite Truth and Love. This individuality of Jesus was forever with the Father. Hence his saying, "He that hath seen me hath seen the Father." Even while his personality was on earth and in anguish, his individual being was at rest in the eternal rhythm of harmony. His unseen individuality, so superior to that which was seen, was not subject to the temptations of the flesh, to laws material, to death, or the grave. Formed and governed by God, his individuality was safe in the Substance of Soul, the Substance of Spirit, — yea, the Substance of God, the one inclusive Good.

In Science all being is individual, for individuality is endless in the calculus of forms and numbers. Herein sin is miraculous and supernatural, for it is not in the nature of God. According to Christian Science perfection is normal, not miraculous. Clothed, and in its right mind, man's individuality is sinless, deathless, harmonious, eternal. His materiality, clad in a false mentality, wages feeble fight with his individuality, — his physical senses with his spiritual senses. The latter move in God's grooves of Science; the former revolve in their own orbits, and stand the fiction of false selfhood until self-destroyed.

In obedience to the divine nature, man's individuality reflects the divine law and order of Being. How shall we reach our true selves? Through Love. The Principle of Christian Science is Love, and its idea represents Love. This divine Principle and idea are demonstrated by the healer.

I want my original to be immortal. I must gain the ideal, and discover my own individuality. I will love if another hates. I will gain a balance on the side of Good, my true Being. This alone gives me the forces of God wherewith to overcome all error. On this rests the implicit faith engendered by Christian Science, which appeals intelligently to the facts of man's individual Being in Science, to disdain the fears and destroy the discords of his personality in sense.

On our Master's individual demonstrations over sin, sickness, and death rests the anathema of the senses; and this demonstration is the foundation of Christian Science. His physical sufferings, which came from the testimony of the senses, were over when he resumed his individual Being, after showing us the way to escape from this materiality.

Science has no conflict with Life or common-sense, if this sense is sensible. It is in harmony with Life, and its glorious phenomena. It upholds Life, and destroys the too common sense of its opposites — death, disease, and sin. Science is an everlasting victor, and the vanquished are unknown to Science, the omnipresent Truth. I must ever follow this line of light and battle.

Christian Science is my only ideal; and the individual and his ideal can never be severed. If either is misunderstood or maligned, it eclipses the other with the shadow cast by this error.

Truth destroys error. Nothing appears to the physical senses but their own subjective state of thought. The senses join issue with error, and pity what has no right either to be pitied or to exist, and does not exist in Science. Destroy the thought of sin, sickness, death, and you destroy their existence. "As a man thinketh, so is he."

Because God is Mind, and this Mind is Good, therefore all is Good and all is Mind. God is the sum-total of the universe. Then what and where are sin, sickness, and death?

Christian Science and Christian Scientists will, must, have a history; and if I could write the history in poor parody on Tennyson's grand verse, it would read thus:

Traitors to right of them,
M. D.'s to left of them,
Priestcraft in front of them,
 Volleyed and thundered!
Into the jaws of hate,
Out through the door of Love,
On, to the blest above,
 Marched the one hundred.

CONSISTENCY, THOU ART A JEWEL.

MARY BAKER G. EDDY.

(August 1888 Volume 6 Issue 5)

IT is admitted universally that mortals think wickedly and act wickedly. It is beginning to be seen by thinkers that mortals also think and act in a sickly fashion. In common parlance: One person feels sick. Another person knows that if he removes this feeling he must change his friend's consciousness, or sense of suffering and disease, to a consciousness of ease and loss of suffering. This is Christian Science: that mortal mind makes sick, and Immortal Mind makes well; that mortal mind makes sinners, while Immortal Mind makes saints; that a state of health is but a state of mortal consciousness, made manifest on the body, and vice versa; that one person feels wickedly and acts wickedly, while another knows, if he can change this evil sense and consciousness to a good sense, or conscious goodness, that the fruits of goodness will follow, and he has reformed the sinner. Now demonstrate this rule, which obtains in every line of mental healing, and you will find that a good rule works one way, and a false rule the opposite way.

Let us suppose there is a sick person whom another would heal mentally. The healer begins by mental argument. He says "You are well, and you know it;" and he supports this silent force by audible explanation, attestation, and precedent. His mental and oral arguments aim to refute the sick man's thoughts, words, and actions in certain directions, and turn them into divine channels. He persists in this course until the patient's mind yields, and the magnetizer (NOTE: see page 321 below) has the full control over this mind on the point at issue. The end is attained, and the patient says and feels, "I am well, and I know it." This mental practitioner has changed his patient's consciousness from sickness to health. The patient's mental state is now diametrically the opposite of what it was when the mental practitioner undertook to transform it.

That this mental method of doing good has power and fruit is patent to both the conscientious Christian Scientist and to the lawless mind-operator. Both should understand, with equal clearness, that if this mental process and power are reversed, and you argue mentally that a man is sick and he knows it, and speak of him as sick, put it into the minds of others that he is sick, publish it in newspapers that he is failing, — and persist in this action of mind over mind, and faith in its fatal manifestation on the body, — it follows, with the certainty of Science, that he will be sick in belief. "As a man thinketh in his heart so is he."

The stream is like its source. A malicious purpose to induce sickness by the action of mind on mind, if not perceived and overcome, will demoralize the healthiest body, and bring on a consciousness of suffering and disease. Even if the mental operator is not intent on making his victim sick, but only determined to make him believe a lie, this error will produce also physical sufferings; and these sufferings show the fundamental principle of Christian Science — that error and sickness are one, and Truth is their remedy.

The mind-healer who denies that this can be and is done, either admits that his mind-method is a failure, or that the malicious and revengeful hater misses his opportunity. Ignorance either of the cause of the disease, or of the demoralization will prevent the mental practitioner from healing it. He can do little at removing the effect of sin, who believes not that sin had produced the evil effect, — or, knowing the cause, denies it, — either because he was producing the mischief himself, or feared to expose it. Either of these states of mind will stultify the power to heal mentally. This accounts for so many helpless mental healers, and mysterious diseases.

If error is the cause of disease, and Truth the cure, denial of this fact in one instance, and acknowledgment of it in another, saps the Science of Mind-healing. Such denial dethrones demonstration, baffles the principle of Mind-healing, and divorces it from Science. Such denial also contradicts the doctrine that we must struggle with evil and disease, and is like saying that five times ten are fifty, while ten times five are not fifty, — as if the multiplication of two numbers would not yield the same product, whichever serves as the multiplicand. If the mental malpractitioner determines to demoralize one person, and to hurt another through him, he does it. If one could save the victim by exposing the operator he should; but the victim will be slow to believe what is true.

Who would tell another of the crime he himself is committing, or call public attention to this crime? This evil action on the mind makes otherwise honest men defaulters, liars, robbers, murderers, fornicators, adulterers. It takes away a man's proper sense of justice, and gives him a false sense. It inflames envy, passion, evil-speaking, and strife. It reverses Christian Science in all things. It causes the victim to believe he is advancing in Science, while injuring himself and others. This state of false consciousness causes the victim in many cases great physical suffering, until conviction of his wrong state of feeling flees and he is morally paralyzed. The misled consciousness is ready to listen complacently to audible falsehoods, that once it would have resisted and loathed; and the false seems the true. The malicious mental argument, and its action on the mind, sunders friendship, and tramples on the personal knowledge of an individual, even a life and its fruits, which have blessed this victim. From the effects of this awful malpractice the subject scarcely awakens in time, and must suffer its full penalty. This sin against Divine Science is cancelled only through human agony. The measure it has meted must be measured to it again.

The crimes committed under this new regime of perverted mind-power, when brought to light, will make stout hearts quiver. Its mystery protects it now, for it is not yet known. Error is more abstract than Truth. Even the healing Principle, whose power seems

inexplicable, is not as obscure; for it is the power of God, and good is more natural than evil.

I shall not forget the cost of investigating, for this age, the methods and power of error. The ways, means, and potency of Truth flowed into my consciousness as easily as the morning light breaketh and the shadows flee; but the metaphysical mystery of error — its hidden paths, purpose, and fruits — defied me. I was saying all the time, "Come not thou into the secret!" I yielded at length to what I understood was God's command, and continued the research, which will, must, crush the serpent's head, while it is biting her heel.

The malicious operator covers his track, and succeeds only by convincing his victim that no outside mind influences him. If one knows what produces this effect on him, he can resist it and is safe. His tormentor gives him mentally the opposite advice, to let this subject alone. Under this spell the misguided victim is relentless, unmerciful, and unjust to those whom he is schooled to hate, and takes away the rights of a man before the face of the Most High.

When the deluded victim of a malicious mind ceases to suffer for his inhumanity, and is at ease while wronging others, he submits to his mental dictator, and needs no longer to be punished to enforce his submission. Now he says: "How much happier I am, since learning there is no malicious mental practice! Such a fabrication as that can never disturb me morally or physically. Now I am convinced that streams which purify have not necessarily pure fountains, while impure streams flow from spiritual sources and heal. "Here divine light, logic, and revelation are lost.

Science proves beyond cavil that the tree is known by its fruit, that mind reaches its own ideal, and can not be separated from it. I bow with respect to that moral sense which is sufficiently strong to discern what it believes, and to say, if it must, "I discredit mind with having the power to heal, or to make sick." This individual disbelieves in Mind-healing, and is consistent. But alas for the mistake of believing in mental healing, claiming full faith in the divine Principle, and saying, "I am a Christian Scientist," and yet doing unto others what we would resist to the hilt, if done unto ourselves.

May divine love so permeate the affections of all those who have named the name of Christ in its fullest sense, that no counteracting influence can taint their examples. They are lights set upon a hill, if their deeds are consistent with their professions.

TRUTH WILL OUT.

(August 1888 Volume 6 Issue 5)

IN the show-window of the Spiritualist publishing-house and Banner of Light office, on Wadsworth Street, Boston, is a photograph, with a card beside it, bearing the following inscription

THE
LATE DR. P. P. QUIMBY,
Magnetic Physician,
OF
MAINE.

This indicates the accuracy of the claim made by the Founder of Christian Science,

that Dr. P. P. Quimby was a mesmerist, and his practice consequently strongly allied to Animal Magnetism.

TRUTH VERSUS ERROR

REV. M. B. G. EDDY.

(September 1888 Volume 6 Issue 6)

"A WORD fitly spoken is like apples of gold in pictures of silver." It is a rule in Christian Science never to repeat error, unless this becomes requisite to bring out Truth. Then lift the curtain, let in the light, and countermand this first command of Solomon, "Answer not a fool according to his folly, lest thou be like unto him."

A distant rumbling and quivering of the earth foretell the internal action of pent-up gas. To avoid danger from this source people have to escape from their houses to the open space. A conical cloud, hanging like a horoscope in the air, foreshadows a cyclone. To escape from this calamity people prepare shelter in caves of the earth.

They who discern the face of the skies can not discern the mental signs of these times, and peer through the opaque error. Where my vision begins and is clear, theirs grows indistinct and ends.

There are diversities of operations by the same Spirit. Two individuals, with all the goodness of generous natures, advise me. One says: Go this way! Another says, Take the opposite direction! Between the two I stand still; or, accepting the premonition of one of them, I follow his counsel, take a few steps, then halt. A sense not unfamiliar has been awakened. I see the way now. The guardians of His presence go before me. I enter the path. It may be smooth, or it may be rugged, but it is always straight and narrow; and if it be up-hill all the way, the ascent is easy.

God is responsible for the mission of those whom He has anointed. Those who know no will but His take His hand, and from the night He leads to light. None can say unto Him, What doest thou?

The CHRISTIAN SCIENCE JOURNAL is the oldest and only authenticated organ of Christian Science. Loyal Scientists are targets for Spiritualists, Theosophists, and Mesmerists, for envy, rivalry, slander; and whoever hits this mark is well paid by the umpire. But loyal Scientists aim highest. They press forward towards the mark of a high calling. They recognize the claims of the Law and the Gospel. They know that whatsoever a man soweth, that shall he reap. They infringe neither of the books nor the business of others; and with hearts overflowing with love for God, they help on the brotherhood of men. It is not mine but Thine they seek.

When God bids me uncover iniquity, in order to exterminate it, I shall lay it bare; and He will bless this endeavor and those whom it reaches. "Nothing is hid that shall not be revealed."

It is only a question of time when God will reveal His rod, and show the plan of battle. Error, left to itself, accumulates. Hence, Solomon's transverse command: "Answer a fool according to his folly, lest he be wise in his own conceit."

To quench the growing flames of falsehood, once in about seven years I have to repeat this, — that I use no drugs whatever, not even coffea (coffee), thea (tea), capsicum (red pepper); though every day, and especially at dinner, I indulge in homoeopathic doses of natrum muriaticum (common salt).

When I found myself in this new regime of medicine, the medicine of Mind, I wanted to satisfy my curiosity as to the effect of drugs on one who had lost all faith in them. Hence I tried several doses of morphine, and so proved to myself that drugs have no beneficial effect on an individual in this state of mind.

The newspaper article last spring, by the Committee on Publication, which served for the enemy's password, was a reply to an attack on Christian Science, which connected it with the West Medford case. This article was designed solely to vindicate Christian Science, and by no means to injure anyone. It was intended to show that this Science was not implicated in the West Medford case. The motive, impelling that letter, was to help instead of hurt that case. The justice it aimed at tended to pacificate the general feeling. Even Mrs. Corner's lawyer said that this article did not injure his client's case, and he did not believe it was intended to injure it.

I never encouraged students of the Massachusetts Metaphysical College to enter medical schools, and afterwards denied this, and objected to their entering those schools. A student who consulted me on this subject received my consent, and even the offer of pecuniary assistance to take lessons outside of my college, provided he received these lessons of a certain regular school physician, whose instructions included about twelve lessons, three weeks' time, and the surgical part of midwifery. I have students with the degree of M.D., who are skilful obstetricians. Such a course would necessitate no essential materialization of a student's thought, nor detract from the metaphysical mode of obstetrics taught in my college.

This student had taken the above-named course in obstetrics when he consulted me on the feasibility of entering a medical school; and this I objected to on the ground that it was inconsistent with Christian Science, which he claimed to be practising; but I was willing, and said so, that, notwithstanding my objection, he should do as he deemed best, for I claim no jurisdiction over any students. He entered the medical school, and several other students with him. My counsel to all of them was in substance the same as the foregoing, and some of these students have openly acknowledged this.

In answer to a question on the following subject, I will state that I preached four years, and built up the church, before I would accept the slightest remuneration. When the church had sufficient members and means to pay a salary, and refused to give me up or to receive my gratuitous services, I accepted for a time fifteen dollars per Sunday, when I preached. I never received more than this, and the contributions when I preached doubled that amount. I have not accepted any pay from my church for about three years, and believe that I have put into the church-fund over two thousand dollars, in contributions from others and from myself. I hold receipts for \$1,489.50 paid in, and the balance was never receipted for.

I organized a secret society known as the P. M., the workings whereof were not "terrible and too shocking to relate." By and with advice of the very student who misrepresents this society, it was formed. The P. M. (Private Meeting) Society met only twice. The first subject given out for consideration was this, there is no Animal Magnetism. There was no advice given, no mental work, and no transactions at those meetings, which I would hesitate to have known. On the contrary, our deliberations were as usual, Christian, and like my public instruction. The second P.M. convened in about

one week from the first. The subject given out at that meeting was, in substance, God is all; there is none beside Him. This proved to be our last meeting.

I dissolved the society, and we have not met since. If harm could come from the consideration of those two topics, it was because of the misconception of those subjects in the mind that handled them. An individual state of mind sometimes occasions effects on patients which are not in harmony with Science, and the soundness of the argument used. Hence it prevents the normal action, and the benefit that would otherwise accrue. Fearing that such was the case, I dissolved the meetings.

I have the press copy of my last letter to Mrs. Choate, which is the only letter she has received from me for about two years. If a letter to her, bearing my signature, contains a request to be forgiven, it is a counterfeit.

I issue no arguments, to be used in mental practice, which consign people to suffering. On the contrary, I teach the use only of such arguments as promote health and spiritual growth. A life consecrated to humanity, through nameless suffering and sacrifice, furnishes its own proof of this.

I have, in times past, called on students for the purpose of testing their own ability to meet the mental malpractice, and to lift the burdens imposed by students.

For want of time, and for the purpose of blessing even my enemies, I neglect myself. I have never practised by arguments which, perverted, are the weapons of the silent mental malpractice. I have no skill in occultism; and I could not if I would, and would not if I could, harm anyone through the mental method of Mind-healing.

The late much-ado-about-nothing arose solely from mental malicious practice, and the audible falsehood, designed to stir up strife between brethren, for the purpose of placing Christian Science in the hands of aspirants for place and power. These repeated attempts of mad ambition may retard our Cause, but they can never place it in the wrong hands and hold it there, or benefit mankind by such endeavors.

NOT MAGNETIZER BUT SCIENTIST.

(September 1888 Volume 6 Issue 6)

ON page 250, line 5, of our August JOURNAL, in the article on Animal Magnetism, by Mrs. Eddy, some readers may have noted a puzzling use of the word magnetizer, for which the authoress is in no way responsible. The words should have been: "the Christian Scientist [not magnetizer] has the full control."

CARD.

(September 1888 Volume Issue 6)

DEAR READER: Allow me to introduce to you my assistant in Obstetrics at the Massachusetts Metaphysical College, E. J. Foster, M.D., C.S.B.

Dr. Foster will teach the anatomy and surgery of Obstetrics, and I its metaphysics. The combination of his knowledge of Christian Science with his anatomical skill renders

him a desirable teacher in this department of my college. In twenty years' practice he has not had a single case of mortality at childbirth.

He graduated from the Hahneman Medical College in Philadelphia, March, 1869. He was a member of the clinics of the Blockley Hospital and the Pennsylvania Hospital allopathic institutions two years, and was one year in Dr. Keen's Philadelphia School of Anatomy and Surgery. He was a member of the Vermont State Homoeopathic Medical Society. During the past two years he was chairman of the bureau of Materia Medica.

A class in Obstetrics will commence in October. Term, three weeks. Students will receive the combined instruction of Mrs. Eddy and Dr. Foster for \$200.00 tuition.

MARY B. G. EDDY.

Questions Answered.

REV. MARY B. G. EDDY.

(October 1888 Volume 6 Issue 7)

A MAN hath joy by the Answer of the mouth.

PROVERBS.

Why did Jesus call himself the Son of Man? L. K. M.

IN the life of our Lord, meekness was as conspicuous as might. He declared his Sonship with God in John xvii: "These words spake Jesus, as he lifted up his eyes to Heaven and said, Father, the hour is come! Glorify Thy Son, that Thy Son also may glorify Thee." The hour had come for the avowal of this great truth, and for the proof of his eternal Life and sonship. Jesus' wisdom was known oftentimes by forbearing to speak, as well as by speaking, the whole truth. Haply he waited for a preparation of the human mind to receive startling announcements.

The disciples and prophets thrust disputed points on minds unprepared for them. This cost them their lives, and the world's temporary esteem. The prophecies were fulfilled, and their fidelity was rewarded by growth and spiritual understanding. Thus the immaculate conception and dual nature of Christ Jesus dawned by degrees on mortals. The Man of Sorrows knew, better than the Man of Joys, that his invisible self was the Son of God, and that mortal mind suffered, but not immortal Mind. He also recognized the human concept of this Son of God to be the Son of Man, as he sometimes called himself.

Please explain Paul's meaning in the text, "For me to live is Christ, and to die is gain.

M. J. H. B.

THE Science of Life overshadowed Paul's sense of life in matter, and so far extinguished it as to forever quench his love for it. The discipline of the flesh is designed to turn one like a tired child to the bosom of Love. To lose error thus is to live Christ, Truth. A sense of the falsity of material joys and sorrows, pleasures and pains, takes them away, and teaches Life's lessons aright. The transition from our lower sense of life to a new sense of it, named Death, yields a clearer, nearer, and dearer sense of Life to those who have utilized the present, and are ripe for the Harvest Home. To the battle-worn and weary hero, Life eternal brings blessings infinite.

Is a Christian Scientist ever sick, and has he who is sick been regenerated?

J. P. FILBERT.

THE Christian Scientist learns spiritually all that he knows of Life, and demonstrates what he understands. God is recognized as the divine Principle of his being, and of every thought and act leading to good. His purpose must be right, though his power is temporarily limited. Perfection, the goal of existence, is not won in a moment; and regeneration leading thereto is gradual, for it culminates in the fulfilment of this divine rule in Science, "Be ye therefore perfect, even as your Father in Heaven is perfect."

The last degree of regeneration rises into the rest of perpetual spiritual manhood and womanhood. The first feeble flutterings of mortals Christward are infantile, and more or less imperfect. The new-born Christian Scientist must mature and work out his own salvation. Spirit and flesh antagonize. Temptation, that mist of mortal mind which seems to the senses to rise from matter, suggests pleasure and pain in matter; and so long as this temptation lasts, the warfare is not ended, and he is not regenerated. The pleasures — more than the pains — of sense retard regeneration, for pain compels human consciousness to escape from sense into the immortality and harmony of Soul.

The material and physical are imperfect. The individual and spiritual are perfect; they have no fleshly nature. This degree of regeneration is final, and the Christian Scientist will, must, attain it; but it doth not yet appear. Until this is attained, the Christian Scientist must continue to strive with sickness, sin, and death, — though in lessening degrees, — in order to complete his regeneration.

Is it correct to say of material objects that they are nothing and exist only in imagination?

M. J. H.

NOTHING and something are words which need defining. They are either the formations of indefinite and vague human opinions, or they are Scientific classifications of the unreal and the real. My sense of the beauty of the universe is something to be desired. Earth is more spiritually beautiful to my gaze now, than anciently the apple was to the eyes of Eve. The pleasant sensations of form and color must be enlarged and spiritualized, until we gain the glorified sense of Substance — the new Heaven and earth, the harmony of body and Mind.

A human conception of beauty, grandeur, and utility is something that defies a sneer. It is more than imagination. It is next to the divine beauty of holiness and the grandeur of Spirit. It lives with our earthly life, and is the subjective state of mortal existence. The atmosphere of mortal mind constitutes our earthly environment. What we hear, see, feel, taste, smell, are our present earth and heaven; but we must grow out of this thralldom, and find wings to reach the glory of supersensible Life; and then soar in that Life, as the bird soars in the clear ether of the blue sky above.

To take all beauty into one gulp of vacuity is to ignorantly caricature God's creation, which is as unjust to human sense as to the divine reality. In our immature sense of spiritual things, let us say of the beauties of the material universe: "I shall know sometime the spiritual reality of form, light, and color, of what I now discern dimly, and knowing this, I shall be made glad; for matter is a poor conception of mortal mind, and mortal mind is a poorer representative of the beauty, grandeur, and glory of the immortal Mind."

Please inform us, through your Journal, if you sent Mrs. W. to Denver. She said that you sent her there to look after the students; and also, that no one there was working in Science, — which is certainly a mistake. E. H. C.

THIS same question has been asked by several correspondents in different parts of the country. I answer it for one and all inquirers, and I hope for all time.

I never commission anyone to teach students of mine. He does best, in the investigation of Christian Science, who is most left to himself and God. My students are taught the divine Principle and rules of the Science of Mind-healing. What they need thereafter is to be honest, just, truthful, demonstrate the Truth they have been taught, and study closely the Scriptures in connection with SCIENCE AND HEALTH. If they are haunted by malicious minds, — or by obsequious helpers, who, uncalled for, think to steady God's altars — this interference prolongs the struggle, and tends to blight the fruits. A faithful student may sometimes feel the need of help, and occasionally receive it from others; but the less this is required, the better it is for that student. I think Mrs. W. must have been misunderstood; an occurrence not uncommon.

Please give us, through your Journal, the name of the author of that genuine critique in the September number, What Quibus Thinks. A. H. W.

I AM pleased to inform A. H. W. that the author of the above named article is a Boston gentleman, whose thought is appreciated by many liberals. Patience, observation, intellectual culture, reading, writing, extensive travel, and twenty years in the pulpit, have equipped him as a critic who knows whereof he speaks. His allusion to Christian Science, in the following paragraph, glows in the shadow of darkling criticism like a midnight sun. Its manly honesty follows like a benediction after prayer, and closes the task of talking to deaf ears and dull debaters.

We have always insisted that this Science is natural, spiritually natural; that Jesus was the highest type of real nature; that Christian healing is supernatural, or extra-natural only to those who do not enter into its sublimity or understand its modes — as imported ice was miraculous to the equatorial African, who had never seen water freeze.

Questions Answered.

REV. MARY B. G. EDDY.

(November 1888 Volume 6 Issue 8)

A MAN hath joy by the Answer of the mouth.

PROVERBS.

Is it right for a Scientist to treat with a doctor?

THIS depends upon what kind of a doctor he is. Mind-healing and healing with drugs are opposite modes of medicine. As a general rule, drop one of these doctors when you employ the other. "A kingdom divided against itself is brought to desolation."

If Scientists are called upon to care for a member of the family, or any friend in the belief of sickness, who is employing a regular physician, would it be right to treat this patient at all; and ought the patient to follow the doctor's directions? STUDENT.

WHEN patients are under material medical treatment, it is advisable in most cases that Scientists do not treat them, and interfere with Materia Medica. If the patient is in peril, and you save him or alleviate his sufferings, although the medical attendant or friends have no faith in your method, it is humane to do for him all the good you can; but your

good will generally "be evil spoken of." The hazard of casting pearls before swine caused our Master to refuse to help some who sought his aid; and he left this precaution for others.

If mortal man is unreal, how can he be saved, and why does he need to be saved? I ask for information, not for controversy, for I am a seeker after Truth. S. J. F.

You will find the proper answer to this question in my published works. Man is immortal. Mortal man is a false concept. Immortal man, in God's likeness, is safe in Divine Science. Mortal man is saved on this Divine Principle, if he will only avail himself of the efficacy of this Christ, Truth, and recognize his Saviour. He must know that God is omnipotent. Hence sin is impotent. He must know that the power of sin is the pleasure in sin. Take away this pleasure, and you remove all reality from its power. Jesus demonstrated sin and death to be powerless. This practical truth saved him from sin, and will save all who understand it.

Is it wrong for a wife to have a husband treated for sin, when she knows he is sinning, or for drinking and smoking?

IT is always right to do good, but sometimes it is inexpedient to attack evil. This rule is forever golden, "As ye would that men should do to you, do ye even so to them." Do you desire to be freed from sin? Then help others to be free. Break the yoke of bondage at all times and in every wise way. First, be sure that the wisdom of your measures to do good is equal to your motives, and judge them by their fruits.

JESUITISM IN CHRISTIAN SCIENCE.

MARY BAKER G. EDDY.

(November 1888 Volume 6 Issue 8)

THE above is the title of a pamphlet by Ursula S. Gestefeld. Before entering my class, in 1884, she had been the student of a Spiritualist and mind-curer. Though a Christian Scientist in name, she is a member of the Theosophical Society in Chicago. Her attempted explanation of my book, SCIENCE AND HEALTH, is abortive; the altitude of her mind has neither reached the explanation nor inspiration of this work. She attempts to vilify my life and to criticize my works, in the face of twenty-two years of unstained labor in Christian Science Mind-healing, while she, a suckling, is drawing her nutriment from them. This is at least, silly.

When teaching her, I found that her mind presented a compilation of other minds, that it possessed, to a remarkable degree, these qualities, — vanity, intellectual dash, and courage without conviction. Her reasoning is intoned with Pagan philosophy, her humanity besprinkled with Buddhism, and her pride and purpose nerved with the spirit of a Judas.

The picture she draws of me, in the above-named pamphlet, is the subjective state of her own mind, and the minds of members expelled from the Christian Scientist Association of Boston. The reader recognizes at once that it is no portraiture of the Author of SCIENCE AND HEALTH. The honest seeker after Christian Science asks, "Where shall the young child be born?" Where shall the human concept of the Divine idea be given birth? He queries, Is the mother of SCIENCE AND HEALTH a misnomer? Does

the child look like its mother, act like her, and does it resemble in the least the hideous counterfeit that Mrs. Gestefeld has conjured up? My heart's desire is, that the mind of this woman be imbued with better thoughts, and her life uplifted.

The only sense in which I employ the phrase "Loyal Students" she seems not to know. I mean those who are loyal to God, to justice, to Truth and Love. Thus loyal, these students and myself are one in motive and aim, — united indissolubly in the bonds of Christian Science. This bond is not personality; it is Principle. Shakespeare says:

This above all: to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.

Jesus says: "First cast the beam out of thine own eye and then shalt thou see clearly to cast the mote out of thy brother's eye." She who would chain the eye of God and hold it in her hand, needs to know the lesson of the cross and crown.

PRIMARY CHANGE.

(December 1888 Volume 6 Issue 9)

HAVING reached a place in teaching where my students in Christian Science are taught more during seven lessons in the Primary Class than they were formerly in twelve, and taught all that is profitable at one time, hereafter, the Primary Class will include seven lessons only. As this number of lessons is of more value than twice this number in times past, no change is made in the price of tuition, three-hundred dollars.

MARY BAKER G. EDDY

MALICIOUS ANIMAL MAGNETISM.

BY REV. MARY B. G. EDDY.

(February 1889 Volume 6 Issue 11)

ONE of the greatest crimes practiced in, or known to, the ages, is mental assassination. A mind liberated from the beliefs of sense, to do good, by perverting its power becomes warped into the lines of evil without let or hindrance. A mind taught its power to touch other minds by the transference of thought, for the ends of restoration from sickness, or, — grandest of all, the reformation and almost transformation, into the living image and likeness of God, — this mind by misusing its freedom reaches the degree of total moral depravity.

Does the community know this criminal? He sits at the friendly board and fireside; he goes to their places of worship; he takes his victim by the hand, and all the time claims the power and carries the will to stab to the heart, to take character and life from this friend who gives him his hand in full trust, and has perhaps toiled and suffered to benefit and bless him.

What are some of the methods of this evil, this satan let loose? What are some of the means through which these mental assassins effect their purposes? To alienate friends, to divide households, to make people sick and sinners; these are their common instrumentalities.

Their methods of operation are to infuse silently into the thoughts of those they wish to use as instruments, a false sense of the individual selected as their victim. Long acquaintance, tried fidelity, experiences that have knit hearts together, all become as nothing before these endeavors. The mind of the individual on whom they thus operate is filled with hatred of the dearest friend, is made incapable of a just judgment of this friend. Prior knowledge of him seems to be obscured, put out, annihilated, and a new image of thought to be created, — one idea of individual character to be lost and another one formed, in the mind of him whom they would cause to hate his friend.

In this dilemma of thought, they get the audible falsehood into his mind, tell him how his friend has slandered him, is trying to injure him. If he is a Scientist they then say to him, "Mr. Smith," or "Mrs. Jones is preventing your success in healing patients, or is making your family sick, and the only way you can meet this is to take the case up, and to treat your patients against

Mrs. Jones' mental malpractice; if you can destroy your patients' fear of Mrs. Jones, or can choke her off by any means however foul, you are conscientiously bound to do it, and of two evils this is choosing the least." There may be a hundred or more operators all set at work at this very job, to kill Mrs. Jones, or to save their patients or themselves, according as the directing malevolence may dictate. The said Jones is all the while as unconscious of this conspiracy as the unborn babe. The mental assassins are morally responsible for the consequences, and God alone can save her life from the fatal effects of this malice aforethought of the first party, and the culpable blindness of the second, whom they have misguided.

When the work of the mental assassin culminates, and the victim falls, the doctors are consulted and call it heart disease or some other "visitation of God," and thus they try to carry the age along on their deceptions.

This criminal practice, this "wickedness in high places," has accumulated in subtility of method until it culminates at this period in "spiritual wickedness" and poses its power to do evil against the spiritual power in Christian Science to demonstrate good. When first denounced by me "from the housetops," in SCIENCE AND HEALTH thirteen years ago, the revelation was received with incredulity, with derision, with pity. Today Scientists are learning, and the general public is experiencing more and more, the terrible realities of mental malpractice and assassination.

It is no longer possible to keep still concerning these things, nay, it is criminal to hold silence and to cover crime that grows bolder and picks off its victims as sharpshooters pick off the officers of an attacking force.

These secret, heaven-defying enormities must be proclaimed, or we become guilty before God as accessory after the fact. If a friend were fallen upon and maltreated or murdered before our eyes, should we hold ourselves guiltless, — should we count ourselves men and women, — if we buried the secret of the violence and our knowledge of the assassins?

Are we such cowards, knowing the facts that we do know, as to turn and run? Shall we see the evil, the deadly danger that threatens our brother and to hide ourselves, flee away not warning him?

The Science of mind uncovers to Scientists secret sin, even more distinctly than so-called physical crimes are visible to the personal senses; crime is always veiled in obscurity, but Science fastens guilt upon its author through mind, with the certainty and directness of the eye of God himself.

Human laws will eventually be framed for these criminals that now go unwhipped of human justice. Human law even now recognizes crime as mental, for it seeks always the motive; rude counterfeit as it is of Divine Justice, it metes out punishment or pardons, according as it finds or finds not the evil intent, the mental element. The time has come for instructing human justice so that these secret criminals shall tremble before the omnipotent finger that points them out to the human executioner.

This is not an invitation to promiscuous denunciation. The time is not ripe for that, but God tells us now to uncover this wickedness, to expose its methods, to accumulate the evidences of its enormities. The human mind must be instructed by facts, taught how to recognize the signs of these secret crimes as they are worked on individuals, and also the method of self protection, the antidotes found only in Divine Science.

God has bidden me to uncover this wickedness, and I follow His voice. Let all Scientists aid in this work, first, by bringing out in their reports on the practice of healing, careful statements of the facts of malicious animal magnetism that are daily passing before their eyes. I am not inviting them to indiscriminating condemnation, but to bring out such facts as have come within their own field of observation.

I have put on paper enough to reveal criminal magnetism, and to meet its developments for time to come, when my voice will be no longer heard. But God does not let us wait. He tells us to denounce now, some of the crimes of malicious mind, and to teach as fully as the age can bear and as the developments of this crime demand, its methods and their unfailing antidote.

I will now answer some questions that correspondents have asked me, concerning my teaching of and ways of dealing with, malicious animal magnetism.

One correspondent asks, "Do I teach the same with regard to mesmerism to all my students?"

My answer is, I do, in substance the same; the manner of expressing my thoughts may vary, but never the idea. Every student who has been through my class understands fully how to handle the ignorant animal magnetism, termed sickness, and latterly, I have taught as fully as God has allowed, how to deal with the malicious element. He tells me now to meet its growing wickedness by fuller revelations.

"Do I approve of treating personally for malicious mesmerism the offending malpractitioner, even when the malpractitioner is attempting to kill some one, and Scientists know it? Shall they treat the offender personally?"

I answer, if they do treat thus, they prolong their own undertaking. The altitude of Christian Science is Omnipotence. Truth is given us for this purpose, — to destroy error and make man free in the impersonal Christ.

"Do I employ students to do the work I have not the time to do?" in other words, in trying to injure fellow beings.

I could commit suicide sooner than do that; I have laid upon the altar too much for my fellow mortals, to undo my life work, and now turn to injure them. The very misguided ones, the deluded ones who would constrain others to believe this for my hurt, know better. These deceivers are under a demoniacal spell. May God open their eyes and save them from future condemnation.

SPECIAL NOTICE, — Only those who can show credentials to that effect have been my students.

M. B. G. EDDY (February 1889 Volume 6 Issue 11)

A PRIMARY class of the Massachusetts Metaphysical College, 571 Columbus Avenue, that assembled Feb. 25, with an attendance of sixty-five students, was opened by the following words from our Teacher:

"My students, three picture stories from the Bible present themselves to my thought; three of those pictures from which we learn without study. The first was that of Joshua and his band before the walls of Jericho. They went seven times around these walls, the seven times corresponding to the seven days of creation; the six days are to find out the nothingness of matter; the seventh, the day of rest, when it is found that evil is naught and good is all.

"The second picture was of the disciples met together in an upper chamber, and they were of one Mind. Mark that in the case of Joshua and his band, they had all to shout together in order that the walls might fall, and so, the disciples, too, were of one Mind, in accord.

"We, to-day, in this class-room are enough to convert the world if we are of one Mind; for then the whole world will feel the influence of this Mind, as when the earth was black and it shook to its foundations.

"The third picture lesson is from Revelation, where, at the opening of the seals, one of the angels presented himself with balances to weigh the thought and actions of men. Not angels with wings, but messengers of pure and holy thoughts that say, see thou hurt not the oil and the wine.

"You have come to be weighed, and yet I would not weigh you, nor have you weighed. Why? How is this? Because I want you to be alone with God, and nothing in the opposite scale. There are not two, Mind and matter. We must get rid of that notion As we commonly think, we think we do well if we cast something into the scale of Mind, but we must realize that Mind is not put into the scales with matter; then only are we working in Science."

The students of this primary class, dismissed the 5th of March, presented our Teacher, at the close of lecture on the 4th, an elegant album, costing fifty dollars, and containing beautiful handpainted flowers, on each page, with their autographs. The presentation was made in a brief address by Mr. D. A. Easton, who, in appropriate language and metaphor, expressed his fellow-students' thanks to their Teacher.

On the morning of the 5th, when our Teacher met the class to answer some questions before their dismissal, she said:

"I must speak to you this morning, my dear students, of rocks and sirens that are in your course, on which so many wrecks are made. I must tell you of some of the doors that animal magnetism opens for the entrance of the enemy, sometimes just at the moment when you are ready to enter on the fruition of your labors, just when you are about to chant hymns of victory for triumphs.

"The open doors most often used are those of rivalry, jealousy. It is the

I, I, I, I, itself I,
"The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I, itself I."

"But if I find this, I find also another condition of mind that fills me with joy. My only earthly pride is my students. I learned long ago that the world could deprive me of nothing, nor give me anything, and I have only one joy and one pride left, — it is my students. If I cherish this pride unwisely I know that I shall be chastened for it.

"Some of my students handle this evil of animal magnetism in such a manner that they do not disarm it. Admiral Coligny, in the time of the French Huguenots, was converted to Protestantism through a stray copy of the Scriptures that fell into his hands. He replied to his wife, who urged him to come out and confess his faith, "It is wise to count the cost of becoming a true Christian." She answered him, "It is wiser to count the cost of not becoming a true Christian." So, whatever we meet that is hard in the Christian warfare we must count as nothing, and must think instead of our poverty and helplessness without this understanding, and count ourselves always as debtors to Christ.

"Among the gifts of my students this of yours is one of the most beautiful and the most costly, because you have signed your names. I felt the weight of this yesterday, but it came to me more clearly this morning when I realized what a responsibility you assume when subscribing to Truth. But whatever may come to you remember the words of Isaiah, 'When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee.'

"You will need in future practice more than theory. You are going out to demonstrate a living faith, a true sense of the infinite Good, a sense that does not limit God but brings out God. It is personality that limits, and the sense of personality in God or in man does this."

OBTRUSIVE MENTAL HEALING.

BY REV. MARY B. G. EDDY.

(May 1889 Volume 7 Issue 2)

SHALL people be treated mentally without their knowledge or consent? The direct rule for practice of Christian Science is the Golden Rule, "As ye would that men should do to you, do ye." Who of us would have our houses broken open or locks picked, and much less our minds tampered with?

Our Master said, "When ye enter a house, salute it." Prolonging the metaphysical tone of His command, I say, When you enter mentally the personal precincts of human thought, you should know that the person with whom you hold communion desires it. There are solitary exceptions to most given rules; the following is an exception to the above rule of mental practice.

If the friends of a patient desire you to treat him without his knowing it, and they believe in the efficacy of Mind-healing, it is sometimes wise to do so, and the end justifies the means; for he is restored through Christian Science, when other means have failed. One other occasion which may call for aid unsought, is a case from accident, when there is no time for ceremony and no other aid is near.

The abuse which I call attention to, is promiscuous and unannounced mental practice where there is no necessity for it, and one can speak to advantage the Truth audibly; then the case is not exceptional. As a rule, one has no more right to enter the mind of a person, stir, upset, and adjust his thoughts without his knowledge or consent, than he has to enter a house, unlock the desk, displace the furniture, and suit one's self in the arrangement of another man's house.

It would be right to break into a burning building and rouse the slumbering inmates, but wrong to burst open doors and break through windows if no emergency demanded this. Any exception to the old wholesome rule, "Mind your own business," is rare. For a student of mine to treat another student without his knowledge is a breach of good manners and morals; it is nothing less than a mistaken kindness, a culpable ignorance, or a conscious trespass on the rights of mind.

I insist on the etiquette of Christian Science as well as its morals and religion. The golden rule of this Science may momentarily be forgotten, but this is seldom the case with loyal students, or without incriminating the person who did it.

Each student should, must, work out his own problem of being, conscious meanwhile, that God worketh with him, and that he needs no personal aid. It is the genius of Christian Science to demonstrate good, not evil, harmony, not discord, for Science is the mandate of Truth, which destroys all error.

Whoever is honestly laboring to learn the principle of music and practice it, seldom calls on his teacher or musician to practice for him. The only personal help required in Christian Science is for each one to do his own work well, and never try to hinder others from doing theirs thus.

Christian Science, more than any other system of religion, morals, or medicine, is subject to abuses. Its infinite nature and uses occasion this. Even the humanitarian at work in this field of limitless power and good may possess a zeal without knowledge, and thus transcend the sphere of his present usefulness.

Students who adhere strictly to the right, and make the Bible and SCIENCE AND HEALTH a study, are in no danger of mistaking their way.

This question is often proposed, "How shall I treat malicious animal magnetism?" The hour has passed for this evil to be treated personally, but it should have been so dealt with at the outset. Christian Scientists should have gone personally to the malpractitioner and told him his fault, and vindicated divine Truth and Love from human error and hate. This growing sin must now be dealt with as evil, and not as an evil doer or personality. It must also be remembered that either an evil claim or an evil person is not real, hence that neither is to be feared nor honored.

Evil is not something to fear and flee before, or that becomes more real when it is grappled with. Evil let alone grows more real, aggressive, and enlarges its claims; but met with Science, it can and will be mastered by Science.

I deprecate personal animosities and quarrels. If one is intrusted with the rules of church government, to fulfil that trust, those rules must be carried out; thus it is with all moral obligations. But I am opposed to personal attacks, and in favor of combating evil only rather than person.

An edition of one thousand pamphlets I ordered to be laid away, and not one of them circulated, because I had been personal in condemnation. Afterwards, by a blunder of the gentleman who fills orders for my books, some of these pamphlets were mistaken for the corrected edition, and sold, much to my regret.

Love is the fulfilling of the law. Human life is too short for foibles or failures. The able and philanthropic editor of this JOURNAL will, I trust, be a peace-maker and never a peace-breaker. The CHRISTIAN SCIENCE JOURNAL will hold high the banner of Truth and Love, and be impartial and impersonal in its tenor and tenets.

"CHRISTIAN SCIENCE rests on proof not profession. It is not a theory, but a demonstrative system of healing, and it must be supported by proof of its power to heal. It is only in this way that the false Scientist and the true are discerned, and the people undeceived." [Introduction to HEALING AND REPORTS OF CASES published in numerous Journal issues]

REV. MARY BAKER G. EDDY (May 1889 Volume 7 Issue 2)

CONJUGAL RIGHTS.

BY MARY BAKER G. EDDY.

(June 1889 Volume 7 Issue 3)

IT was about the year 1875 when SCIENCE AND HEALTH first crossed swords with free-love and the latter fell hors de combat. But the warfare was not ended; the book that cast the first stone is still at work deeply down in human consciousness, laying the axe at the root of error.

We have taken the precaution of writing briefly on the above topic, to show the relation of marriage to Christian Science. In the present or future some extra throe of error, ready for copyright, may conjure up a new-style conjugality, which, ad libitum severs the marriage covenant, puts virtue in the shambles, and coolly notifies the public of broken vows. Springing up from the ashes of free-love, this nondescript phoenix, in the face and eyes of common law, common sense, and common honesty, may appear in the role of a superfine morality, but having no truth it will have no past, present or future.

It is seen already in Christian Science, that the gospel of marriage is not without the law, even the solemn vow of fidelity "until death do us part," and this verity in human economy can neither be obscured nor throttled. Until time matures human growth, marriage and progeny will remain regenerative — hence unprohibited in Christian Science. We look to future generations for ability to comply with absolute Science, when marriage shall be found the unity of eternal love. At present more spiritual conception and education of children will serve to illustrate the superiority of spiritual power over sensuous and usher in the dawn of God's creation, where they neither marry nor are given in marriage, but are as the angels. To abolish marriage at this period and maintain morality and generation would put ingenuity to ludicrous shifts.

The time cometh, and now is, for spiritual and eternal existence to be recognized and understood in Science. All is Mind. Human procreation, birth, life, and death are subjective states of the human erring mind. They are the phenomena of mortality, nothingness, that illustrate mortal mind and body one, and neither real nor eternal.

It should be understood that Spirit, God, is the only creator, and we should recognize this verity of being and shut out all sense of other claims. Until this absolute Science of being is seen, understood and demonstrated in the offspring of divine Mind, and man is perfect even as the Father is perfect, human generation will go on and rise at length to its highest ultimate, procreation, only and from the most exalted of human motives. The offspring of this spiritual generation will go out before the final and forever fact, namely, that man is eternal, and has no human origin. "All things were made by Him," God, hence the command of our Master, "Call no man father upon earth: for one is your Father which is in heaven."

Marriage is unblest or blessed according to the motives it fulfills. To happify existence by communion with those adapted to elevate it, is the true motive for marriage. Matrimony should be entered into with a full recognition of its enduring obligations, while mutual compromises maintain this compact, that might otherwise become burdensome. In the hallowing co-partnership of interests and affection the heart finds peace.

To an ill-attuned ear, discord is harmony; so personal sense, discerning not the legitimate affection of Soul, may place love on a false basis and thereby lose it. Science corrects this error with the truth of Love and restores lost Eden. Soul is an infinite source of bliss; only high and holy joys can satisfy the cravings of immortality. The good in human affections should preponderate over the evil, and the spiritual over the animal, until progress lifts mortals to discern the science of mental formation, when the valley shall be exalted, the mountain of self brought low, and the highway of holiness understood.

In the order of Wisdom, the higher nature of man governs the lower. This lays the foundations of human affection in line with progress, giving them strength and permanence. Marriage should be regarded more metaphysically and less physically, to gain the science and harmony of this sacred relation.

When asked by a wife or husband important questions concerning their happiness, this is the substance of my reply: God will guide you. I can say only in a general way, be faithful over home relations, they lead to higher joys; obey the golden rule for human life, and it will spare you much bitterness. It is pleasanter to do right than wrong; it makes you ruler over yourself and others, and hallows home which is woman's world; please your husband, and he will please you; preserve affection on both sides.

Great mischief comes from steadying other people's altars, venturing on what is valor without discretion, and virtually, meddlesomeness. One's sincere and courageous convictions of what is best for others may be mistaken; one must be demonstratively right one's self, and work out the greatest good to the greatest number, before one is sure of being a fit counsellor. Positive and imperative thoughts should be dropped into the balances of God, weighed by spiritual love, and not found wanting before put into action. A rash conclusion that regards only one side of a question, is weak and wicked; this error works out the results of error. If the premise of human life is wrong, any conclusion drawn from it is not absolutely right. But wisdom in human actions begins with what is nearest right under the circumstances, and thus achieves the absolute.

Is marriage nearer right than celibacy? Human knowledge inculcates that it is, while Science indicates that it is not. But to force the process of being before it is understood would prevent scientific demonstration. To reckon the universal cost and gain, as well as thine own, is right in every state and stage of being. The role of a martyr is the shift of a dishonest mind; nothing short of self-seeking and real suffering would stop the farce.

The cause of temperance receives a strong impulse from the cause of Christian Science. Temperance and truth are allies, and their cause prospers in proportion to the spirit of Love that nerves the struggle. People will differ in their opinions as to means to promote the ends of temperance, or abstinence from intoxicating beverages. Whatever intoxicates a man, stultifies and degenerates him physically and morally. Strong drink is unquestionably an evil, and evil cannot be used temperately; its slightest use is abuse, hence the only temperance is total abstinence.

What is evil? It is a suppositional absence of good. From a human standpoint of good, mortals must first choose between evil, and of two evils choose the least; and at present the application of scientific rules to human life must rest on this basis.

All partnerships are formed on agreements to certain compacts, each party voluntarily surrenders independent action to act as a whole and per agreement. This fact should be duly considered when by the marriage contract two are made one, and according to the divine precept, "they twain shall be one flesh." Oneness in spirit is Science compatible with home and heaven. Neither Divine justice nor human equity has divorced two minds in one.

Rights that are bargained away cannot be infringed by the contractors. Human nature has bestowed on a wife the right to become a mother, but if the wife esteems not this privilege by mutual consent, exalted and increased affections, she wins a higher. Science touches the question of conjugal rights, on the basis of a bill of rights. Is the bill of Conjugal Rights fairly stated by a magistrate or by a minister? The affections are the

spirit of these Rights, and they alone should be honored, augmented, and rise to the spiritual altitude where they can choose only good.

A third person is not a party to the conjugal compact-of two hearts. I say let other people's marriage relations alone; two persons only should be found within their precincts. The nuptial vow is never annulled so long as its moral obligations are kept intact. Science inevitably lifts humanity higher in the scale of harmony, and will ultimately break all shackles that fetter those who are ready for advancement.

SPECIAL NOTICE FROM REV. MARY B. G. EDDY

(June 1889 Volume 7 Issue 3)

IN accordance with a long cherished intention, I hereby announce my retirement from active labors as teacher at the Mass. Metaphysical College. This institution will be supplied with competent teachers. I have already placed the CHRISTIAN SCIENCE JOURNAL in other hands, and resigned the pastorate of the Church of Christ (Scientist), Boston.

This change is made for two reasons: First, because my duties have accumulated to such a degree, and I believe my students should and can fill these positions themselves; Second, to fulfil other duties that demand both my attention and retirement.

I shall not have the pleasure of attending the convention of the National Christian Scientist Association this season. I desire that all my students be permitted to attend the convention. Let Love prevail. If this is done I will attend the next convention.

MARY B. G. EDDY

FALLIBILITY OF HUMAN CONCEPTS.

BY REV. MARY B. G. EDDY.

(July 1889 Volume 7 Issue 4)

EVIL counterfeits Good; it says, "I am Truth," when it is a lie; it says, "I am Love," but Love is spiritual, and sensuous love is material; wherefore it is hate instead of love, for the five senses give man pain, sickness, sin, and death; pleasure that is false, life that leads unto death, joy that becomes sorrow. Love that is not the procurator of happiness declares itself the antipodes of Love, and Love punishes the joys of this false sense of love, chastens its affection, purifies it, and turns it into the opposite channels.

Material life is the antipodes of spiritual Life; it mocks the bliss of spiritual being; it is bereft of its permanence and peace.

When human sense is quickened to behold the error — the error of Life, Truth, Love regarded as material and not spiritual, or that they are both material and spiritual, it is able for the first time to discern the Science of Good. But it must first see the error of its present course to be able to behold the facts of Truth, outside of the error, and vice versa. When it discovers the Truth it uncovers the error, and quickens the true

consciousness of God, Good. May the human shadows of thought lengthen as they approach the Light until they are lost in Light, and no night is there.

In Science sickness is healed upon the same Principle and rule that sin is. To know the belief of the patient, and what has produced it, enables the practitioner to act more understandingly in destroying it. Thus it is in healing the moral sickness; the malicious mental operation must be understood to destroy it and its effects. There is not sufficient spiritual power in the human thought to-day to heal the sick or the sinful through the divine energies alone; one must either get out of himself and into God so far that his consciousness is the reflection of the divine, or he must through argument and the human consciousness of both evil and Good work from that standpoint.

The only difference between the healing of sin and sickness is that sin must be uncovered before it can be destroyed, and the moral sense aroused to reject the sense of error; while sickness must be covered with the veil of harmony, and the consciousness rejoice in the sense that it has nothing to mourn over, but something to forget.

Human concepts run in extremes. They are like the action of sickness, which is either an excess of action or not action enough. They are fallible; they are neither standards nor models. If one says to me, "Is my concept of you right?" I reply, The human concept is always imperfect. Relinquish your human concept of me, or of any one, and find the divine, and you have gotten the right, and never until then. People give me too much attention, and misrepresent me through malice or ignorance.

My brother owned a mill, and one day the foreman, named Burnham, set a man who applied for work in his absence to tend the regulator of the engine, as a practical joke. When my brother returned, he saw it, and only said, "Burnham, you may pay that man yourself." That's the way people tend me, as though one were to tend the regulator of an engine, and it is not I that need tending. God makes us pay for tending the regulator, as my brother made Burnham.

The regulator is governed by the Principle, and makes the machine right, because it's a part of the machine, but it is through it that the Principle carries the rest on.

Now turn from the illustration of the mill to the mother with almost 4,000 children, each one of whom, at six years old, at furthest (I have very few that are more than six), has set up housekeeping alone, and some of them at one year. The clever ones, or rather, the good-natured ones, act independently for their own household and never think of helping mother.

The envious and malicious ones are those who do not love the mother, and are constantly going home to interfere with and criticize her household arrangements, and then returning to their own homes to set up an opposite system to mine, and very likely call it mine. Some of them, even at a year old, want to introduce their own system and upset mine in my own household.

Now come back to the mill again. First there is the Principle, then the regulator, then the machine, in which sometimes the mother element has seemed lost. When the mother's love can no longer promote peace in the family, its wisdom seems powerless to guide the children, and the children are constantly tending the regulator, instead of the regulator being left to steady the march of the machine. But when my students fix their attention on the Principle of their work, then all moves on harmoniously.

These inquiries are coming from the "four quarters," — For what purpose has Mrs. Eddy relinquished certain lines of labor in the field of Christian Science and called others to the work? Is she writing her history? or completing her works on the Scriptures? She is doing neither, but is taking a vacation, her first in twenty-five years. She is taking no direction of her own or others, but her desire is that God may permit her to continue to live apart from the world, free from the toil and turmoil in which her days have been passed for more than a quarter century.

She has no desire to write with the pen her own history Those who know her best may write it after that God has written it with the diamond point of Truth.

The world is not ready for the translation of the Scriptures into the "new tongue." The old tongues are not sufficiently confounded for this; the babel is not yet complete. The confusion of old tongues must precede the diffusion of God's idea and the understanding of its Divine Principle and demonstration.

TO THE MEMBERS OF THE NATIONAL CHRISTIAN SCIENTIST ASSOCIATION,

(July 1889 Volume 7 Issue 4)

Beloved Students, — In consideration of the vital interests of our great cause and your loyalty to it, I herewith present to you the first journal issued in the interest of Christian Science, the **CHRISTIAN SCIENCE JOURNAL**, as a gift from its founder. This expression of my confidence in you must be understood as precluding any participation of mine in its future management.

It is my request that you continue the publication of the **CHRISTIAN SCIENCE JOURNAL** in Boston, and if the present able editor, Mr. J. F. Bailey, is willing to continue his services with you, retain him as its editor so long as you and he are satisfied with this arrangement. I also request that Mr. W. G. Nixon be made publisher of this journal and locate in Boston.

I beg to resign my office as president of this assembly. I desire to leave the active work to my juniors in years.

Respectfully submitted by your affectionate Teacher,

MARY BAKER GLOVER EDDY.

TO MY BELOVED STUDENTS: — I earnestly recommend that you appoint a committee to look after church work and organization. Give it a free discussion. The churches should be organized under the title of "Church of Christ (Scientist)." They should have an independent form of government, subject only to the moral and spiritual perceptions, and the rules of the Bible and Christian Science as laid down in Matt. xviii. 15,16, 17. If thy brother is walking on forbidden ground, contrary to the spirit of the Bible and Christian Science, go and tell him of it. Rebuke, explain, and exhort him to repent and reform and bring forth fruits that shall prove his life is drawn into the service of God, Good. But if he does not hear and heed thy warning and the Spirit that beareth witness, take with you another Christian and member of the same church in order to effect the desired result. But if all this be not sufficient bring the question before the church and the church will then decide it without any further disputation. And if it be found that the brethren have performed faithfully their duty in the effort to reform the offending member, then he

ceases to be a member of the church. It is not necessary for the offending member to be present at this final conclusion of the matter, if the line of Scripture, as above laid down, is taken for our discipline. If he were present, oftentimes disputations would ensue, arising from human opinions, and the end of the matter would be a conclusion based on human judgment; whereas the word of God and the rule of government laid down in the Scriptures should be the rule of discipline of the Church of Christ (Scientist).

Yours in Love,

MARY BAKER GLOVER EDDY. (July 1889 Volume 7 Issue 4)

"I have a favor to ask of this assembly, and of all whom its members may influence in the right direction, viz.: when another year rolls around, and the time of the annual meeting of our Association draws near, keep your thoughts from resting on me with the desire that I may be with you. I am convinced that this personal action of mortal mind is an agent for producing perplexing circumstances and thus preventing the very thing that we desire from coming to pass. Accept my presence this year by proxy, and my affectionate adieu to this grand assembly. Yours in bonds of Love,

MARY B. G. EDDY." (July 1889 Volume 7 Issue 4)

NOTA BENE. — Much anxiety has arisen from the notice in June number of JOURNAL relative to my retirement from active labors in the Massachusetts Metaphysical College. I shall remain president of this College, examine all candidates for graduation, and supervise the instructions at this institution. Also shall hold myself in readiness to fulfil all present and future engagements in the best manner and at the proper time.

The battle has been fought through to the present time to a successful issue against all odds.

The cause was never in a more prosperous condition than when I transferred many tasks to others. At my last primary class there were sixty-four students present, with many others waiting to come in. Two weeks following the last primary class there were seventy-five or more applicants to the same class, and an equal number desiring to enter the other courses in the College, thus indicating the greatest prosperity to Christian Science.

June 12, 1889.

MARY B. G. EDDY (July 1889 Volume 7 Issue 4)

ORDER OF CHURCH SERVICE.

TO THE CHURCH OF CHRIST (SCIENTIST), BOSTON.

(August 1889 Volume 7 Issue 5)

Beloved Brethren: — I recommend that you lay aside all that is ceremonial even in appearance in our Church, and adopt this simple service.

Before the sermon read one hymn, sing once. Read selection from a chapter in the Bible, and, if agreeable to pastor and Church, a corresponding paragraph from SCIENCE AND HEALTH. Repeat alternately the Lord's Prayer, the pastor repeating the first

sentence and the audience the following one. Unite in silent prayer for all who are present.

Close with reading hymn, singing, silent prayer, and the benediction.

Yours lovingly in Christ,
MARY B. G. EDDY

CHURCH OF CHRIST (SCIENTIST), BOSTON.

Historical Sketch of the Church.

(August 1889 Volume 7 Issue 5)

IN the spring of 1879, a little band of earnest seekers after truth went into deliberations over forming a church without creeds, called the "Church of Christ, Scientist." Being members of Evangelical churches, and students of Mary Baker G. Eddy's in metaphysics, or Christian Science, and its application to the treatment of disease, they were known as Christian Scientists. In the winter of 1878 they had reorganized the "Christian Scientists' Association" of 1875, and, while walking through deep waters of affliction, went steadily on, increasing in numbers, and finding at every new experience that hitherto the Lord hath helped us.

At a meeting of the "Christian Scientists' Association," April 19, 1879, on motion of Mrs. Eddy, it was unanimously Voted, — to organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity, and its lost element of healing.

She was appointed on the Committee to draft the Tenets of the church — whose chief corner-stone is the Divine Science taught and demonstrated by our Master, which casts out error, and heals the sick. "The stone which the builders rejected, the same is become the head of the corner."

The charter for the church was obtained June, 1879, and the same month the members, twenty-six in number, extended a call to Mary B. G. Eddy to become their pastor. She accepted the call, and was ordained A. D. 1881.

Below are published (1) the agreement subscribed by the persons who united to form the Boston Church of Christ (Scientist). (2) The notice sent in accordance with the requirements of the Statutes of the State of Massachusetts, to the signers of the agreement. (3) The affidavit required by the Statutes, of the notice of meeting for the constitution of the Church. (4) The minutes of the meeting of August 16, 1879, at which the Church was constituted. (5) The Tenets of the Church. (6) By-Laws or Regulations.

These documents in which the name of our Teacher appears as the founder of the First Church of Christ (Scientist) are reproduced to place clearly before all who are considering the question of Church organization, the leading requirements; also to afford the models for Tenets and By-Laws, as they have come from her hand.

But they have a further interest that will deepen with every year. It is already perceived that our epoch is historic, and they form an interesting chapter in the early history of Christian Science. By the present publication all Scientists are made

acquainted with these important documents, and they are preserved in an authentic and complete form, for future use and reference.

THE FOLLOWING is a copy of the Agreement of the members of the Christian Scientists' Association of the Massachusetts Metaphysical College, entered into for the constitution of the church that was to be known as "The Church of Christ (Scientist)." The drawing up and signing of such an agreement is the first step towards the incorporation of any church.

"We, whose names are hereunto subscribed, do by this agreement associate ourselves with the intention to constitute a corporation according to the provisions of the three hundred and seventy-fifth chapter of the Acts of the General Court of the Commonwealth of Massachusetts, passed in the year eighteen hundred and seventy-four, approved June twenty-seventh in said year, and the Acts in amendment thereof and in addition thereto.

The name by which the corporation shall be known is the "Church of Christ (Scientist)."

The purpose for which the corporation is constituted is to carry on and transact the business necessary to sustain the worship of God.

The place within which the corporation is established or located is the City of Boston within said Commonwealth. In witness whereof we have hereunto set our hands this sixth day of August, in the year eighteen hundred and seventy-nine."

Signed by Mary B. G. EDDY and others.

After the signing of the agreement, August 6, 1879, it was required that notice be given by one of the signers, of a meeting to be held not less than seven days from the date of notice. This meeting was for the purposes set forth in the record of its proceedings.

The following notice is a copy of the one sent to the signers of the agreement.

"LYNN, Aug. 9, 1879.

"Notice is hereby given that the meeting of the proprietors of the Church of Christ (Scientist), will be holden August 16, at the house of Mrs.—, at 5 P. M., for the purpose of organizing a Church and transacting such other legal business as may come before said meeting." (One of the signers of agreement).

MARY B. G. EDDY.

On the day of the evening for which the meeting was called, affidavit was made before a Magistrate to the sending of the notice, as follows:

"Aug. 16, 1879.

"Then personally appeared Mary B. G. Eddy and made oath that she served the notice of the first meeting of the Church of Christ as herein recorded by mail seven days before said meeting."

Signed, MARY B. G. EDDY

SUFFOLK, s.s.

Massachusetts.

Before me,
A. H. S., Justice of the Peace.

MISTAKEN VIEWS.

BY REV. MARY B. G. EDDY.

(September 1889 Volume 7 Issue 6)

MISTAKEN views are much worse than dissolving views, since whatever is false should disappear. That human love guided by the divine Principle, which is Love, is partial, unmerciful, or unjust, is a misapprehension of the Principle that is Love and its workings in the human heart.

A person said to me: "I felt the influence of your thought upon my mind and it produced a wonderful illumination, peace, and understanding," naming the time of this occurrence. But I had not thought of them especially, as I recollect, for quite a season, but had a clear consciousness that they were doing well, and my affections were continually and involuntarily flowing out towards them and all the world. Another may speak of an opposite belief of my influence upon them of which I am totally ignorant and innocent.

When will the world cease to judge from a personal sense of things, conjectural and misapprehensive? When my thoughts dwell in God — and they do not dwell elsewhere to my consciousness only when wrung with grief — I must benefit those who hold a place in my memory whether they be friend or foe, and each shares alike the benefit of that radiation from the infinite source of Love. This individual state of blessedness and blessing is universal love, not selfguided, and emits light because it is light, and all who are receptive share it equally.

This is neither a mistaken nor a transient view of the mind's action governed by the Principle of Divine Science. But to conclude that mind governed thus is forced into personal channels, affinities, self-interests or obligations, is a grave mistake. It dims the true sense of God's reflection and darkens the understanding that demonstrates above human motives, unworthy aims and ambitions.

Too much and too little is attached to me as authority, to qualify other people's thoughts and actions. A tacit acquiescence with general views is often construed as direct orders, or at least delivered as such. I have an equal desire for the growth and prosperity of all my students, and the whole world, and each person has equal opportunity to be benefited by my thoughts and writings. If they are not it is not my fault and far from my desire; it is the irony of fate which the spirit of Christian Science has not yet overcome. I would sooner rob myself of a blessing to bestow it upon others than deprive them of it. Let the false views however engendered relative to the true and unswerving course of a Christian Scientist dissolve into thin air, and the dew of heaven fall gently upon the hearts and lives of those who have been worthy to be taught the Truth in Divine Science, energizing, refreshing, and consecrating them.

To station justice and gratitude as sentinels along the lines of Christian Science is the solution of the problem: it counteracts the influence of malicious or envious minds on the uninformed consciousness, that keeps not watch over its emotions and conclusions.

MASSACHUSETTS METAPHYSICAL COLLEGE.

Notice.

(September 1889 Volume 7 Issue 6)

THERE are one hundred and sixty applications lying on the desk before me for the Primary class in the Mass. Met. College, and I cannot do my best work for a class that contains over one quarter of that number. If all these should be taught another large number would be waiting for the same class, and the other three courses delayed. The work is more than one person can accomplish, but the demand is for my exclusive teaching, and dissatisfaction with any other, which leaves me no alternative but to give up the whole thing.

Deeply regretting the disappointment this must occasion, and with grateful acknowledgments to the public, I now close my college.

MARY BAKER G. EDDY

TO THE PUBLIC.

(October 1889 Volume 7 Issue 7)

I hereby announce that I have arranged with W. G. NIXON to take exclusive charge as my Publisher of all my publications, including SCIENCE and HEALTH, on and after October 1, 1889. All orders for books and pamphlets, and correspondence concerning same, should be sent to him, Room 210, No. 24 Boylston Street, Boston, Mass.

MARY BAKER G. EDDY

NEW COMMANDMENT

REV. MARY BAKER G. EDDY.

(October 1889 Volume 7 Issue 7)

THE divinity of these words in St. John's gospel bring to man overwhelming tides of revelation, and the Spirit is a baptismal: "a new commandment I give unto you, that you love one another."

Jesus so loved the world that he gave his life for it [in the flesh], and yet Love had a new commandment even for him. What was it? It must have been a fresh tone on the ascending scale, a higher revelation of infinite Love such as time and eternity are ever sounding. If I could gather my dear students around me at this moment, and impart to them the higher sense I entertain of Love, although briefly and meagerly spoken, it would illustrate the divine energy that brings to human weakness might and majesty. Such Love turns away sense from the open sepulchres of sin, and looks into them no more as realities. It calls loudly for Soul to bury the dead out of sight, to forgive and forget whatever is unlike the risen form of Love and shut out all sense of it. To love our enemies better than our friends in that we labor for their resurrection into newness of life in

Christ, Truth, more self sacrificingly. To take them by the hand and lead them to Christ with loving looks and words. To cover with the mantle of charity each fault so that it is obliterated to our sense, and if seen by others serves only as admonition and works out the purposes of Love for all.

My students, full of noble purposes, are accomplishing much good that is seen and that is unseen, but have not yet, with the penetration of Soul, searched the secret chambers of sense. I never taught a student to handle evil who fully understood me or carried their instruction up to my ideal. It is safe not to teach prematurely the infant thought in Christian Science, just breathing new life and love, all the claims and modes of evil; better leave this righteous unfolding to the special care of divine wisdom, to the unerring moods and modes of instruction.

Christian Science is weighed in the scales of God. If the sense and power of goodness be lacking in a student he will not understand your instructions, will pervert the rule of Science, and the last error will be worse than the first in its influence on mankind.

A CRUCE SALUS

"He that hath ears to hear, let him hear."

JESUS.

REV. MARY BAKER G. EDDY.

(October 1889 Volume 7 Issue 7)

THE sum total of Christian Science is this, "God is all in all." Love reflected, exemplified, includes the whole duty of man. This infinite truth, perverted, becomes in belief the claim of infinite error. To affirm mentally and audibly, God is all, and there is no sickness and no sin, makes men saints or demons.

Truth talked, but not demonstrated, rolls on the human heart a stone, consigns sensibility to the charnel house of sensuality, ease, self-love, and self-justification, there to moulder and putrefy into nothingness.

The noblest work of God is man in the image of his Maker. The last infirmity of evil is man [so-called], swayed by the maelstrom of human passions, elbowing the concepts Or his own creating, making place for himself, and displacing his fellows. A true Christian Scientist is a marvel and miracle in the universe of mortal mind. He is the bas relief of Love inscribed on humanity and transcribed on the page of reality, the living palpable presence of might and majesty. He has lived for others, forgotten himself, and honored his Creator.

The vice versa of this man is sometimes named Christian Scientist, but he is a small animal, a hived bee with sting ready for each kind touch, he makes honey out of the flowers' heart, and then hides it. O friendly hand, keep back thy offerings to asps, and God's apes, to wolves in sheep's clothing, and all ravening beasts. Love such specimens of mortality just enough to reform and transform them, if it be possible, and even then look out for stings and jaws, but thank God and take courage.

THE WAY.

REV. MARY B. G. EDDY.

(December 1889 Volume 7 Issue 9)

THE present stage of progress in Christian Science presents two opposite aspects, a full-orbed promise, and a gaunt want; the need however is not of the letter, but the spirit.

Less teaching and good healing is to-day the acme of "well done"; a healing that is not guess-work, chronic recovery ebbing and flowing, but instantaneous cure. This absolute demonstration of Science must be revived. To consummate this desideratum, mortal mind must pass through three stages of growth.

First, self-knowledge. Physician must know thyself and understand the mental state of thy patient. Error found out is two-thirds destroyed, for the remainder only stimulates and gives scope to higher demonstration. To strike out right and left against the mist, never clears the vision; but to lift your head above it is a sovereign panacea. Mental darkness is senseless error, neither intelligence nor power, and, its victim is responsible for its supposititious presence. "Cast the beam out of thine own eye." Learn what in thine own mentality is unlike the Anointed and cast it out, then thou wilt discern the error in thy patient's mind that makes his body sick, and remove it, and rest like the dove from the deluge.

"Physician, heal thyself." Let no clouds of sin gather and fall in mist and showers, from thine own mental atmosphere. Hold thy gaze to the light, and the iris of faith more beautiful than the rainbow seen from my window at the close of a balmy autumnal day, will span thy heavens of thought.

A radiant sunset beautiful as blessings when they take their flight, dilates and kindles into rest. Thus will a life corrected illumine its own atmosphere with spiritual glow and understanding.

The pent up elements of mortal mind need no terrible detonation to free them. Envy, rivalry, hate, need no temporary indulgence that they be destroyed through suffering; they should be stifled from lack of air and freedom.

My students with cultured intellects, chastened affections, and costly hopes, give promise of grand careers. But they must remember that the seedtime is passed, the harvest hour has come, and songs should ascend from the mount of Revelation sweeter than the sound of vintage bells to villagers on the Rhine.

The seed of Christian Science, which "when sown, was the least of all seeds," has sprung up, borne fruit, and the birds of the air, the uplifted desires of the human heart, have lodged in its branches. Now, let my faithful students carry the fruit of this tree into the rock-ribbed nests of the raven's callow brood.

The second stage of mental development is humility. This virtue triumphs over the flesh; it is the genius of Christian Science. One can never go up until one has gone down in his own esteem. Humility is lens and prism to the understanding of Mind-healing; it must be had to understand its text-book, it is indispensable to personal growth, and is the chart of its divine Principle and rule of practice.

Guard humility, "watch and pray without ceasing," or you will miss this way of Truth and Love. Humility is no busybody; it has no moments for trafficking in other people's

business, no place for envy, no time for idle words, vain amusements, and all the et cetera of the ways and means of personal sense.

Let Christian Scientists minister to the sick; the schoolroom is the dernier resort. Let them seek the lost sheep who having strayed from the true fold have lost their great shepherd and yearn to find living pastures, and rest beside still waters. They long for the Christlikeness that is above the present status of religion, and beyond the walks of common life quite on the verge of heaven. Without the cross and healing, Christianity has no central emblem, no history.

The seeds of Truth fall by the wayside, on artless listeners' itching ears and dull disciples. They fall on stony ground, and shallow soil. The fowls of the air pick them up. Much of what has been sown has withered away, but what remaineth has fallen into the good and honest hearts and is bearing fruit.

The third stage of mental growth is manifested in love, the greatest of all stages and states of being. Love that is irrespective of self, rank, or following. For some time it has been clear to my mind that those students of Christian Science whose Christian characters and lives recommend them, should receive full fellowship from us, no matter who has taught them. If they have been taught wrongly they are not morally responsible for this and need special help. They are as lambs that have sought the true fold and the great Shepherd, and strayed innocently, hence we should be ready and glad to help them and point the way.

Love is the substance of Christian Science, the basis of its demonstration, yea, its foundation and superstructure. Love impels good works. Love is greatly needed and must be had to mark the way in Divine Science.

The student who heals by teaching and teaches by healing, will graduate under divine honors which are the only appropriate seals for Christian Science. State honors perish, and their gain is loss to the Christian Scientist. They include for him at present, naught but tardy justice, hounded footsteps, false laurels. God alone is his help, his shield, and Great Reward. He that seeketh aught beside God, loseth in Life, Truth, and Love. All men "shall be satisfied when they awake in His likeness," and they never should be until then. Human pride is human weakness. Self-knowledge, humility, and love are divine strength. Christ's vestures are only put on when mortals are "washed in the blood of the lamb"; we must walk in the way which Jesus marked out if we would reach the heaven-crowned summit of Christian Science .

Be it understood that I do not require Christian Scientists to stop teaching, to dissolve their organizations, or to desist from organizing churches and associations.

The first and only College of Christian Science Mind-healing, after accomplishing the greatest work of the ages and at the pinnacle of prosperity is closed. Let Scientists who have grown to self-sacrifice do their present work awaiting with staff in hand God's commands.

When students have fulfilled all the good ends of organization and are convinced that by leaving the material forms thereof a higher spiritual unity is won, then is the time to follow the example of the Alma Mater. Material organization is requisite in the beginning, but when it has done its work, the purely Christly method of teaching and preaching must be adopted. On the same principle you continue the mental argument in the practice of Christian healing until you can cure without it instantaneously and through Spirit alone.

St. Paul says: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly, but then face to face." Growth is restricted by forcing humanity out of the proper channels for development or by holding it in fetters.

For Jesus to walk the water was scientific insomuch as he was able to do this, but it is neither wisdom nor science for poor humanity to step upon the Atlantic until we can walk on the water.

Peter's impetuosity was rebuked. He had to learn from experience; so have we. The methods of our Master were in advance of the period in which he personally appeared. But his example was right and is available at the right time. The way is absolute Science, walk ye in it, but remember that Science is demonstrated by degrees and our demonstration rises only as we rise in the scale of being.

The following has been sent for publication with the foregoing resolutions:

I have great pleasure in assuring the public that Gen'l E. N. Bates' teaching in the Mass. Metaphysical College was satisfactory to his class and to me.

The resolutions published in this JOURNAL explain the act passed by the College Corporation. — MARY B. G. EDDY. (December 1889 Volume 7 Issue 9)

1890

PARTING MAKES TENDER.

REV. MARY B. G. EDDY

(January 1890 Volume 7 Issue 10)

No letters containing inquiries as to the management of other people's affairs will be read or answered by me or my secretary from this date, and no interviews for the purpose above named will be granted. The individual privilege sacrificed for twenty years I now claim. Having relinquished hitherto my own personal peace, time, and opportunity to help others — to cast my mite for all who needed it into the scale of justice, wisdom, and love, proportionately to my understanding, and leave it for them to maintain the true poise, — experience has shown that thus the balance was often lost, and the blame always attached to me.

A moral necessity has sometimes impelled me to tell one student of another one's error, not to injure anyone, but solely to save the student from falling into similar temptation and the contamination of a mental atmosphere to which he was exposed; and that student has betrayed his Lord, forfeited the help of Truth by telling and exaggerating what had been said, thus traducing the mother motive and losing the end in view.

Some students are saying and doing things in my name, while thinking and acting contrary to my judgment and counsel. This conduct deceives the world, and stultifies the growth of students. I have felt and acted, and still feel and act, toward all students of Christian Science with the motherly intuition and impulse of love. But headstrong, arrogant, and envious natures compel this love to continually rebuke them; as children they cannot understand rebuke, and will never know its value until they become men and women in Christian Science.

Last but not least, my advanced students will be benefited now more by their own experience than by mine, although it shall cost them more, and in proportion to its worth. These are some of the many reasons which cause this public notice.

My enemies mistake when saying that I, having ruled arbitrarily, now withdraw from the effects of this. The fact is, I withdraw from an overwhelming prosperity, and was never better satisfied with my own demonstration of Christian Science. My dear students never expressed such a grateful sense of my labors with them as now, and were never so capable of relieving my tasks as at present.

God bless my enemies, as well as the better part of mankind, and make all my students in the bonds of love and perfectness, one grand family of Christ's followers.

Loyal Christian Scientists should go on in their present line of labor for a good and holy cause. Their Institutes have not yet accomplished all the good they are capable of accomplishing; therefore they should continue at present to send out students from these sources of education and instruction, to promote the growing interest in Christian Science Mind-healing.

CHRISTMAS OFFERINGS.

(February 1890 Volume 7 Issue 11)

BELOVED STUDENTS: — MY heart has many rooms, one of these is sacred to the memory of my students. Into this upper chamber where all things are pure and of good report — into this sanctuary of Love I often retreat, sit silently, and think. In this chamber is memory's wardrobe, where I deposit certain recollections and collections once in each year. Here are my Christmas stores. They commemorate — not the Bethlehem babe — but the man of God, the risen Christ, and the adult Jesus. Here I deposit the gifts my dear students offer at the shrine of Christian Science, and to their lone leader. Here I talk once a year, and this is a bit of what I said in 1890: "O glorious Hope! O Mother Love! how you have thus grown to the sense of your children, because of their growth the past year — and how our Model, Christ, has grown to us all, and to this age!"

I look at the gifts, gold, silver, and perfume, then name some of my loved ones' offerings as follows: The most beautiful of all — the most delicate imitations of nature that art has etched, is the selections of Bicknell's original, satin proofs from Branch Association, No. 16, of Chicago. Then I look at Whittier's Birthplace, an oil painting by Bradford Sherman, beautifully framed — and wonder if ever poet and painter met more warmly with pen and brush in so frigid a scene as this illustration of the inimitable poem "Snow Bound." Next in order of coming are two silver cologne bottles, full of perfume, of rare design and beauty, on which my name is engraven — from mother and daughter of New York City. Also an exquisite little box containing the daintiest point lace collar and cuffs, from Wisconsin; a "Mexican-work" handkerchief from Minnesota; a point lace handkerchief from Colorado; a silk scarf from Missouri; a hand-painted, silk shopping-bag from Vermont; and many other beautiful things, too numerous to mention.

The quality and number of presents were greater this year than ever; ranging in cash value from \$500 down to sweet little tokens of friendship. These Christmas and New Year's mementoes were from my beloved students, representing all parts of the country.

Never did gratitude and love meet more honestly and utter the word thanks, than mine at this season. My love that lies behind the word has no language, and gives no token, but must live steadily on, through time, as part and portion of my being.

May our lives flow on in the same, sweet rhythm of head and heart, until they meet and mingle in joys supernal. My special joy is in knowing that you are gaining yearly in the knowledge of Truth and Love. Your progress is marked. It satisfies my present hope. Every trial of your faith in God, will make you stronger and firmer in faith and Love.

Tenderly and truly yours,
MARY B. G. EDDY

LOVE YOUR ENEMIES.

REV. MARY B. G. EDDY.

(April 1890 Volume 8 Issue 1)

Love is the fulfilling of the law; it is grace, mercy and justice.

I used to think it just, to abide by our State statutes; that if a man should aim a ball at my heart, and I could kill him and save my own life, that that was right. I thought also, that if I taught indigent students, afterward assisting them pecuniarily; that if I did not cease teaching the wayward ones at close of the class term but followed them with precept upon precept; that if my instructions had healed and shown them the sure way of salvation, I had done my whole duty to students: that further, if certain of those students only envied, and reported most flagrant falsehood about me, and "hated me without a cause," that I must uncover somewhat of their real (?) Natures, in pure charity to mankind in general.

I now know that Love metes not out human justice; but divine mercy. If my life were to-day attacked, and I could save it only in accordance with common law, by taking another's, I would sooner give up mine. Now, I must love my enemies, in all the manifestations whereby and wherein I love my friends. I must be careful not to expose their faults; but to do them good, whenever opportunity occurs. I see that for me to measure out human justice to those who persecute and despitefully use me, would be returning evil for evil; that all retribution belongs to God; that my part is to return blessing for cursing. If special opportunity for doing good to my enemies, occur not, I can include them in my general effort to benefit the race. Because I can do much general good to such as hate me, I am doing it with earnest care; since they permit me no other way — though with tears have I striven for it. When smitten on one cheek I have turned the other; I have but two to present for blows.

I want to take by the hand all who love me not, and say to them: "I love you, and would sooner pluck out my heart than to harm you. Because I feel thus, I say to you: hate no one; for hatred is a plague spot that kills at last, and will bring suffering upon suffering to you throughout time — and beyond the grave."

To my friends let me say: If you have been badly wronged, forgive and forget. Do not resent an injury; and, above all, do not fancy that you have been wronged when you have not.

The present is ominous; the future, big with events. Every man and woman to-day should be a law of Love to themselves. The means for sinning unseen and unpunished, have so increased, that, unless one be watchful and steadfast in Love, one's temptations to sin are increased an hundred fold. Mortal mind, at this period, mutely and secretly works in the interest of both good and evil, in a way least understood; hence the awful danger of yielding to temptation in ways that, at former periods in human history, were impossible. The action and effects of mortal mind, in its silent arguments, are yet to be uncovered and properly dealt with by divine justice, wisdom and Love.

In Christian Science, the law of Love rejoices the heart; and Love is Life and Truth. Whatever manifests aught else in its effects upon mankind, demonstrably, is not Love. I now reckon my sense of Science, and obedience to God, in equal measure; fulfilling the law of Love by doing good to all, imparting, so far as I can reflect them, Truth, Life and Love to all within the radius of my atmosphere of thought.

The only justice of which I feel at present capable is mercy and charity toward every one; with special care to mind my own, and not another's business.

The ingratitude, misjudgment, and sharp return of evil for good — yea the real wrongs (if wrong can be real) which I have long endured at the hands of many — have most happily wrought out for me the law of loving mine enemies. This law I now urge upon the solemn consideration of all Christian Scientists. Jesus said: "For if ye love them which love you, what thank have ye? for sinners also love those that love them."

NOTICE.

BELOVED STUDENTS AND CHRISTIAN SCIENTISTS:

I have concluded that it is wise for the National Christian Scientist Association to convene without me. It gives you "patience and patience worketh experience," and "love fulfills the law." Do not expect me. I shall not be there.

April 24th, 1890.

Affectionately yours,
MARY B. G. EDDY. (May 1890 Volume 8 Issue 2)

TO THE NATIONAL CHRISTIAN SCIENTIST ASSOCIATION

MY DEAR STUDENTS AND FRIENDS, — Accept my thanks for your card of invitation, your badge, and order of exercise, all of which are complete.

When I gave you a meagre reception in Boston at the close of the first convention of the NATIONAL CHRISTIAN SCIENTIST ASSOCIATION it was simply to give you the privilege, poor as it was, of speaking a few words aside to your teacher. I remember my regret when, having asked in general assembly if you had any questions to propose, I received no reply. Since then you have doubtless realized that such opportunity might have been improved; but that time has passed.

I greatly rejoice over the growth of my students within the last few years. It was kind of you to part so gently with the protecting wings of the mother-bird, and to spread your own so bravely. Now, dear ones, if you take my advice again, you will do — what? Even this: disorganize the National Christian Scientist Association! and each one return to his place of labor, to work out individually and alone, for himself and for others, the sublime ends of human life.

To accomplish this, you must give much time to self-examination and correction; you must control appetite, passion, pride, envy, evil-speaking, resentment, and each one of the innumerable errors that worketh or maketh a lie. Then you can give to the world your benefit, and heal and teach anew with increased confidence. My students can now organize their students into associations, form churches, and hold these organizations of their own, until, in turn, their students will sustain themselves and work for others.

The time it takes yearly to prepare for this National Convention is worse than wasted, if it causes thought to wander in the wilderness, or ways of the world. The detail of conforming to society, in any way, costs you what it would to give time and attention to hygiene in your ministry and healing.

For students to work together is not always to co-operate, but sometimes to co-elbow! Each student should seek alone the guidance of our common Father — even the divine Principle which he claims to demonstrate — and especially should he prove his faith by works ethically, physically, and spiritually. Remember that the first and last lesson of Christian Science is love, perfect love, and love made perfect through the cross.

I once thought that in unity was human strength; but have grown to know that human strength is weakness, — that in unity with divine might alone is power and peace.

My counsel is applicable to the state of general growth in the members of the National Christian Scientist Association, but it is not so adapted to the members of students' organizations. And wherefore? Because their growth at first is more gradual; but whenever they are equal to the march triumphant, God will give to all His soldiers of the cross the proper command, and under the banner of His love, and with the "still, small voice" for the music of our march, we all will take step and march on.

Your loving teacher,

(signed) MARY B. G. EDDY,

CONCORD, N. H., May 23, 1890

N. B. I recommend to this honorable body to adjourn, if it does not disorganize, for three years from this date; or, if it does disorganize, to meet again in three years. Then bring your tithes into the storehouse, and God will pour you out a blessing such even as you have not yet received.

(signed) M. B. G. EDDY

July 1890 Volume 8 Issue 4

A CARD.

(August 1890 Volume 8 Issue 5)

MR. EDITOR: — The late articles referring to me in July issue of the JOURNAL, contain presentiments that I object to having uttered or written now in regard to myself. God alone appoints the befitting path and place for each of His children; and mankind should wait on Him, and let the ages declare judgment. It is my impression that at least a half century will pass away before man is permitted to render his public verdict on some of the momentous questions that are now agitating the world.

Also, the discussion of malicious animal magnetism had better be dropped until Scientists understand clearly how to handle this error, — until they are not in danger of dwarfing their growth in love, by falling into this lamentable practice in their attempts to meet it. Only patient, unceasing love for all mankind, — love that cannot mistake Love's aid, — can determine this question on the Principle of Christian Science.

MARY B. G. EDDY.

WHO IS MY ENEMY?

REV. MARY B. G. EDDY.

(September 1890 Volume 8 Issue 6)

WHO is mine enemy, that I should love him? Is it a creature or a thing outside my own creation? Can I see an enemy, except I first formulate this enemy and then look upon the object of my own conception? What is it that harms me? Can "height, or depth, or any other creature" separate me from the Love that is Good — that blesses infinitely one and all?

We may simply count our enemy to be that which defiles, defaces and dethrones the Christ-image that we should reflect. Whatever purifies, sanctifies, and consecrates human life is not an enemy. Shakespeare writes: "Sweet are the uses of adversity." Jesus said: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my name's sake; for so persecuted they the prophets which were before you."

The law, with its "Thou shalt not," its demand and sentence, can only be fulfilled through the Gospel's benediction. Then, "Blessed are ye," in so much as the consciousness of good, grace and peace comes through affliction rightly understood; affliction sanctified in the purification it brings to the flesh, to pride, self-ignorance, self-will, self-love, self-justification. Sweet, indeed, are these uses of His rod! Well is it that the Shepherd of Israel passes all His flock under His rod, into His fold; thereby numbering them, and giving them refuge at last from the storm and the tempest.

"Love thine enemies," is identical with "thou hast no enemies." Wherein is this conclusion relative to those who have hated thee without a cause? Simply in that these, virtually, are thy best friends. Primarily and ultimately, they are doing thee good far beyond the present sense which thou canst entertain of good.

Whom we call friends seem to sweeten life's cup, and to fill it with the nectar of the gods. We lift this cup to our lips; but it slips from our grasp, to fall in fragments before us. Perchance, having tasted its tempting wine, we become intoxicated — become lethargic, loathsome objects of self-indulgence; or, the contents of this cup of sensual, human joy having lost its flavor, we voluntarily set it aside as tasteless.

And wherefore our failure longer to relish this beverage of human love, with its delicious forms of intoxication wherewith the senses become educated to gratification in forbidden pleasure, and trained in treacherous peace? Because it is the great and only danger in the path that winds upward. Our false sense of what constitutes a friend, is more disastrous to human progress than all that an enemy, or what we call enmity, can obtrude into our mind, its purposes and achievements, wherewith to obstruct life's joys and enhance its sorrows.

We have no enemies. Whatever envy, hatred, revenge, — the most remorseless motives that can govern mortal mind — whatever these can do shall "work together for good to them that love God." Why? Because He has called His Own, armed them, equipped them, furnished them defences impregnable. Their God will not lose them; and they cannot lose their God. Though they stumble and fall, yet they rise again the stronger and more assured, to press on faster than before. The best lesson of their life is gained by crossing swords with temptation, with fear and the besetments of evil — insomuch as they thereby have tried their strength and proven it; insomuch as they have found their strength made perfect in weakness, and their fear is self-immolated.

This destruction is a chemicalization whereby old things pass away, and all things become new. The worldly and material tendencies of human affections and pursuits are thus annihilated; and this is the advent of spiritualization. Heaven comes down to earth, and mortals learn the lesson at last: "I have no enemies." Even in belief you have but one (that not in reality) and this one enemy is yourself, — your erroneous belief that you have enemies; that evil is real; that aught but good exists.

NOTICE.

Seven Fixed Rules.

(September 1890 Volume 8 Issue 6)

1. I shall not be consulted verbally, or through letters, as to whose advertisement shall or shall not appear in the Christian Science JOURNAL.
2. I shall not be consulted verbally, or through letters, as to the matter that should be published in the JOURNAL and C. S. Series.
3. I shall not be consulted verbally, or through letters, on marriage, divorce, or family affairs of any kind.
4. I shall not be consulted verbally, or through letters, on the choice of pastors for churches.
5. I shall not be consulted verbally, or through letters, on disaffections, if there should be any between the students of Christian Science.
6. I shall not be consulted verbally, or through letters, on who shall be admitted as members, or dropped from the membership of the Christian Science Churches or Associations.
7. I am not to be consulted verbally, or through letters, on disease and the treatment of the sick; but I shall love all mankind — and work for their welfare.

MARY B. G. EDDY

NOTICE.

(October 1890 Volume 8 Issue 7)

My Beloved Students: —

It is your privilege to teach your students the Normal course; but great wisdom, good judgment and clear discernment should be used in doing so. Too much, instead of too little, Christian Science teaching is being done at this period for the Spirit is lacking. The world must gradually grow up to this great fact of Being; and the study of SCIENCE AND HEALTH with personal experience and individual growth, is better adapted to this end.

Lovingly yours,

MARY B. G. EDDY.

TO CHRISTIAN SCIENTISTS.

(November 1890 Volume 8 Issue 8)

I OBJECT to such a departure from the Principle of Christian Science, as it would be, to be memorialized in a manner which should cause personal motives for building the First Church of Christ (Scientist) in Boston.

Contributions to this Boston Building Fund should be made on a higher plane of thought.

The lot of land that I gave this church, was, for the purpose of building thereon a house for the worship of God, and a home for Christian Scientists.

The true followers, who worship "in Spirit and in Truth," will contribute to this Building Fund from a similar motive, and thus abide by the Principle of Christian Science which we acknowledge.

MARY B. G. EDDY.

I HOLD that good is more natural than evil, and that spiritual understanding, even the true knowledge of God, alone imparts the power to heal, and that we should demonstrate in our lives this power of Truth and Love. — Mary B. G. Eddy.

November 1890 Volume 8 Issue 8

My beloved Students and Christian Scientists:

This year permit me to ask a favor of you, a special token of your love. It is this. Do not send me another material Holiday present, and accept my gratitude for the sweet souvenirs that have already arrived. But give me this gift, the knowledge that you have risen above personality and are giving your good gifts to God; and let me share your joy, this joy, that each year finds us nearer the great heart of Love.

Nov. 23, 1890

MARY B. G. EDDY (December 1890 Volume 8 Issue 9)

BARMAIDS AND SCIENTISTS.

(April 1891 Volume 9 Issue 1)

Mr. Editor: — During my residence in Concord I have daily read your paper, and have become an admirer of Edgar L. Wakeman's Wanderings, — writings whose terse, graphic, and poetic style is richly flavored with the true ideas of humanity and equality. In your issue of January 17, however, are certain references to American women which deserve and elicit brief comment.

Mr. Wakeman writes from London, that a noted English leader, whom he quotes without naming him, avers that the "cursed barmaid system" in England is evolved by the same power which in America leads women "along a gamut of isms and ists, from female suffrage, past a score of reforms, to Christian Science." This anonymous talker further declares that the central cause of this "same original evil" is "a female passion for some manner of notoriety."

Has Mr. Wakeman, this man awake, been caught napping? While praising the true Scotchman's national pride and affection has our American correspondent lost these sentiments from his own breast? Has he forgotten how to honor his native land, and defend the dignity of her daughters with his ready pen and pathos?

The flaunting and floundering statements of the Great Unknown, for whose ability and popularity Mr. Wakeman strongly vouches, should not only be queried, but flatly contradicted, as both untrue and uncivil. English sentiment is not wholly represented by one man; nor is the world ignorant what high and pure ethical tones resound from Albion's shores especially when these ideas are inscribed on the tablets of such an organization as the Victoria Institute, or Philosophical Society of Great Britain, — an institution which names itself after one who is unquestionably the best known public woman on earth, the queen who, for a half century, has with such dignity, clemency, and virtue worn the English crown and borne the British sceptre. Now I am a Christian Scientist, — the founder of the societies which bear this name, and widely known as the originator of the name itself; yet, by special invitation, I have allowed myself to be elected an associate life member of the Victoria Institute, which numbers bishops, noblemen, and scholars among its constituents and managers.

Was it ignorance of American society and history, together with unfamiliarity with the work and career of American women, which led the unknown author, cited by Mr. Wakeman, to overflow in shallow sarcasm, and place the vulgar barmaids of English alehouses and railways in the same category with those of our women who minister in the sick room, spend their time and strength in binding up the wounds of the broken-hearted, and to live like their Master, on the verge of heaven?

Again, this writer classes Christian Science with theosophy and spiritualism; whereas they are by no means identical or even similar. Christian Science is equally antagonistic to free love, which, though by no means identical with spiritualism, has nevertheless been associated therewith, as it has been also with free religion. Do Britons patronize the taprooms and lazarhouses of their nation to foster the female ambition which, in this unknown gentleman's language, "poises and poses, higgles and wriggles" itself into publicity? Or do they fall into such patronage by their affinity for the worst forms of vice?

And the barmaids! Do they enter this line of occupation through a desire for notoriety, and a wish to promote female suffrage, or are they incited thereto by a willingness to gratify bad appetites and passions? What manner of man is this Unknown, who includes barmaid and Christian Scientist in one ironic breath? If he knew whereof he speaks his shame would not lose its blush!

When we take into account its short time already spent in the field, we can readily see that Christian Science has distanced other social and moral systems at the work for temperance in the United States, and has achieved far more than has been accomplished by legally coercive measures in the same direction ; because this Science bases its work on ethical conditions, and spiritually destroys the appetite for alcoholic drinks, so that these liquors lose their tempting power over the mind.

Smart journalism may be commendable, nay, it is commendable; but the public cannot wisely swallow reports of American affairs gathered from beer-bulged and surly sensualists, or perchance from an aristocrat's lofty scorn of a community he has never visited.

MARY B. G. EDDY.

NOTE.

THE advantage of having SCIENCE AND HEALTH in the public libraries is very great. I would advise that the students see to it, that a copy of the new revised SCIENCE AND HEALTH be put into the public libraries in the towns and cities where they reside. Affectionately,

MARY B. G. EDDY. (April 1891 Volume 9 Issue 1)

COLLEGE ASSOCIATION

(July 1891 Volume 9 Issue 4)

Letter read at the meeting of the Mass. Metaphysical College Association, June 3, 1891.

TO THE MEMBERS OF THE CHRISTIAN SCIENTISTS' ASSOCIATION OF THE MASSACHUSETTS METAPHYSICAL COLLEGE.

Beloved Students: — You may, or you may not be looking to see me in my accustomed place with you. But this you must no longer expect.

When I retired from the field of labor, it was socially, publicly and finally, a departure from the routine of such material modes as society demands. Rumors are rumors, nothing more. I am still with you in the field of battle, taking forward marches, broader and higher views, and with the hope that you all will follow.

The eternal and Infinite, that has been brought to your earnest consideration, so grows upon my vision that I cannot feel justified to turn aside from contemplating them and the faith unfeigned, for one hour. When the eternal verities seem to you, as to me, and as they must sometime, — you will understand the necessity for my seclusion, and the fulfillment of divine order. "Wherefore come out from among them, and be ye separate, saith the Lord."

All our thoughts should be given to the divine demonstration of Christian Science. You can well afford to give me up, since you have in my last revised edition of **SCIENCE AND HEALTH**, your Teacher and Guide.

I recommend that the June session of this honorable body, shall close your meetings for the summer. Also, that hereafter you hold three sessions annually, convening once in four months. Oftener is not requisite; and the members coming from a distance will be accommodated by this arrangement.

Yours affectionately,

MARY B. G. EDDY.

CARD

(July 1891 Volume 9 Issue 4)

Since my attention has been called to the article in the May **JOURNAL**, I think it would have been wiser not to have organized the **GENERAL ASSOCIATION FOR DISPENSING CHRISTIAN SCIENCE LITERATURE**.

1. Because I disbelieve in the utility of so wide spread an organization. It tends to promote monopolies, class legislation and unchristian motives for Christian work.

2. I consider my students as capable, individually, of selecting their own reading matter and circulating it, as a committee would be which is chosen for this purpose.

I shall have nothing further to say on this subject, but hope my students' conclusion will be wisely drawn, and tend to promote the welfare of those outside, as well as inside this organization.

MARY B. G. EDDY.

ADVICE TO STUDENTS

MARY BAKER G. EDDY,

AUTHOR OF **SCIENCE AND HEALTH**.

(August 1891 Volume 9 Issue 5)

THE true consciousness is the true health. One says, "I find relief from pain in unconscious sleep." I say you mistake. Through unconsciousness one gains no more freedom from pain, than he obtains immunity from evil through unconsciousness. When unconscious of a mistake one thinks he is not mistaken, but his false consciousness does not change the fact or its results. Suffering and mistakes recur until one is awake to their cause and character. To know the what and when of error, destroys error. The error that is seen has received its death-blow; but never until then. Let us look through the lens of Christian Science, at the following mistake, which demands our present attention. I have no time for detailed report of this examination, and simply answer the following question sent to me, glad indeed, that this query has finally come, with the courage of conviction, to the minds of many students.

Question: "Is it right to copy your works and read them for our public services?" The good which human sense sees not is the only absolute Good. The evil which these senses see not is the only absolute evil. Would it be right for me to enter Mr. Smith's store and

take from it his garments, that are on sale, array myself in them, and put myself and them on exhibition, by saying, these garments are Mr. Smith's; he manufactured them and owns them. The spectators may ask, did he give you permission to do this; did he sell them, or loan them to you? But have you asked yourself, what right have I to do this? True, it saves you purchasing these garments, and gives the public patterns which are useful to them; but does this silence your conscience? Or, because you have confessed they were the property of a noted firm, did it justify you in appropriating them, and so avoiding the cost of hiring?

Copying my works verbatim, compiling them in connection with the Scriptures, taking your copy into the pulpit, announcing the author's name, then reading it publicly as your compilation — is what? We answer, it is a mistake, in common parlance it is an ignorant theft.

If you should print and publish your copy of my works, you would be liable to arrest for infringement of copyright, which the law defines and punishes as theft. Reading in the pulpit copies of my publications, spares you — the clergyman's salary and printer's bill. But does it spare you our Master's condemnation of an error in the heart? You literally publish my works through the pulpit, and evade the law, but not the gospel.

YOUR manuscript copy is liable, in some way, and at some period, to be printed as your original writings, thus incurring the penalty of the law, and increasing the record of theft in the United States Circuit Court.

I gave the Church of Christ (Scientist) of Boston, which I had organized, and had been its pastor many years, permission to cite in the CHRISTIAN SCIENCE QUARTERLY from my work, SCIENCE AND HEALTH, passages giving the spiritual meaning of Bible texts. But this was a special privilege, and the Author's gift.

Christian Science demonstrates that the patient who pays whatever he is able to pay, for being healed, is more apt to recover, than he who withholds a slight equivalent for health. Healing morally and physically are one. Then is that sermon, for which you pay nothing, the precedent for preaching Christian Science, and are you doing to the author of the above book, and your Teacher, as you would have others do unto you?

Those authors and editors of pamphlets and periodicals, whose substance is made up of my publications, are morally responsible for what the law considers as crime. Brother Adam's parody on "The Lord's Prayer," and his work on "Truth Healing," a faulty detailed dialogue, with but rarely an idea that is not borrowed, without credit, from my "RUDIMENTS AND RULES," and other publications. These are instances of the above-named law-breaking and gospel opposing system of authorship, which characterize the writings of a few professed Christian Scientists. My Christian students who read copies of my works in the pulpit, require only a word to be wise: too sincere and morally statuesque are they to be led long into temptation. But persistent plagiarists, I must not leave without this word of warning in public, since my private counsel they seem to disregard.

To the question of my beloved students, "Is it right to copy your works and read them for public services?" I answer, It is not right to copy my book and read it publicly, without my consent. My reasons are as follows:

1st. This method is an unseen form of error standing in a holy place.

2nd. It breaks the eighth commandment, one of the ten divine rules for human conduct.

3rd. All error tends to harden the heart, blind the eyes, stop the ears of understanding, and inflate self, hence it is counter to this command of our hillside Priest, — "All things whatsoever ye would that men should do to you, do ye even so to them."

Behind the scenes an evil lurks, which you can prevent. It is a purpose to kill the reformation begun and increasing through the instructions of SCIENCE AND HEALTH. By infringement of my copyright, to again, "cast lots for His garments;" while the perverter preserves in his own consciousness and teaching, only the name without the spirit, the skeleton without the heart, the form without the comeliness, the sense without the Science of Christ's Healing;

had no previous notice of Mrs. Stetson's movement, or knowledge of her motives, but have no doubt my beloved student thought, that her organization might prove the means of preventing this purposed burial of SCIENCE AND HEALTH beneath the rubbish of human opinions. But prohibition was not the exact way of effecting her good intentions.

The time approaches when each Church of Christ (Scientist) will call to the pulpit Christian Science pastors, properly equipped for this solemn office. These pastors will preach especially to the edification of the people, and not so much for the instruction of students. My students are expected to know the teaching of Christian Science, sufficiently, to discriminate between error and Truth, thus sparing the preacher a task, and themselves the temptation to be misled.

Much good has been accomplished through Christian Science Sunday services. Of two evils, this would be the least, viz., — if Christian Scientists occasionally mistake in interpreting revealed Truth, not to leave the Word unspoken and untaught. Therefore, I offer, as a gift to my noble students, — working faithfully for Christ's cause on earth, — the privilege of copying and reading my works for Sunday service, provided, they each, and all destroy these copies at once, after said service. Also, that when I shall so elect, and give suitable notice, they desist from further copying my writings, as aforesaid.

This injunction does not curtail the benefit the student derives from making his copy, nor detract from the good his hearers receive from his reading it. But it is intended to forestall-the possible evil of putting the divine teachings contained in SCIENCE AND HEALTH into human hands, to subvert or to liquidate.

I recommend that students stay within their own fields of labor to work for the race. They are lights that cannot be hid, and need only to shine from their home summits, to be sought and found as healers, physically and morally.

The kindly shepherd has his own fold, and tends his own flock. Christian students should have their own Institutes, and, unmolested, be governed alone by divine Love, in teaching and guiding their students. When Wisdom garrisons these strongholds of Christian Science, peace and joy, the fruits of Spirit, will rest upon us all. We are brethren in the fullest sense of that word, therefore no queries should arise "who shall be greatest." Let us serve instead of rule, knock instead of push at the door of human hearts, and allow to each and every one the same rights and privileges that we claim for ourselves. If ever I wear out serving students, it shall be in the effort for them to obey the Ten Commandments, and imbibe the spirit of Christ's beatitudes.

NOTICE

(September 1891 Volume 9 Issue 6)

QUESTION: — Ought students to continue to organize Churches and Associations?

To organize and support Churches, Sunday Schools, and Students' Associations, as heretofore, is the proper way at present to build up the cause of Christian Science. These means have been blessed, and are being blessed, and there is no occasion for students to abandon them.

QUESTION: — Shall we continue to read in the pulpit, on Sunday, extracts from SCIENCE AND HEALTH?

If you comply with my terms relative to these Sunday services, published in the August issue of this year's JOURNAL for changing the form you had already adopted for your Sunday sermons. I gave no permission for you to use my writings as aforesaid, except it be in place of a sermon delivered in your established pulpits.

MARY B. G. EDDY

In answer to questions from the field, the following is here reprinted. — EDITOR.

ORDER OF CHURCH SERVICE. TO THE CHURCH OF CHRIST (SCIENTIST), BOSTON. (October 1891 Volume 9 Issue 7)

Beloved Brethren: — I recommend that you lay aside all that is ceremonial even in appearance in our Church, and adopt this simple service.

Before the sermon read one hymn, sing once. Read selection from a chapter in the Bible, and, if agreeable to pastor and Church, a corresponding paragraph from SCIENCE AND HEALTH. Repeat alternately the Lord's Prayer, the pastor repeating the first sentence and the audience the following one. Unite in silent prayer for all who are present, Close with reading hymn, singing, silent prayer, and the benediction.

Yours lovingly in Christ,
MARY B. G. EDDY.

NOTICE.

From this date, all letters addressed to me will be opened by my secretary, who will pass to me only letters of importance.

MARY B. G. EDDY. (November 1891 Volume 9 Issue 8)

Oct. 16, 1891

NOTICE.

(December 1891 Volume 9 Issue 9)

THE "Order of Church Service," as reprinted over my signature in the October issue of this JOURNAL, was originally indicated by a student, and I consented to it. That there be

uniformity among Christian Scientists in their Church services, I submit the following Order of Exercise:

Anthem.

Pastor announces that he will read from the Bible, and from SCIENCE AND HEALTH.

Reading.

Lord's Prayer and Spiritual Version repeated alternately.

Pastor commences the first line of the Prayer, and repeats it with the Church; then he responds to it with the version. Next, the Church repeats the second line of the Prayer and Pastor responds, and so on to the end.

Pastor reads Hymn.

Singing.

Sermon.

Collection.

Pastor reads Hymn.

Singing.

Benediction.

MARY B. G. EDDY

QUESTIONS ANSWERED.

MARY BAKER G. EDDY.

(March 1892 Volume 9 Issue 12)

What is the form of Communion for the Church of Christ, Scientist?

The Eucharist in Christian Science is very simple as a ceremony. When Pastor of the Mother Church in Boston, I instituted the following programme for our Communion-day services, which I recommend for general use.

Part first: Usual Sunday service.

Part second: Hymn.

Admissions to the Church.

Charge to New Members.

Remarks by the Pastor on spiritual Communion, and the commemoration of Christ as the true idea of Life, Truth, Love.

Hymn.

Invitation to Christ's Table.

Communion: Pastor and Church kneel (and all who love our Communion) silently partaking of the Bread which cometh down from Heaven, and taking the Cup of Salvation. Part third: Close as usual.

If not ordained, shall the Pastor of the Church of Christ, Scientist, administer the Communion, — and shall members of a Church not organized receive the Communion?

Our great Master administered to his disciples the Passover, or Last Supper, without the prerogative of a visible organization and ordained priesthood. His spiritually prepared Breakfast, after his resurrection, and after his disciples had left their nets to follow him, was the spiritual Communion which Christian Scientists celebrate in commemoration of the Christ. This ordinance is significant as a type of the true worship, and it should be observed at present in our Churches.

It is not essential to materially organize Christ's Church. It is not absolutely necessary to ordain Pastors, and to dedicate Churches; but if this be done, let it be in concession to the period, and not as a perpetual or indispensable ceremonial of the Church. 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.

It is imperative at all times and under every circumstance, to perpetuate no ceremonials except as types of these mental conditions: remembrance and love, — a real affection for Jesus' character and example. Be it remembered that all types employed in

the service of Christian Science should represent the most spiritual forms of thought and worship that can be made visible.

Every third month, on the first Sunday of this month, let the Churches of Christ, Scientist, hold Communion, commencing on January.

Should not the teacher of Christian Science have our textbook, SCIENCE AND HEALTH, in his school-room and teach from it?

I never dreamed, until informed thereof, that a loyal student did not take his text-book with him into the class-room, ask questions from it — and answer them according to it — and, as occasion required, read from the book as authority for what he taught. I supposed that students had followed my example, and that of other teachers sufficiently to do this, and also to require their pupils to study the lessons before recitations.

To omit these important points is anomalous, considering the necessity of understanding Science, and the present liability of deviating from Christian Science. Centuries will intervene, before the statement of the inexhaustible topics of that book is sufficiently understood to be absolutely demonstrated. The teacher of Christian Science needs to continually study this text-book. His work is, to replenish thought, and to spiritualize human life from this open fount of Truth and Love.

He who sees most clearly, and enlightens other minds most readily, keeps his own lamp trimmed and burning. He will take the text-book of Christian Science into his class, — repeat the questions in "Recapitulation," — and his students will answer them from the same source. Throughout his entire explanations the teacher should strictly adhere to the questions and answers contained in that chapter of SCIENCE AND HEALTH. It is important to point out the lesson to a class and require the students to thoroughly study it before the recitation, for this spiritualizes their thoughts. When closing his class, the teacher should require each member to own a copy of SCIENCE AND HEALTH and to continue the study of this text-book.

The opinions of men cannot be substituted for God's revelation. It must not be forgotten that in times past arrogant ignorance and pride, in attempting to steady the ark of Truth, have dimmed the power and glory of the Scriptures, to which SCIENCE AND HEALTH is the Key.

That teacher does most for his students who divests himself of pride and self, and spiritualizes his own thought, and by reason thereof is able to empty his students' mind, that it may be filled with Truth.

Beloved students, so teach, that posterity shall call you blessed, and the heart of history shall be made glad.

THE Scranton, Pa., Republican for January 27, 1892, contains a friendly descriptive notice under caption, CHURCH OF CHRIST. From a local in the Truth, same date, we cull as follows: —

CHRISTIAN SCIENCE HALL.

(March 1892 Volume 9 Issue 12)

Formally dedicated yesterday afternoon and evening. . . . Informal services began at 2.30 o'clock. . . . In the evening the services were opened with a hymn "Gracious Spirit," followed by Rev. Mr. Norcross. He said the erection of a hall is a proclamation to the people of Scranton that Christian Science has come to stay, and dwelt on the advantage to a religious denomination in having a home of its own.

The exercises closed with the reading, by Rev. S. J. Hanna, of the following letter to the pastor and church: —

BELOVED BRETHREN: — Space is no separator of hearts. Spiritually, I am with all who are with Truth, and whose hearts to-day are repeating their joy that God dwelleth in the congregation of the faithful, and loveth the gates of Zion.

The outlook is cheering. We have already seen the salvation of many people by means of Christian Science. Chapels and churches are dotting the entire land. Convenient houses and halls can now be obtained wherein, as whereout, Christian Scientists may "worship the Father in spirit and in Truth," as taught by our great Master.

"If God be for us, who can be against us?" If He be with us, the wayside is a sanctuary, and the desert a resting-place peopled with living witnesses of the fact that "God is Love."

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 Life, Truth, and Love; and His people are they that reflect Him — that reflect Love. Again, this infinite Principle is all that really is or can be; hence God is our Shepherd. He guards, guides, feeds, and folds the sheep of His pasture, and their ears are attuned to His call. In the words of the loving disciple: "My sheep hear my voice . . . and they follow me . . . neither shall any man pluck them out of my hand."

God is a consuming fire. He separates the dross from the gold, purifies the human character, through the furnace of affliction. Those who bear fruit He purgeth, that they may bear more fruit. Through the sacred law, He speaketh to the unfruitful in tones of Sinai; and in the gospel, He saith of the barren fig-tree, "cut it down; why cumbereth it the ground?"

God is our Father and our Mother; our Minister and our Doctor. He is man's only real relative on earth and in Heaven. David sung, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee."

Brother, sister, beloved in the Lord, knowest thou thyself? Above all, art thou acquainted with God? If not, I pray thee delay not this thy first work as a Christian Scientist.

Glorious things are spoken of you in His Word. Thou art a chosen people whose God is — what? even All. May mercy and Truth go before you; may the lamp of your life be filled with oil, and you be wedded more closely to Christian Science; then will you heal, and teach, and preach, on the ascending scale of divine Life and Love.

Concord, N. H., Jan. 22, 1892

With tender affection,
Yours in Christ,
MARY B. G. EDDY.

NOTES FROM THE FIELD.

(May 1892 Volume 10 Issue 2)

FROM the Denver Republican, we quote as follows:

The Christian Science church on Logan Avenue between Seventeenth and Eighteenth Avenues, was dedicated yesterday, services being held both morning and evening. The ceremonies were presided over by the pastor, J. F. Linscott. Stirring letters of congratulation were read by different members of the church from Christian Science churches in New York city, Boston, Scranton, Chicago, Oconto and many other cities and towns.

The following letter from Reverend Mary B. G. Eddy, the discoverer and founder of Christian Science, was read at close of both morning and evening services.

BELOVED PASTOR AND BRETHERN: "As face answers to face in water," and continents clasp hands, so the ONENESS of God includes also His presence with those whose hearts unite in the purposes of goodness. Of this we may be sure: that thoughts winged with peace and love breathe a silent benediction over all the earth, — co-operate with the Divine power, and brood unconsciously o'er the work of His hand.

I as a corporeal person, am not in your midst. I as a dictator, arbiter or ruler, am not present; but I as a mother whose heart pulsates with every throb of theirs for the welfare of her children, am present and rejoice with them that rejoice.

May meekness, mercy and love dwell forever in the hearts of those who worship in this Tabernacle. Then will they receive the heritage that God has prepared for His people, made ready for the pure in affection, the meek in spirit, the worshipper in Truth, the follower of Good.

Thus founded upon the Rock of Christ, when storm and tempest beat against this sure foundation, you, safely sheltered in the strong Tower of hope, faith and Love, are God's nestlings, and He will hide you in His feathers till the storm has passed. Into this haven of Soul enters no element of earth to cast out angels, to silence the right intuition which guides you safely home.

Exercise more faith in God and His spiritual means and methods, than in man and his material ways and means of establishing the Cause of Christian Science. If right yourself, God will confirm His inheritance. "Be not weary in well doing." Truth is restful, and Love is triumphant.

When God went forth before His people, they were fed with manna, they marched through the wilderness, they passed through the Red Sea, untouched by the billows. At His command the rock became a fountain; and the Land of Promise, the green isles of refreshment. In the words of the Psalmist, — when "The Lord gave the word: great was the company of those that published it."

God is good to Israel, — washed in the waters of Meribah, cleansed of the flesh, — good to His Israel encompassed not with pride, hatred, self-will, and self-justification, wherein violence covereth men as a garments and as captives are they enchained.

Christian Scientists bring forth the fruits of Spirit, not flesh; and God giveth this "new name" to no man who honors Him not by positive proof of trust-worthiness. May you be able to say: "I have not cleansed my heart in vain."

Edwin Arnold, to whom I presented a copy of my first edition of **SCIENCE AND HEALTH**, writes:

"Peace on Earth and Good-will!"
Souls that are gentle and still
Hear the first music of this
Far-off, infinite, Bliss!

So may the God of peace be and abide with this dear Church.

Affectionately yours in Christ,

MARY B. G. EDDY

MARY BAKER G. EDDY.

(July 1892 Volume 10 Issue 4)

"(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

2 Cor. x. 4, 5.

IN April 1883, I started the **JOURNAL of Christian Science**, with a portion of the above Scripture for its motto.

In December 10, 1889, I gave a lot of land, — in Boston, situated near the beautiful Back Bay Park, now valued at \$20,000 and rising in value — for the purpose of having erected thereon a Church edifice to be called the Church of Christ, Scientist.

I had this desirable site transferred in a circuitous, novel way, the wisdom whereof a few persons have since scrupled; but, to my spiritual perception, like all true wisdom, this transaction will in future be regarded as greatly wise, and it will be found that the acts of Christian Scientists were in advance of the erring mind's apprehension.

As with all former efforts in the interest of Christian Science, I took care that the provisions for the land and building were such as error could not control. I knew that to God's gift, foundation and superstructure, no one could hold a wholly material title. The land and the Church standing on it must be conveyed through a type representing the true nature of the gift; a type morally and spiritually inalienable, but materially questionable — even after the manner that all spiritual good comes to Christian Scientists to the end of taxing their faith in God, and their adherence to the superiority of the claims of Spirit over matter or merely legal titles.

No one could buy, sell or mortgage my gift as I had it conveyed. Thus the thing rested, and I supposed the trustee deed was legal; but this was God's business, not mine. Our Church was prospered by the right band of His righteousness, and contributions to the Building Fund generously poured into the treasury. Unity prevailed, till mortal man sought to know who owned God's temple, and adopted and urged only the material side of this question.

Note this: The lot of land which I donated, I had to redeem from under mortgage. The foundation on which our Church was to be built had to be rescued from the grasp of legal power, and now it must be put back into the arms of Love if we would not be found fighting against God.

The diviner claim and means for upbuilding the Church of Christ were prospered. Our title to God's acres here, will be safe and sound — when "we can read our title clear" to heavenly mansions. Built on the rock, our Church would stand the storm; the material superstructure might crumble into dust, but the fittest would survive, — the spiritual idea would live a perpetual type of the divine Principle it reflects.

Our Church of Christ, our prayer in brick, should be a prophecy and monument of Christian Science. Then would it speak to you of the Mother Church that you built for her through whom was revealed to you God's all-power, all-presence, and all-Science. This building begun, would have gone up and no one could suffer from it, for no one could resist the power that was behind it, and against this Church and temple "the gates of hell could not prevail."

All loyal Christian Scientists hailed with joy this type of universal Love. Not so with error which hates the bonds and methods of Truth, and shudders at the freedom, might and majesty of Spirit, even the annihilating law of Love.

I vindicate both the law of God, and the laws of our land. I do believe, yea, I understand that with the spirit of Christ actuating all the parties concerned about this legal quibble, that it would be easily corrected to the satisfaction of all. Let this be speedily done. Do not, I implore you, stain the early history of Christian Science by the impulses of human will and pride; but let the divine will and the nobility of human meekness, rule this business transaction in obedience to the law of God, and the laws of our land.

As the ambassador of Jesus' teachings, I admonish you, Delay not to build our Church in Boston; or else, return every dollar that you yourselves declare you have had no legal authority for obtaining — to the several contributors, and let them, not you, say what shall be done with their money.

Of my first Church in Boston, oh! recording angel, write: God is in the midst of her, how beautiful are her feet, how beautiful are her garments, how hath He enlarged her borders, how hath He made her wildernesses to bud and blossom as the rose.

UNCOVERED.

REV. MARY B. G. EDDY.

(July 1892 Volume 10 Issue 4)

THE following extract copied from a letter to me recently I received from a well-known Christian Scientist, may at least amuse the readers of our JOURNAL.

After doing justice to this subject I had dropped it, as we naturally turn away from a fossilized falsehood. But evidence and testimony on the side of truth are always in order, and proverbially better late than never.

"It might be of interest for you to know that Mr. A. J. Swartz of Chicago went to see the late Doctor P. P. Quimby's son, and procured his father's writings for the purpose of having them published in order to show the world that your ideas were borrowed from Quimby. After having examined them, to their utter disappointment it was found there was nothing that would compare in any way to SCIENCE AND HEALTH; and he, Swartz, concluded that it would aid you too much to publish them, so they were returned to the owner.

"Mrs. Swartz saw and read these MSS. and she gave me this information."

Austin, May 18, 1892.

MARY H. PHILBRICK.

NOTICE.

REV. MARY B. G. EDDY.

(July 1892 Volume 10 Issue 4)

MY son, Dr. E. J. Foster Eddy, will resume the teaching of Christian Science. He will begin by instructing the Primary class. Those desiring to study with him will please send their applications to him. He is now prepared, so far as it is possible at this time for a student to be, to teach what I teach, and will be governed by the previous rules of the Massachusetts Metaphysical College.

Also, I hereby notify all those dear ones who desire to enter a Normal class taught by me, that my next Normal class will fulfill all previous agreements, and afterwards, no student can enter the class with me for a teacher, who has not first been prepared in the Primary, either by myself or by my son, Dr. Eddy, for entering the Normal class. Severe experience has shown me the importance of adopting this rule for the benefit of my students.

— Concord, N. H., June, 6, 1892.

POND AND PURPOSE.

REV. MARY BAKER G. EDDY.

(August 1892 Volume 10 Issue 5)

BELOVED STUDENTS: In thanking you for your gift of the pretty pond contributed to my "sweet home" in Concord, New Hampshire, I make no distinction between my students and your students; for here, thine becomes mine through gratitude and affection.

As from my tower window I look on this smile of Christian Science, this gift from my students and their students, it must always mirror their love, loyalty and good works. Solomon saith, "As in water face answereth to face, so the heart of man to man."

The waters that run among the valleys, and that you have coaxed in their course to call on me, have served the imagination for centuries. Theology religiously bathes in water; medicine applies it physically, hydrology handles it with so-called science, and

metaphysics appropriates it topically as type and shadow. Metaphysically, water-baptism serves to rebuke the senses and illustrate Christian Science.

FIRST: The baptism of repentance is indeed a stricken state of human consciousness, wherein mortals gain severe views of themselves. This state of mind rends the veil which hides mental deformity. Tears flood the eyes, agony struggles, pride rebels; and a mortal seems a monster, a dark impenetrable cloud of error, and falling on the bended knee of prayer, humble before God, he cries, "Save, or I perish." Thus, Truth neutralizes and destroys error.

This mental period is sometimes chronic, but oftener acute. It is attended throughout with doubt, hope, sorrow, joy, defeat and triumph. When the good fight is fought, error yields up its weapons and kisses the feet of Love, while white-winged peace sings to the heart a song of angels.

SECOND: The baptism of the Holy Ghost, is the spirit of Truth cleansing from all sin; giving mortals new motives, new purposes, new affections, all pointing upward. This mental condition settles into strength, freedom, deep toned faith in Good, and a marked loss of faith in evil, human wisdom, human policy, ways and means. It develops individual capacity; increases the intellectual activities, and so quickens moral sensibility that the great demands of spiritual sense are recognized, and they rebuke the material senses, and hold sway over human consciousness.

This condition of mind, by purifying human thought, permeates with increased harmony all the minutia of human affairs. It brings with it wonderful foresight, wisdom and power; it unselfs the mortal purpose, gives steadiness to resolve, and success to endeavor. Through the accession of spirituality, God the Divine Principle of Christian Science literally governs all the aims, ambition and life of the Scientist. This Divine ruling gives prudence and energy, it banishes forever all envy, rivalry, evil-thinking, evil-speaking and acting; and mortal mind thus purged, obtains peace and power outside of itself.

This is practical Christian Science which heals without human effort. It is the divine Mind, the incorporeal Truth and Love shining through the mists of materiality, which melts away the shadows called sin, disease and death.

In mortal experience, the fire of repentance first separates the dross from the gold, and reformation brings the light which dispels darkness. This operation of the spirit of Truth and Love on the human thought, in the words of St. John, "shall take of mine and show it unto you."

THIRD: The baptism of Spirit, or final immersion of human consciousness in the infinite ocean of Love, is the last scene in corporeal sense. This omnipotent act drops the curtain on material man and mortality. After this, man's identity or consciousness reflects only Spirit, Good, whose visible Being is invisible to the physical senses; eye hath not seen it, inasmuch as it is the disembodied individual Spirit-substance and consciousness, termed, in Christian metaphysics, the ideal man — forever permeated with eternal Life, holiness, heaven. This order of Science is the chain of ages which maintain their obvious correspondence, and unites all periods in the divine design. Mortal man's repentance and absolute abandonment of sin, finally dissolves all supposed material life or physical sensation, and the corporeal or mortal man disappears forever. The encumbering mortal molecules, called man, vanish as a dream; but man born of the great Forever, lives on, God-crowned and blest.

Mortals who on the shores of time learn Christian Science, and live what they learn, take rapid transit to heaven, — the hinge on which have turned all revolutions natural, civil or religious, the former being servant to the latter, — from flux to permanence, from foul to pure, from torpid to serene. Above the waves of Jordan dashing against the receding shore, is heard the Father and Mother's welcome, saying to the baptized of Spirit: "This is my beloved son." What but Divine Science reveals man's eternal existence, God's allness, and the scientific indestructibility of the universe?

These advancing stages of Christian Science are gained through growth, not accretion; for idleness is the foe of progress. And scientific growth manifests no weakness, no emasculation, no illusive vision, no dreamy absentmindedness, no insubordination to the laws that be, no loss nor lack of what constitutes real manhood.

Growth is governed by Intelligence; by the active, all-wise, law-creating, law-disciplining, law-abiding Principle, God. The real Christian Scientist is accentuating harmony mentally and orally, and repeating this diapason of heaven: "Good is my God, and my God is Good. Love is my God, and my God is Love."

Beloved students, you have entered the path. Press patiently on, and your growth will be rapid, if you love God supremely, and understand and obey the wayshower; who, going before you, must scale the steep ascent of Christian Science, stand upon the mount of Holiness, the dwelling place of our God, and be washed in the baptismal font of Love.

As you journey, and betimes long for rest "beside still waters," ponder this lesson. Learn its purpose; and in hope and faith, where heart meets heart reciprocally blest, drink the living waters of the spirit of my life-purpose, namely: to impress humanity with the genuine spirit of practical, operative Christian Science.

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TAKE NOTICE.

(August 1892 Volume 10 Issue 5)

THE CONTRIBUTORS to the Church Building Fund in Boston may reasonably expect that all difficulties relative to this matter will be amicably settled, and the title to the building lot be made indisputably legal. When this adjustment is completed they shall be notified thereof.

MARY BAKER G. EDDY.

CARD.

(August 1892 Volume 10 Issue 5)

I WAS not sensible of giving through the July JOURNAL the impression, relative to my teaching, that some students have evidently received; one that causes them to feel that they do not wish to teach, if this prevents their students from entering Mrs. Eddy's classes. Now dear ones, all, in my notice I meant simply this: If I were to teach, I should do as I said, — but did not mean that I intended to resume class teaching. One more Normal class will close my engagements, and then is time to talk about "what next." This

class will be opened when I think the students are ready for it, and these shall be duly informed of the date of commencement. Send no more applications to be taught by me. No person must expect to see me without a previous appointment, through my secretary, C. A. Frye.

July 10, 1892.

MARY B. G. EDDY.

**TO THE CONTRIBUTORS OF THE BOSTON CHURCH
BUILDING FUND.**

(September 1892 Volume 10 Issue 6)

MY BELOVED STUDENTS AND FRIENDS:

Thanks for your patience. I have given a sound title to the lot of land in Boston, on which to build a Church edifice for the benefit of Christian Science.

For particulars relative to the Building Fund you must communicate with Mr. Alfred Lang, 279 Broadway, Lawrence, Mass., and William B. Johnson, 41 G St., South Boston, Mass.

MARY B. G. EDDY.

**TO THE CONTRIBUTORS OF THE CHURCH BUILDING FUND
IN BOSTON.**

MARY BAKER G. EDDY.

(October 1892 Volume 10 Issue 7)

BELOVED STUDENTS AND FRIENDS: Certain legal proceedings with reference to the title to the church lot in Boston, which I donated about three years ago for the specific purpose of building thereon a church edifice, have been taken, which, I am advised by my legal advisors, reverted the title in me. As soon as this end was accomplished I executed a trust deed of the lot, a copy of which is herewith appended.

I conveyed said lot through Mr. Perry, and Mr. Knapp, of Boston. In Mr. Knapp's deed of trust to Mr. Lang, Mr. Munroe and Mr. Nixon, no provision was made for publishing rooms. A few weeks ago, my lawyer showed me a circular letter, that had been issued without my knowledge, calling on the public for funds wherewith to build a church, and publishing rooms, upon said lot.

In July 16, 1892, I asked my lawyer in the presence of the Trustees, Mr. Knapp and Dr. Eddy (Mr. Knapp and Dr. Eddy will testify that I objected from the beginning to having the church occupied for aught else but church work) if advertising for funds to build publishing rooms gave any title to the church property? Before he could reply Mr. Nixon said that it did not, but the lawyer replied emphatically that it did. After that I said no more about commencing to build the church.

As much of the Building Fund was received, after this illegal call, the Directors and Trustees have thought best to return this fund to the contributors. It is plain that their money should not be used without their knowledge as to the specific purpose for which the church lot was donated. Before seeing the circular letter, I had advised Mr. Lang not to delay appropriating the money he had on hand, and to commence building the church, at the same time we would conjoin in making the title sound. The Trustees then declined to do this, but afterwards united with me in its accomplishment — and we now have a sound title, but are minus funds.

My lawyer has advised, under the circumstances, to return the money to the contributors, for them to send back to the new Board of Directors, to be used according to the original purpose. In coming back, may the talents be doubled, and so blessed that the Building Fund shall be increased to sixty thousand dollars. It is hoped that this plan will be acceptable to all. I am confident that all loyal Christian Scientists will gladly consecrate our church to a more dignified end, than an exchange, or a place for business bickerings, bag and baggage! — a church to be erected on a lot given, and regiven to them under such difficult circumstances, by the author of SCIENCE AND HEALTH.

This sad delay to build, this necessity for returning the money so tenderly and generously bestowed, this lack of faith in God's providence and omnipotence, this straining at a gnat in one legal direction and swallowing a camel in another, have not been blessed by Divine Love. But now that the end has come, let us love one another, and, in the words of St. Paul, — "Thank God and take courage."

The glorious object you have attempted to achieve, must not be abandoned until it be accomplished. It is far too vital to the present and future welfare of Christian Science, to be left undone.

Both lawyers, Mr. Griffin of Boston, and Mr. Streeter of Concord, agree that Mr. Knapp's deed was deficient, solely on the question, as to whether this deed created a public, or a private trust. Mr. Knapp has always been willing to quit-claim the minor points — his wife's dower (which was a legal blunder), and his heir's claims, but being himself limited in trust, he could not settle the question of ownership. When this first deed was executed, the church was in such a condition, that it troubled me to know whether to donate my lot to the church, or to Christian Scientists in general.

When the Building Fund had reached thirty thousand dollars, I urged the Trustees to commence building, this they refused on the grounds of having an unsafe title. I then suggested again the steps to be taken for perfecting this title, steps which they have since, in substance, accepted.

Another cause of delay was alleged — the necessity of organizing a church, to which the land could be donated. About six weeks ago I called for legal counsel and engaged two able lawyers in my native state. Guided by the Divine Love they found in the laws of Massachusetts the statute referred to in the following deed (and which is herewith published) for incorporating a body of donees, without organizing a church.

Truly, God's ways are not man's ways; and faith in the Divine methods are indeed the footsteps of the flock. What joy might now crown this faith had it taken firmly the first steps and held on, till it clasped God's right hand.

All loyal Christian Scientists will be pleased to know, that we can have and hold church property without going back to outgrown forms of church organization.

Setting aside all personal interests, — and without a single obligation on my part, — sparing neither time nor money, I have the second time obtained for our church in Boston, a pacific settlement, and a legal title to go on and build a church edifice in the interest of Christian Science. I specially request the contributors to recall every cent they have contributed and forward at once the amount to our Trustees or the Board of Directors. Remember it was the Boston Church Building Fund for which you were legally asked to contribute and it is this now.

Beloved contributors, please consider, that "to err is human, to forgive Divine." My students who composed the honorable Boards of Directors and Trustees have, without a murmur, labored hard in the discharge of their offices; and I fervently hope they will reap a rich reward from experience, be abundantly blessed for every right motive, and long enjoy the good that has been accomplished.

It is alleged, that it has been said, this article shall not be published. "He giveth His angels charge over thee to keep thee in all thy ways." The power that overruled the writing of SCIENCE AND HEALTH, is, to my sense, overruling and compelling this simple statement of facts.

Many, many thanks to the noble contributors for their liberality, patience and fidelity. The following is a copy of my deed of trust.

KNOW ALL MEN BY THESE PRESENTS.

That I Mary Baker G. Eddy of Concord in the County of Merrimack and State of New Hampshire in consideration of one dollar to me paid by Ira O. Knapp of Boston Massachusetts, William B. Johnson of Boston Massachusetts, Joseph S. Eastman of Chelsea, Massachusetts, and Stephen A. Chase of Fall River Massachusetts, the receipt whereof is hereby acknowledged, and, also in consideration of the trusts and uses hereinafter mentioned and established, do hereby give, bargain, sell and convey to the said Ira O. Knapp, William B. Johnson, Joseph S. Eastaman, and Stephen A. Chase as trustees as hereinafter provided and to their legitimate successors in office forever, a certain parcel of land situate on Falmouth street in said Boston, bounded and described as follows: Beginning at the junction of Falmouth street and a forty foot street now called Caladonia street: thence running Southwest on said Falmouth street one hundred and sixteen and 88/100 feet; thence Northwest at a right angle to a point where a line drawn at right angles to said forty foot street at a point thereon one hundred and sixteen and 66/100 feet Northwest from the point of beginning meets the said boundary at right angles to Falmouth street, sixty-six and 78/100 feet; thence at an obtuse angle on said line at right angles to said forty foot street sixty seven and 35/100 feet to said forty foot street; thence Southeasterly on said forty foot street one hundred and sixteen and 55/100 feet to the point of beginning; containing seven thousand eight hundred and twenty eight square feet more or less, and subject to the agreements and restrictions mentioned in a deed recorded in Suffolk Registry of Deeds Lib. 1719, Fol. 83 so far as the same are now legally operative.

This deed of conveyance is made upon the following express trusts and conditions which the said grantees by accepting this deed agree and covenant for themselves and their successors in office to fully perform and fulfill.

1. Said grantees shall be known as the "Christian Science Board of Directors" and shall constitute a perpetual body or corporation under and in accordance with section one, Chapter 39 of the Public Statutes of Massachusetts.* Whenever a vacancy occurs in said Board the remaining members shall within thirty days fill the same by election:

***The deacons, church wardens, or other similar officers of churches or other religious societies, and the trustees of the Methodist Episcopal churches appointed according to the discipline and usages thereof, shall, if citizens of this commonwealth, be deemed bodies corporate for the purpose of taking and holding in succession all the grants and donations, whether of real or personal estate, made either to them and their successors, or to their respective churches, or to the poor of the churches.**

But no one shall be eligible to that office who is not in the opinion of the remaining members of the Board a firm and consistent believer in the doctrines of Christian Science as taught in a book entitled "Science and Health" by Mary Baker G. Eddy beginning with the seventy first edition thereof.

2. Said Board shall within five years from the date hereof build or cause to be built upon said lot of land a suitable and convenient church edifice, the cost of which shall not be less than fifty thousand dollars.

3. When said church building is completed said Board shall elect a pastor, reader or speaker to fill the pulpit who shall be a genuine Christian Scientist; they shall maintain public worship in accordance with the doctrines of Christian Science in said church and for this purpose they are fully empowered to make any and all necessary rules and regulations.

4. Said Board of Directors shall not suffer or allow any building to be erected upon said lot except a church building or edifice, nor shall they allow said church building or any part thereof to be used for any other purpose than for the ordinary and usual uses of a church.

5. Said board of directors shall not allow or permit in said church building any preaching or other religious services which shall not be consonant and in strict harmony with the doctrines and practice of Christian Science as taught and explained by Mary Baker G. Eddy in the seventy-first edition of her book entitled "Science and Health," which is soon to be issued, and in any subsequent edition thereof.

6. The congregation which shall worship in said church shall be styled "The First Church of Christ Scientist."

7. Said directors shall not sell or mortgage the land hereby conveyed; but they shall see that all taxes and legal assessments on said property are promptly paid.

8. Said church building shall not be removed from said lot except for the purpose of rebuilding thereon a more expensive or a more convenient structure in which said doctrines of Christian Science only shall be preached and practised. If said church building is removed for either of the purposes above set forth, any and all tablets and inscriptions which are or shall be upon said church building at the time of removal shall be removed therefrom and placed upon the walls of the new edifice. If said building is burned, the directors shall forthwith proceed to rebuild the Church.

9. Said directors shall maintain regular preaching, reading or speaking in said church on each Sabbath, and an omission to have and maintain such preaching, reading or speaking for one year in succession shall be deemed a breach of this condition.

10. Whenever said directors shall determine that it is inexpedient to maintain preaching, reading or speaking in said church in accordance with the terms of this deed, they are authorized and required to reconvey forthwith said lot of land with the building

thereon to Mary Baker G. Eddy, her heirs and assigns forever by a proper deed of conveyance.

11. The omission or neglect on the part of said directors to strictly comply with any of the conditions herein contained shall constitute a breach thereof, and the title hereby conveyed shall revert to the grantor Mary Baker G. Eddy, her heirs and assigns forever, upon her entry upon said land and taking possession thereof for such breach.

To have and to hold the above granted premises with all the privileges and appurtenances thereon belonging to said grantees and their successors in office to the uses and trusts above described forever.

And the said grantor for herself and her heirs, executors and administrators covenants with the said grantees and their successors in office that she is lawfully seized in fee simple of the aforesaid premises, that they are free from all incumbrances not herein mentioned or referred to; that she has good right to sell and convey the same to the said grantees and their successors in office as aforesaid, and that she will and her heirs, executors and administrators shall, warrant and defend the same to the said grantees and their successors in office forever against the lawful claims and demands of all persons.

In witness whereof I the said Mary Baker G. Eddy have hereto set my hand and seal this 1st day of September 1892.

MARY BAKER G. EDDY.

Signed, sealed and delivered in presence of

LAURA E. SARGENT.
R. E. WALKER.

STATE OF NEW HAMPSHIRE. September 1st, 1892.
MERRIMACK ss.

Then personally appeared the above named Mary Baker G. Eddy and acknowledged the foregoing instrument to be her free act and deed,

Before me,

R. E. WALKER,
Notary Public.

NOTE. Please send all enquiries to the secretary William B. Johnson, 41 G St., South Boston, Mass., and all funds to Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.

NOTICE.

(October 1892 Volume 10 Issue 7)

I HAVE seen within the last four months, as never before, the great need that students have of being Christian Scientists in word and deed, in their affections, aims and ambitions. For this cause, I indefinitely postpone my class. In the interest of the student and of our Cause, I do this. Please never inquire of me, "When will you open your class?" but wait patiently, till, having on a wedding garment, I invite you to the feast.

Also, my son, Dr. E. J. Foster Eddy, adds that for the same cause as above named, he respectfully asks his applicants for the Primary course to wait one year longer before entering his class.

MARY B. G. EDDY.

1893

OBEDIENCE

(March 1893 Volume 10 Issue 12)

The following address by the Reverend Mary Baker G. Eddy was read by W. B. Johnson C. S. B. Feb. first 1893 before the C. S. A., the old society of her college.

BELOVED STUDENTS, — This question nearest my heart is uppermost; are you filling the measures of life's music with all the sweet tones, and exact, which you have been taught as the harmony of Christian Science, — tones from which I catch the echo of your lives? As crescendo and diminuendo accent music, so, the trembling strains in human dirges illustrate loss and gain; loss of the pleasures and pains and pride of human life; gain of the courage of convictions and final obedience to spiritual law. The ultimate of scientific convictions is not an argument, not saying, but doing the Word; it is the fruits of watchfulness, prayer, struggle, tears and triumph.

Obedience alone demonstrates the divine Principle which we profess to understand and love. Never absent from its post, never off guard, never out of time, obedience is "faithful over a few things." If in one instance this cardinal point be lacking, you lose its reward, to be made "ruler over many things." To the liver thereof, a progressive life is the sole reality of life, and unfolds its own immortal Principle.

NOTICE

(March 1893 Volume 10 Issue 12)

Since the last meeting of the Alumni of the C. S. A. of my College I am pressed with inquiries as to the eligibility of my student's pupils to become members of the above named society. The C. S. A. of the Mass. Metaphysical College is my Association. I organized it, framed its Constitution and Bylaws and was president of this Association. The present meetings of this society are informal, simply the gathering together of the Alumni of the College. A person cannot be made constitutionally a member of the C. S. A. of my College unless I have endorsed his application for membership, nor can he legally receive the degrees of the Mass. Metaphysical College unless conferred by its President on her students.

Mrs. Mary W. Munroe, 281 Columbus Ave., Boston, the treasurer pro tem of the C. S. A. will return all dues, except from honorary members, sent in for membership subsequent to the disorganization of the C. S. A. Dr. Foster Eddy can form an organization for his students and thus suitably care for his flock.

MARY B. G. EDDY

Until the student of Christian Science separates the tares from the wheat, discerns between the thought, motive and act superinduced by evil minds, and the true God-given intent and volition, — and arrests the former, and obeys the latter, he is not on the safe side of practice. We always know on what side to look for the real Scientist, and always

find him there. I agree with Rev. Mr. Talmage that "there are wit, humor and enduring vivacity among God's people."

Obedience is the offspring of Love, and Love is the Principle of unity, the basis of all right thinking and acting. Love fulfils the law. We see eye to eye, know as we are known, reciprocate kindness and work wisely, in proportion as we love.

It is difficult for me to carry out a Divine commission while participating in the movements or modus operandi of students. To point out every step and watch until it is taken consumes time, — and experiment, or mistake, is costly. According to my calendar God's time, and mortal's, differ. The neophyte is inclined to be too fast or too slow; he works somewhat in the dark, and out of season would put oil in his lamp. God is the fountain of light, and He illumines our way in obedience. The disobedient make their moves before God makes His, or too late to follow Him. We should wait for God to direct our footsteps, then, hasten to obey under every circumstance.

To accomplish this, human will must first be subjugated. We cannot obey both God, and a false human sense, false mental suggestions, mistaken motives and human policy. All these must be stilled for faith to find a resting place, and scientific understanding to guide man. Honesty is the indispensable condition of obedience, but to obey the principle of mathematics, ninety nine times in one hundred, and allow one numeral to make incorrect your entire problem, is not scientific obedience.

However keenly the human affections yearn to forgive a mistake, and pass a friend over it, sympathy can neither atone for error, advance individual growth, nor change this immutable decree of Love, — "Be ye perfect." The guerdon of meritorious faith, or trust, is to rest in Good, willing to work alone with God, and for Him, and to suffer patiently for error until all is destroyed, and His rod and staff comfort us.

Self-ignorance, self-will, self-righteousness, must be met manfully and overcome, or these errors will uproot Truth. Be of good cheer, the warfare is pleasant; it gives you employment; the divine Principle worketh with you; and obedience crowns persistent effort with an everlasting victory. Every attempt of the wicked to harm the good is futile, and ends in the destruction of the wicked.

Jesus said, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." If malicious mortals mesmerically whisper evil, through the mind's tympanum, this were no apology for acting evilly. You alone are responsible for your thoughts and acts, and instead of aiding other peoples' evil devices, or whining over them, rise and overthrow them. If criminals coax the unwary to commit a crime, our laws punish the dupe as accessory to the fact.

Evil is impotent to turn the righteous man from his uprightness. The nature of the individual, more stubborn than the circumstance, will always be found arguing for itself, its habits, tastes and indulgences. This material nature tips the beam against the spiritual nature, and against whatever, or whoever opposes it, and weighs mightily in the scale of man's high destiny. This conclusion is not an argument for pessimism, but for free moral agency, and exemption from all necessity for obeying a power that should be powerless, and is, in Christian Science.

Insubordination in little things to the law of Love, and strict obedience thereto, test or discriminate between the unreal, and the real Scientist. Justice is a prominent statute in the Divine law. Ask those trespassers upon the few individual rights which I reserve as my claim, if they consent that others may tear up their landmarks, manipulate their students, countermand their rules, steal their writings, etc., and escape the penalty, or

reap the reward of this text: "Therefore all things whatsoever ye would that men should do to you, do you even so to them." The professors of Christian Science must take off their shoes at the threshold of this Science, for it is holy ground. They must obey implicitly each and every injunction in the divine Principle of life's long problem, or repeat their demonstration in tears. In the words of St. Paul: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

Loyal, vigilant fellow-laborers in the vineyard of our Lord, a mighty victory is to be won, a great freedom for the race, and our success must be under arms. Let us rejoice that the clarion call to peace will at length be heard above the din of battle, and sweeter than the sound of vintage bells to villagers on the Rhine.

I recommend that this Association hereafter meet annually. Many of its members reside a long distance from Massachusetts, they are members of the Mother Church and occasionally will be with you on Sunday. This, perhaps, is all the time they can afford away from their own fields of labor.

CARD.

(April 1893 Volume 11 Issue 1)

BELOVED STUDENTS:

I am glad to learn that the officers of the National Christian Scientist Association have thought it wise to further postpone this Convention. At your last meeting my proposition for a long adjournment was to give space for riper lessons, and heart and substance to your next convention. You have no impulse to dart upward on weary wing, to let ambition propel your purpose, or pride to make its throne a scaffold. I feel quite sure you will harmonize with the above decision of your officers.

The circumstances seem not ready for the occasion. Along the lines of our faithful ranks we still hear some sharp-shooting, as if all were not yet done with war. A short halt will give opportunity to finish all work on hand. May you next meet thoroughly equipped for continual service.

MARY B. G. EDDY.

CARD.

MARY B. G. EDDY.

(April 1893 Volume 11 Issue 1)

IN reply to all invitations from Chicago to share the hospitality of their beautiful homes at any time during the great wonder of the world — the World's Fair — I say: Do not expect me. I have no desire to see or to hear what is offered upon this approaching occasion.

I have a world of Wisdom and Love to contemplate that concerns me and you infinitely beyond all earthly expositions or exhibitions. In return for your kindness, I earnestly invite you to its contemplation with me, and preparation to behold it.

NOTICE

(May 1893 Volume 11 Issue 2)

MR. EDITOR: — You will oblige me by giving place in your JOURNAL to the following notice. The idea and purpose of a Liberty Bell is pleasing, and can be made profitable to the heart of our country. I feel assured that many Christian Scientists will respond by contributions.

MARY B. G. EDDY.

Columbian Liberty Bell Committee. 1505 Penna. Ave., Washington, D. C.

To the Daughters of the American Revolution:

It has been determined to create a Columbian Liberty Bell to be placed by the lovers of liberty and peace in the most appropriate place in the coming World's Exposition at Chicago. After the close of the Exhibition this bell will pass from place to place throughout the world as a missionary of freedom, coming first to the capital of the nation under the care of our society.

Then it will go to Bunker Hill or Liberty Island, to the battlefield of New Orleans (1812), to San Francisco, to the place where any great patriotic celebration is being held, until 1900, when it will be sent to the next World's Exhibition, which takes place at Paris, France. There it will continue until that Exhibition closes.

When not in use in other places, it will return to Washington under the care of the Daughters of the American Revolution. Washington will be its home, and from there it will journey from place to place, fulfilling its mission throughout the world.

The following is the proposed use of the bell: It shall ring at sunrise and sunset; at nine o'clock in the morning on the anniversaries of the days on which great events have occurred marking the world's progress toward liberty; at twelve o'clock on the birthdays of the "creators of liberty;" and at four o'clock it will toll on the anniversaries of their death. (It will always ring at nine o'clock on October 11th, in recognition of the organization on that day of the Daughters of the American Revolution.) . . . The responsibility of its production, and the direction of its use, have been placed in the hands of a committee of women representing each State and Territory, one representative from each Republic in the world, and a representative from the patriotic societies — Daughters and sons of the American Revolution, the Lyceum League of America, the Society of German Patriots, the Human Freedom League and kindred organizations.

The National Board of Management has placed upon me the responsibility of representing the National Society of the Daughters of the American Revolution upon the General Committee, and this circular is sent to every member of the Society, asking for her personal co-operation in making the undertaking successful. In creating the bell it is particularly desired that the largest number of persons possible shall have a part in it. For this reason small contributions from many persons are to be asked for, rather than large contributions from a few. They are to be of two kinds:

First. Material that can be made a part of the bell; articles of historic interest will be particularly appreciated — gold, silver, bronze, copper and nickel can be fused.

Second. Of money with which to pay for the bell. Each member of the Society is asked to contribute one cent to be fused into the bell, and twenty-five cents to pay for it. She is also asked to collect two dollars from others, in pennies, if possible, and send with the amount the name of each contributor. In order that the bell shall be cast April 30th, the anniversary of the inauguration of George Washington as the first President of the United States, we ask every one receiving this circular to act at once.

In forwarding material to be melted into the bell, please send fullest historical description. This will be entered carefully in a book which will accompany the bell wherever it goes.

. . . As the motto has not yet been decided upon, any ideas on that subject will be gratefully received; we will also welcome suggestions of events to be celebrated and names to be commemorated.

Very cordially yours,
MARY DESHA.
Ex-Vice-President General, D. A. R.

Contributions should be sent to the Liberty National Bank, corner Liberty and West streets, New York, and a duplicate letter written, as a notification of the same, to Miss Mary Desha, 1505 Penna. Ave., Washington, D. C., or to Miss Minnie F. Mickley, Mickleys, Pa.

It may be of interest to add that Mrs. Eddy is a member of the above organization, having been made such by the special request of the late Mrs. Harrison, wife of the ExPresident, who was at that time the president thereof. — ED.

THE BUSWELL CASE.

(May 1893 Volume 11 Issue 2)

(Mrs. Eddy's comments about this case are found at the end of this lengthy article)

A CASE of unusual interest to Christian Scientists has recently been tried in Nebraska. The Rev. E. M. Buswell, a Christian Scientist preacher and practitioner at Beatrice, Nebraska, was indicted under a statute of that State a part of which was prepared with especial reference to prohibiting Christian Science healing, or in other words, divine healing, as taught and practised by Christian Scientists. The case attracted much local as well as general interest, as will be seen from the following account of it in The Beatrice Daily Times. The entire fairness with which this newspaper treated Mr. Buswell and his case throughout, in view of the yet prevalent practice of many newspapers in scoffing at and deriding everything pertaining to Christian Science, is especially gratifying. In its issue of February 27th we find the following reference to this case: --

The case of E. M. Buswell, who is charged with practising medicine without legal authority, will be called up in district court tomorrow. It is a peculiar case — perhaps unlike anything that has gone before it in the courts — and it will excite wide-spread interest. Mr. Buswell belongs to the sect known as Christian Scientists. He has secured

as his attorneys Messrs. A. Hazlett, and Rickards & Prout. The case will probably take up the greater part of the week.

In its issue of February 28th, is the following: —

The trial of Rev. Ezra M. Buswell, who is charged with practising medicine without legal authority, was begun in the district court to-day. It was known that the case would be called before noon, and all the morning the court room was filled with people anxious to hear. Inside the railing sat many of the Christian Scientist sect. Several of these people were husbands and wives, the heads of well-known and reputable families. . . .

The defendant is a well-known citizen of Beatrice. He is pastor of the Church of Christ, Scientist, or as it is commonly called, the Christian Scientist sect. This church was organized about five years ago, and has a membership of about ninety people. Mr. Buswell has been its pastor or leader from the beginning. . . . It is generally supposed that the members of this church rely upon the efficacy of prayer and the power of divine assistance to effect a cure. Within the past year or two it has been openly asserted that in several cases death was the result of this mode of treatment, and in some quarters public indignation has at times run high. At the sitting of the grand jury for the present term of court, Mr. Buswell was indicted under the statute forbidding the practice of medicine by any one not holding a diploma authorizing him to do so.

The case will also be of interest in this section, because of those who are the principals in it. The defendant is a tall, well-built man of about forty-five years, and is known to most people of this city and vicinity. He goes into the case well backed in point of counsel.

At half past 11 o'clock, the names of the jury having been called the prosecuting attorney began putting questions as to the eligibility of jurors . . . At 3.40 o'clock twelve acceptable jurors were found, and the prosecuting attorney began a statement of his side of the case.

The following is that part of the statute under which Mr. Buswell was indicted immediately in point: —

An Act to establish a State Board of Health to regulate the practice of medicine in the State of Nebraska.

SECTION 1. There shall be established in the State of Nebraska a board to be styled the State Board of Health. Said board shall consist of the governor, attorney general, and superintendent of public instruction, and the governor shall be ex-officio chairman of said board.

SECT. 3. Said board shall within sixty days after the approval of this act appoint four secretaries, who shall be graduated physicians of at least seven years' consecutive practice, and who shall be at the time of their appointment actually engaged in practice in the State of Nebraska. . . . Said appointments shall be made so that of said secretaries two shall be physicians of the so-called regular school, one of the so-called eclectic school, and one of the so-called homoeopathic school.

SECT. 17. Any person shall be regarded as practicing medicine within the meaning of this Act, who shall operate on, profess to heal or prescribe for, or otherwise treat any physical or mental ailment of another. But nothing in this Act shall be construed to prohibit gratuitous services in case of emergency, and this Act shall not apply to

commissioned surgeons in the United States Army and Navy, or to the administration of ordinary household remedies.

The following is a brief synopsis of a portion of the testimony introduced by the prosecution: —

Mr. Bennett testified that he had a case of obstetrics at his home the 9th of May, '91. Mr. and Mrs. Buswell attended it. He himself had been sick about four years ago, and called in Mr. Buswell. His child was sick last August and he called in Mr. Buswell.

Mrs. Shatto stated: I was called to the house of Mr. Bennett during a case of child-birth. I found Mr. and Mrs. Buswell there. I was there also during the summer when the child was sick. I was there last Friday; Mr. Buswell treated it. The child had cholera infantum; was not present when it died. I never saw Mr. Buswell give it medicine or prescribe for it. He never gave it medicine. I do not belong to the Christian Scientists' church and know nothing about them. I have small children. They are often sick, but I attend to them myself without the aid of a physician.

It appeared from the testimony of the several other witnesses for the prosecution that while there were some failures to heal, there were many cases healed through Mr. Buswell; that he did not claim the healing power to be his own, but that he relied upon the higher power. Among the witnesses who testified was one who said he had been bitten by a rattlesnake over a year before that time. Mr. Buswell treated him once a day for about a week. He said: "I got well or I shouldn't be here."

Mr. Buswell testifying on his own behalf among many other things said in answer to questions put to him by his attorney: —

Q. When did you first become a Christian Scientist?

A. About eight years ago.

Q. What got you started in this Science?

A. I first studied Christian Science at my home in Beatrice and was healed from physical ills through that study, and afterwards I studied with Rev. Mary B. G. Eddy in her Metaphysical College in Boston.

Q. State whether you are a graduate from that college?

A. I am.

Q. You may go on and tell the jury if you please what Christian Science is?

A. The Scripture as we understand it means, Christ-like; the teachings of Jesus understood and followed. Science, Truth, understood.

Q. Give the jury your understanding or explanation of the definition of the word Truth?

A. The Scripture teaches us that God is Truth. Truth is that which is always the same, can never change, the one Supreme Being, the All-powerful, that which created all things that are. He who made all that was made and made it good as he said in his word. The Scripture tells us to know the Truth and it will make us free. We understand to be free means free in the full sense; free from sickness as well as from sin; that if God can heal the sinner he can heal the sick or else the sick are more hopelessly lost than the sinner.

Q. State whether or not there is an organization of Christian Scientists in this county?

A. There are two church organizations of Christian Scientists in Gage county, one in Beatrice and the other in Blue Springs.

Q. How many members has the organization in Beatrice?

A. About eighty-six.

Q. Are there any other organizations of this character in this State?

A. Yes, there is one at Weeping Water, one at Lincoln, and one at Kearney. These are all regularly organized under the laws of the State.

Q. What position if any do you occupy in the church at Beatrice?

A. I am the pastor.

Q. State whether or not the Christian Science church has a recognized code and text-book of theology?

A. We have. Our text-books are the BIBLE and SCIENCE AND HEALTH.

Q. Is that book the one that refers to science and health?

A. Yes sir.

Q. Who is the author of that book?

A. Rev. Mary B. G. Eddy of Boston.

Q. Is that the recognized standard among the Christian Scientists and adherents to that faith?

A. It and the Bible are.

Q. Did you ever practise surgery or medicine, or any of the branches thereof within the State of Nebraska within the last eighteen months?

A. I have not.

Q. You may state whether or not, within the last eighteen months, and within the county of Gage and State of Nebraska, you have operated on or prescribed for or otherwise treated for any physical or mental ailment?

A. I have not when you speak of treating in a medical sense.

Q. State whether or not within the last eighteen months you have pretended to heal any mental or physical ailment?

A. I have not. I understand that God heals and not mortal man. We can experience this only as we learn the nothingness of mortal man and the omnipotence of God.

Q. You may now state how you care for persons who request aid, and who come to you for advice and assistance?

A. We treat them as a mother treats her child that is frightened at some object it fears, by showing them that God is Love, and understanding the all-presence of Love, there is no room for fear. We treat it as a question of fear, — that is we seek to dispel the fear by showing them the presence of Love. The Scripture tells us that perfect Love casts out fear. If we can convince ourselves and those who are suffering that God is all-powerful and that power is supreme; if we can show them through the Bible that God is the power that reigns entirely, just so far as they understand that, so far will they experience love and harmony and respond, — as we speak of it.

Q. Do you teach or have you taught the doctrines of Christian Science?

A. Yes, so far as I understand them.

Q. Does prayer enter into your works?

A. It certainly does. We are taught by the Scripture to "pray always." We understand prayer to mean the earnest, sincere desire of the heart, and that desire is that we may know the omnipotence of God and the nothingness of ourselves.

Q. What is your authority for this treatment?

A. The Scripture. Jesus' teachings. Jesus taught his disciples to go out into the world and heal the sick, and cast out devils, raise the dead, and he further said, — his last words before his ascension, — "Teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost"; teach them, if you are my disciples, — "to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." And we believe and understand (so far as we obey him) that the same power is for us to-day as well as eighteen hundred years or more ago.

Q. Your theology teaches you then, that that is a command to the disciples of to-day as well as it was in the lifetime of Christ?

A. It certainly does. We know no place in the scripture where there is any distinction.

Q. How long have you been engaged in this work?

A. I have been engaged in it since I first began to read SCIENCE AND HEALTH in connection with the BIBLE, which was eight years ago. I was healed from my physical ills through the study of SCIENCE AND HEALTH and the Scripture. I was not treated by Christian Scientists.

Q. You may state how long you were treated by doctors of medicine?

(Objected to as immaterial, Objection sustained. Attorneys for the defendant here offered to prove that for a period of three or four years the defendant was sick and in bad health, being under the care of doctors of medicine at different times, and that by reason of their prescription, and through their advice and treatment he took medicine as directed by them, and he received no benefit from them; that he was advised by doctors that his case was incurable, and that he was directed to go to a health resort and seek health there, which he did, and remained in Colorado seeking health for a period of some nine months, and at times, under the directions of physicians, took their medicines at such places, and that he received no benefit from such treatment or trip, and that having

spent large sums of money, and having failed to regain his health, he began studying the subject of Christian Science and that soon thereafter he became healthy and sound and has been so ever since.)

Q. What is your custom in allowing people or parents to call physicians, the custom of yourself and church?

A. We believe that every one has a right to express their wish, and it is always understood that if they prefer some other treatment or some other mode or some one else to aid them, it is their privilege. We always do that. It is taught in our text-book.

Q. Do you treat in any other way than by calling on the divine power?

A. We do not.

Q. In the Bennett case did you give any medicine?

A. I did not.

Q. Did you prescribe or recommend any?

A. No sir, that is entirely contrary to the teaching of Christian Science.

Q. You may now state when it was you were called to see Mr. Burgess?

A. About three years ago.

Q. What condition did you find him in?

A. He seemed to be suffering a great deal; if I remember he was not able to sit up. He was bolstered up in bed I think.

Q. Now state what you did and how long you were there, and how soon he seemed to recover from his sickness?

A. I treated him silently and talked to him of the teachings of the Scripture, and read to him from them and also from SCIENCE AND HEALTH, and sought to show him that there was a greater power than man, and that power ruled in Love, and in proportion as that power was understood we should realize (demonstrate) the presence of Life.

Q. How long did you visit him?

A. Most of the time for a week.

Q. At the end of the week what was his condition?

A. He was able to go out to his stock yard.

Q. State as near as you can how many persons you have treated within the last eighteen months by means of Christian Science?

A. I have no way of knowing.

Q. As near as you can.

A. I may have treated a hundred or more.

Q. Of that number how many have died in Gage county?

A. I only think of two.

Q. Who were those?

A. Mr. Bennett's and Mr. Parker's children.

Mr. Buswell was cross-examined by the prosecuting attorney, some of the questions and answers being as follows: —

Q. This Mrs. Eddy you speak of is president of the Metaphysical College in Boston?

A. Yes sir.

Q. You took a course in that school did you?

A. Yes sir.

Q. How long were you there?

A. I was there two weeks the first course.

Q. How long were you there the second time?

A. Something over a week.

Q. Were you there again?

A. Yes sir.

Q. That first course you speak of is called the primary course in the institution?

A. Yes sir.

Q. I will ask if that course was not for the purpose of teaching you how to heal the sick?

A. No sir, that course was for the purpose of teaching us how the sick were healed.

Q. Have you taken all the courses in this school you speak of?

A. All but the theological course.

Q. You have taken all the courses that apply to healing the sick?

A. Yes sir. The theological course would apply as much as any other because it is God that heals, and through the understanding of him we are able to bring about the result.

Q. I will ask you if you believe in the divinity of Christ?

A. I certainly do.

Q. You believe in his divinity?

A. Yes sir.

Q. And when you speak of God what do you mean ?

A. I mean the one supreme Being; the originator and giver of all; the first cause because he is Life, Truth and Love as the Scripture gives it.

Q. Do you speak of God as a personal God or do you believe God is the mind?

A. I speak of God as being a personal God if by that you mean God as one. I understand that God is a personal God in the sense that he is one God. When I speak of God as Mind, I mean the supreme Mind. I do not mean the false sense of mind that Jesus spoke of when he said "He is a liar, and the father of it," or the carnal mind. I speak of God as Mind in the sense of the one supreme ruling power.

Q. You think this divine Mind is distributed among persons?

A. I think divine Mind is omnipresent, not divided in parts, but the one complete whole.

Q. Do you give absent treatment?

A. Yes sir. We understand that the divine Mind is ever-present, and we seek to realize that fact for those suffering whether present with us or absent.

Q. Then you do not operate upon the mind of patients when not present?

A. We understand that the mind of the patient when it seems to be suffering with pain is like darkness when the light seems to be absent. We all know that darkness is but the absence of light, so to those who are suffering it seems that God is not present, and that he has left them, and if we can lead them to the thought of the ever-presence of God, their fears will be allayed and they will respond in better health.

Q. How do you do that when they are not present?

A. We understand that Mind is ever-present and that we can think of our patient or those suffering just as well if in England as in our own country, and we understand that God is here in Beatrice as well as in Liverpool.

Q. You say it is not necessary to be present at all?

A. Yes sir, I say that it is not necessary for us to be present, because the Physician that heals the sick is always with them, and it is not me that heals; if it were it would be necessary for me to be present.

Q. I will ask you why they charge so much for the learning of the Science?

A. I do not know that I ever talked with the president of the college on that question. I feel well paid for all that I got, and I had no disposition to ask the reason why, because it seemed that I got much more than I paid for.

Q. You do not believe in sickness do you?

A. I am free to say I do not as much as I used to; in fact I am able to show in my life, I think, that I believe in it but little so far as I am concerned. I used to believe in it much more when the grave seemed near to me.

Q. Now you do not really believe that anybody is sick, it is merely fear of the mind in sickness?

A. I believe sickness is just as real as this earthly body is real. It is just as real to one who seems to be suffering with it, as any report may be real that they may believe, whether it may be true or false.

Q. There is no real, actual sickness. It is all in the mind? there is no sickness?

A. There is no sickness in God who is the one Mind; if there was, and if God was the author of it, it could not be destroyed. If God was the author of sickness man would have no right to destroy it. If God sent sickness man would be claiming more power than God, because he would be claiming to destroy that which God made.

Q. You claim to be an instrument by which healing is brought about?

A. I claim as far as I understand, that God is a present help in sickness, and I can express it in my thoughts and in my demonstrations so far as I understand him.

Q. Do you believe in miracles?

A. I do not. I believe it is only a miracle to those who do not understand it; that the teachings Jesus gave us are of a divine nature. It is not natural for a man to be sick, but it is natural for him to be well.

Q. You would not consider it a miracle to cure a little baby that did not have any particular knowledge of right or wrong?

A. It would be a miracle to those who did not understand God or know his teachings, but it would not be a miracle to those who understood his teachings.

Q. You do not believe it to be a miracle in the sense that Christ cures in the Scriptures?

A. I do not believe that Jesus' healing of the sick was in any sense a miracle to him or his disciples.

Q. You have said something about raising the dead by Christ?

A. Yes sir, it was not a miracle to him when he raised the dead, but to those around him it was. He said to those of his followers concerning Lazarus, "I go to see him;" at that some of them said, "If he sleeps he does well." Jesus said, "I tell you plainly Lazarus is dead." Then he used language they could understand.

Q. You think if any one is sick and ailing, if they will just think they are well, they will be well?

A. When sick and ailing they are sick to their sense.

Q. I am talking about when they think they are ailing?

A. I understand that thought is first, and that the manifestations of the body is but the expression of it.

Q. If a person met with an accident and got a leg broken they would think their leg was broken before it was broken?

A. They would think that such could be the case.

Q. Would they think it was really broken until it was broken?

A. I do not think they would.

Q. You say you think that thought comes first before the actual result?

A. I think that even the hand does not move until thought first directs it in that way. I think that every action of the body is but the expression of the thoughts, that they cannot be separated, but they seem to work together, but thought must be first in all cases.

Q. Whether voluntary or involuntary?

A. Yes sir.

We have no apology to offer for making the following extracts from the able arguments of the counsel for the defendant, our only regret being that we cannot afford the space for a fuller synopsis: —

J. N. Rickards opened for the defence, and among many other things said:

The Act of the legislature so far as it attempted to deal with the Christian Science teaching, was in direct conflict with section 16 of article 1 of the Declaration of Rights of the constitution of Nebraska in which it is declared, "All men have a natural and indefeasable right to worship Almighty God according to the dictates of their own conscience. . . . And no preference shall be given by law to any religious society, nor shall any interference with the rights of conscience be permitted." This, the speaker contended was all the defendant asked. He had chosen a method to worship God by reading the Scriptures to and praying with the sick and afflicted in the community in which he lived; and that the evidence clearly established that he had done no act in violation of the law, nor had he done other than exercise this constitutional right.

Mr. F. N. Prout then addressed the jury: —

While it is true that the penalty for the offence with which the defendant is charged is that of a misdemeanor only, yet there is a principle involved back of that, a principle to be contended for, a principle that is being contended for in this case by the defendant and by the people whom he represents; by the people who are believers in the same religious faith and doctrine, and those who are at the bottom of this prosecution say, "these religious practices must and should be crushed." Mr. Kauffman, the assistant county attorney, in opening the case made the statement "that it is not for the purpose of prosecuting this man that this action is brought, but it is to stop this sect in their pernicious practice of omnibussing people into the cemetery." I want to discuss this case with you, and during my remarks I want you to bear in mind that all of the witnesses for the prosecution, with the exception of three or four, were treated through Christian Science, and they testified to being healed by it.

The only purpose of legislation should be to protect people against charlatans and quacks who go about the country advertising that they can heal all manner of diseases, and after filching out of their victims all the money they can, or if they have no money, taking their notes and getting them discounted at the banks, go away leaving them worse off than they were before. Against such practitioners the law is right and cannot be made too strong in its restrictions, and so far as this was the purpose of the Act all good people will endorse the action of the legislature and the spirit back of it; but the prosecution in this case have taken a distorted view of the Act, and are undertaking to convert it into a means of punishing one of our citizens as a criminal because others of our citizens have seen fit to call him to aid them in cases of sickness rather than a doctor of medicine. In other words they are trying to make it a crime for a person to get well without calling a physician, and at the same time they say, no man, woman or child in the state of Nebraska has a right to recover from bodily illness without employing a licensed physician, but leave it in the power of the doctor to respond to a call or not according to the financial ability of the patient to pay. He will respond to the rich, or those who are able to pay his fifty or one hundred or one thousand dollars as the case may be, but the person who is unable to pay the fee is sent to the poor house as a pauper; and no matter whether actually paupers or not, they must go to the county physician. There is nothing right or just about this and yet they are placed in just this position. Another statement Mr. Kauffman made last night was, "that probably ninety per cent of the ordinary ailments for which physicians are called would recover without the aid of medicine." If this is true, and I am not denying it, why not make a law to protect that ninety per cent against the ravages of the physicians? People have a right to get well without sending for the doctor. That is one of their inherent rights. If you have an ailment no matter how simple or complicated you have a right to cure it yourself, or you have the right to call one, two, three or as many physicians as you can pay, to treat you with drugs that probably leave you worse than you were before. You have the right to call your wife and have her dose you with herb tea, or poultice you with flax seed or mustard, or you have the right to do as that good man Job did — call in your friends and pour it out; and these people insist that they have a right to call on Almighty God, — they claim that right and ask this jury to vindicate them in it. There is nothing more proverbial than the uncertainty of medicine. Medicine is not a Science. We know as a matter of fact from the evidence in this case, and the ordinary affairs of life, that these regularly licensed physicians are continually losing their patients under seemingly trifling ailments. The blunders of physicians have become a matter of history. (The Garfield case was here referred to in support of this charge). Now what has this defendant been doing? What is the faith and religion which he represents, for it is a religion? What is Christian Science? I am not going into a dissertation on this subject for various reasons, one of which is, although I have studied it somewhat, yet I am not able to explain its philosophy in detail. You heard the testimony of the witnesses, and you know what the belief is. It is simply this, — speaking in ordinary terms, — it is not belief in Buswell, nor of Stevenson, nor of Townsend, but that God, the Omnipotent, through prayer heals the sick. That is their belief, — that God through prayer heals the sick, and the learned gentlemen who represent the prosecution say, that in believing that, and praying for their afflicted brothers and sisters, they are violating the law of the state of Nebraska, and by prayer are practising medicine. It seems to me that this is ridiculous; this is a form of religion; it is their religion.

Mr. Kauffman says: "They have a right to their religion, that it is not a prosecution of their religion; that they have a right to in any form they see fit." Yet he would have you understand that they have no right to pray for the sick! In heaven's name is not healing the sick through prayer religion? Is religion to be but an empty, meaningless form of worship? What higher or better expression of the religion of Jesus Christ can there be than relieving the pains and sufferings of poor humanity? What is religion good for if not for this purpose? Belief in prayer is just as much taught as belief in Christ or as any other truth taught in Scripture, or any other command given by the divine Master.

They get their authority from the Bible, and from Christ himself who says: Men ought "always to pray." This religion is not confined to Mr. Buswell, or to this city or county. It is all over this state and nation, and is spreading into all parts of the world. It is growing, and growing fast. So fast that it is stirring with consternation the people who do not believe it is right to get well without seeing a physician. The opposition which these people meet with is nothing strange; there is nothing strange about it at all. No great truth has ever been promulgated that has not met with opposition, that has not met with ridicule or persecution. I defy the gentlemen who represent the prosecution, or any one else to point out to you any great primary truth that has not met with opposition and persecution. It is not only true of religion but of all other branches. It is true in science. They talk of the opposition with which the early Christians had to contend, and the dark-ages. Mr. Kauffman referred to that age and says we are returning to it. What were those dark-ages? It was an age of persecution, of the starchamber proceedings, when Christians were tied to the stake and burned to death, and why? because they dared believe in the divinity of Christ, and had the temerity to be opposed to the reigning religion.

I am not going to dwell upon this. It is a matter of history and common knowledge. You remember the persecutions of all the leaders of religion. Of Luther, Bunyan, Wesley and Calvin. When you read their lives you read a history of persecution on account of religious opinions and practices. And so with science. There was a time when people believed the world to be flat. An old philosopher got to studying on this, and wondering about the rising and setting of the sun. It was then believed that the sun came up every morning and made the circle of the earth, and the wonder was how it got back there again, and Galileo started to investigate it, and he found that the sun was stationary, that this earth was round and revolved on its axis once in every twenty-four hours. He announced that proposition, and what was the result? He was thrown into prison and persecuted and tortured until he renounced his belief, or professed to, but his renunciation did not stop the world from revolving. It revolved just the same, and has been revolving right along ever since. He was right; yet people said he was crazy, but we now know that the insanity was on the part of his accusers. Why was he so persecuted? Because his theory was supposed by the ignorance of the age to conflict with the established religion. It tended to interfere with priest-craft, and religious views, and hence it must be put down, and its dangerous (!) discoverer along with it. Is there anything of that sort entering into these prosecutions of Christian Scientists to-day? I am inclined to think there is.

The old astronomers had their idea of the planetary world which was handed down until it became established. There finally arose one who had a little originality and who went to studying; he could not understand the hypotheses of the older ones and found they were all wrong, and yet notwithstanding his actual demonstration of it he was slandered and called insane and ostracized from society, because he dared to assert the truth contrary to the opinion of those who had gone before and assumed to lay down the law, and yet to-day the laws of Kepler are the lights of the scientific world and are demonstrated to be such.

When a few people in this country had the audacity to say that slavery was wrong and should be abolished, that it was not a divine institution, what was the result? Lovejoy was murdered, Wendell Phillips was mobbed in the streets of his native city, and nearly all who dared to raise their voices against this wrong were derided and ostracized from society and were looked upon as dangerous, and yet the principle grew, and after a civil war has crushed out slavery we wonder that it was ever allowed to exist, and I doubt if there is a man in this country to-day who would say that the leaders of the anti-slavery movement were not right.

Medicine has undergone like changes. Every step in the line of new remedies has been looked upon as an innovation. Any idea that has gone against the established idea of the fossils has been regarded as destructive of the profession. This was demonstrated when Harvey announced the circulation of the blood; when he announced that principle he was looked upon as insane, he was scorned, hooted at, and not recognized. It was the same way with vaccination. Why the idea of cutting open a living man and putting in the virus of small-pox was horrible; and yet I doubt if there is a man on this jury who does not bear the marks of vaccination. When Homoeopathy was first introduced it was outlawed so far as medical practice was concerned, and it was only a few years ago that they were permitted to practise medicine in the older states; it was not slander to call them quacks, or libel to publish them as you saw fit; but notwithstanding that it has grown and is now a recognized school of medicine, and the Act under which this indictment is framed, you will observe gentlemen of the jury, requires that one of the secretaries of the Board of Health be from a homoeopathic school.

We find the same spirit of opposition to-day. Human nature has not changed much. It simply expresses itself differently under different conditions. We find that same spirit of opposition to-day against a religion adopted and embraced by the Christian Scientists. Kauffman says it must be crushed. They are not after the defendant. They care nothing for him. You gentlemen of the jury, know he is a man whose personal character is above reproach; a man who has lived among us for a score of years, identified with the country's growth, with all that is best in the county, morally and every other way, a man against whom naught can be said, and they admit it. They say they are not after him, and this prosecution is not to punish him but to protect the community from their pernicious doctrine which is "railroading people to the cemetery." Well, let us see if the evidence bears out that charge. The testimony shows clearly, and the prosecution admit it, that in all of the cases, in all of the visits that have ever been made by this defendant, no drug has been prescribed, no medicine administered, no prescription given for medicine or any ordinary remedial agent, nor has any been recommended. And what has been the result? Let us look and see if this is a pernicious doctrine and "railroading people to the cemetery." The defendant testified to you that during the past eighteen months he had been called to see upwards of a hundred people, more than fourth of whom have been infants and children, he tells you — and the evidence shows you — that of that upwards of a hundred, but two cases have been "railroaded" to the cemetery; in other words but two cases resulted fatally. Those two were cases of children, one a little baby, three or four months old, and the other a little girl nine years old, I think the testimony shows. But the cry is that you kill the children and parents have no right to treat their children so, and as Mr. Kauffman expressed it, "they are victims of the delusion of their parents." Let us look and see if that is so, let us reason for a moment. Some of you gentlemen of the jury are fathers, probably you have had infant children who were sick. What did you do? I am going to assume you called in the family physician, the doctor of medicine. Now did you ask that child whether it would have a physician, or what kind of a physician it would have, did you consult its wishes in the matter? No, you considered your judgment better and called in the physician of your choice; the child could not tell whether it had the stomach ache or the lock-jaw. The doctor comes and looks wise and puts up some castor oil, or some other nostrum, and offers it to the child. It is probably not old enough to resist, or its mother has given it some home remedy which it remembers and rejects it. Then what is done? In a great many cases that I have known, they take the child by the nose and put the medicine in its mouth and compel it to swallow it; the child has no voice in it except by actions in trying to resist it. Now that child dies; would Mr. Kauffman say the child was a victim of its parents' delusion?

Mr. Bennett's testimony was, that he believed in Christian Science and he believed because he had tested its efficacy, and had been healed through the power of prayer,

and that after he had been given up by the doctors and spent large amounts of money, he sought the aid of Christian Science, and they called in the power of the Almighty as is their manner of doing and he was healed. You saw him on the stand, it is not necessary to comment upon it. He believed his child could be treated in the same manner, he knew other children had. Just as one of you gentlemen would believe if your child became sick and you believed in homoeopathic medicine and that was the remedy you applied to your child; yet would any man have the audacity because you called in a homoeopath and not an allopath to say you were the murderer of that child? Of all the testimony, after having searched through this county, for a period of eighteen months, they bring in just two persons whom this man treated, who have died. They would have brought more, had any more died, but the fact is as the testimony shows just two in more than a hundred treated in this county in the last eighteen months have died. Is there a physician, no matter to what school he belongs, who can show the same record or the same percentage? I say I don't believe there is, and I don't believe there is a gentleman on this jury that believes it.

Now let us take the testimony of Mr. Walthers of Blue Springs; he is a brother of Gus Walthers, one of the most substantial citizens of this county. He had a child crippled with rheumatism, unable to move except as it hobbled on crutches; he had had it at Florida for its health, and brought it back to send it to school and place it under this defendant's care; the testimony was, that two weeks after Mr. Buswell saw the child — he gave no medicine, no drugs — within two weeks after he had seen that child, the child threw away his crutches and was walking by the aid of a stick and in a short time afterwards he threw away the stick, and within that short time he was able to go to school, as the testimony shows. And gentlemen of the jury, for doing this they ask you to find the defendant guilty, they ask to have him punished by this court, and the laws of this state, for what? for doing good. It was not the intention of the legislature of the state of Nebraska or any other civilized country, to condemn a man for doing a thing of that kind, for lengthening out the days of the child, for getting him in a condition so that he can throw away his crutches and stick, and run and leap and rejoice — it cannot be — it cannot be that a jury of Gage county can do a thing of that kind, and two months ago if you had been asked to do a thing of that kind, you would have scorned the idea.

Ellerbe is the next witness I wish to call your attention to, and you know him and know every word he uttered was true. Yet Mr. Kauffman says, "I presume." He does not deny the testimony, or say the man was mistaken or was not bitten by a rattle-snake, but he says, "I presume he did not get enough poison in him to kill him." The man being here is an evidence that he was not killed, but look at the facts; at the manner of the swelling of that limb, swollen so that he could feel it on the side of his leg and the testimony of the witness that he could not sit down or lie down, and after the defendant had talked with him some time said, "Now Jim I'll treat you," and he prayed to Almighty God in his behalf. He said he sat down and put his hand over his forehead, and while he was in that posture the witness says he felt the power of that prayer, it came to him with such power that it raised him to a sitting posture, and he said, "Ezra I am awake," and from that time the pain left him; he still felt a little pain, but felt the swelling had ceased, that the pain was leaving him and the next day he walked four or five blocks from his home, to the home of the defendant. Are you going to condemn a man as a criminal because he practises with such results? Would to God that there was more prayer of that kind! and more who believed in the efficacy of prayer. They say, "he treated him and therefore he is guilty," and must be fined as a criminal because he did what there is not a preacher of the city or in the state or of the United States or of the Christian world does not do, — he prayed for his fellow man, and his prayer was answered.

Go to any of the churches and the preacher prays for the congregation, he asks that they may be healed, if any have infirmities they may be taken away. And yet under the theory of the prosecution every minister of the land is a criminal and liable to be brought before

the bar of justice and fined. There is no other rational conclusion. Look at the testimony of Mr. Bushnell; there he stands a hale, hardy old man, who has passed the three score years and ten allotted to man, yet you see him in all the strength of his manhood, with the flush of health upon his face. What does he tell you? He was doctoring with physicians a few years ago, and they could do nothing for him; he told the doctor about Christian Science, and the doctor said, "If you can get relief there, get it, I can give you none." That was from a man practising medicine, one supposed to be skilled in the so-called science of medicine, but who gave him up and said, "If you can get any benefit from Christian Science do it." What was the result? From that day he has gone about town sawing wood for his neighbors. This man who could neither get up nor down without assistance, or lie in bed at night, we find, after seeing the defendant, sawing wood for his neighbors to earn his daily bread. The old man in the night time fell down stairs; you heard his description of the wound and you heard him tell how he got well, and you saw him on the stand as a living evidence to the efficacy of the power of prayer; and yet for sending that supplication to the throne of God, they ask you to find this man guilty and brand him as a criminal. Take the testimony of Mrs. Gibbs, given here last night. There was her little boy, suffering with that dreadful disease, scarlet fever, given up by the doctors to die, beyond the help of so-called medical science. Her husband tells her, "If you have no hope anywhere else, you have in Christian Science." The testimony is that under the Christian Science treatment, the child lived and is well to-day. For which they ask at your hands the conviction of this man.

On cross-examination the question was asked by Mr. Sabin, "How do you know he prayed?" His idea was to show the jury that there was no prayer offered. I don't wonder at that, for we all admit that my friend Sabin is not used to it. I wouldn't say he does not know how to pray, but he has forgotten what is said in the scripture about silent prayer. He has forgotten that grand definition of prayer: "Prayer is the soul's sincere desire uttered and unexpressed." In this case it was not "lip service." Not as the Pharisee to make a loud noise. This defendant and the believers in Christian Science feel that God is everywhere and knows their inmost thoughts and acts, as the Scriptures teach that he does. And they pray in that silent petition in which they call on the Master to carry out and redeem the pledges made by him while on this earth to the disciples: "Lo, I am with you always." They believe that they are right, and know that that pledge is being redeemed every day, hour, minute, and second, and that God is just as powerful to heal the sick to-day, as he was eighteen hundred years ago, and not only just as powerful, but just as willing.

There is a passage of Scripture that runs — well I'll read it; I don't remember Scripture very well so I wrote it down. It says: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him well with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." There is his authority, drawn from the Scriptures, from the inspired word of God. And yet we have a gentleman, — against whom I would not say one word, for I respect him as a man, a citizen and a lawyer, — who has been before this jury and told you that for fifteen long years he has been a member of the M. E. church, and don't believe what the scriptures teach. He believes that God can forgive sin, but he does not believe what is said here, "that the prayer of faith shall save the sick." My understanding is, that the Scripture was not given for the disciples alone or for the people of the first century only, but for all time, "the same yesterday, to-day and forever."

Gentlemen of the jury, I have occupied your time longer than I expected to, but my only apology is, I believe the case demands it; that the doctrines which these people practice demand it, and the civilization of the nineteenth century demands that the matter should be explained and fully understood, and it is our duty representing this defendant, to do all

in our power to assist you in understanding the evidence and the law applicable to it. One further suggestion and I will trespass no further on your time; I want to say this, if by your verdict you interpret this law as the prosecution demand, there will be in the state of Nebraska more than one "Daniel," who will retire to his house, and "with his window open toward Jerusalem" from that point still look to Almighty God, the "giver of every good and perfect gift," calling upon him to be with them in the future as in the past.

Hazlett then also addressed the jury on behalf of the defendant: --

May it please the court, Gentlemen of the jury: I shall endeavor to talk to you in a general way concerning this case.

This defendant is charged with having committed an offence against one of the penal laws of the state of Nebraska. He is charged with having unlawfully extorted money from the people of this community residing in Gage county. From the evidence you have learned that he has been a citizen of our county for the past twenty-four years, bearing the best of character, having a reputation for truth and veracity second to none in our community, and a Christian man at all times. From his appearance, and the associations we have had with him, I believe he has always been a good man, and that he has always maintained this character. No one has ever dared to say aught against his character and standing as a citizen in the community until the charges were preferred against him as set forth in this indictment. I believe a great wrong has been done him, a fearful mistake has been made by someone, and we know not what we are doing. Are we going to blindfold our eyes and turn our backs, and assist a few hot and hard-headed people in overturning our birthright of liberty, which has been handed down to us by our forefathers who, in long years of war struggled to obtain it? I believe one of the declarations set forth in the Bill of Rights is something like this: "That all men are created free and equal. That they are endowed by their creator with certain inalienable rights among which are life, liberty and the pursuit of happiness." Then I ask you gentlemen are you going, at the request of the state, to deprive this man of his liberty, and rob him of his birthright? I think not. If you do, you open wide the floodgates of misery and wretchedness and create such lawlessness as will cause this land to run red with human blood. Because this client of ours cures men under Christian Science methods, because this man has come among us bearing aloft the flag of Christ with his name stamped thereon in letters brighter than gold, or the lightnings of heaven, is that any reason that he should be persecuted in this enlightened age of ours, and in the land in which we boast so much of liberty? Let us not be possessed of the feelings of hatred as were the people in the days of John the Baptist when he was imprisoned and beheaded.

They say this defendant has not obtained a certificate from the state Board of Health. He does not want a certificate from the state Board of Health to authorize him to be a Christian Scientist. He has sworn he does not practise medicine, or use drugs, or appliances or in any way practice medicine. He derives his authority from a higher power, he gets his instruction, as he has testified, from his Father as directed in Holy Writ. What would you think to-day if Christ were on earth? Do you think if he were, the people would compel him to go to Lincoln and say: "Gentlemen I want a diploma to pray"? I do not think he would pay any attention to the state Board of Health at all. He did just as this man has done who is charged with having committed this offence.

A moment here as to the doctors. They always appear to me, and they try to create the impression, that they know everything. They are jealous of each other and quarrel among themselves, and they never agree upon any theory written upon medical science. No intelligent physician will tell you that the practice of medicine is the same as it was fifty years ago. At that time Allopaths thought, and declared openly and attempted to force the people to believe that there were no doctors of medicine except those who had come

from their school. They prosecuted and persecuted the homoeopaths as vehemently as the doctors do the Christian Scientists now. You know the doctors are interested in the result of this case. It does not require a learned man to understand that the very Act containing the section of law under which the indictment in this case was framed, was placed and smuggled in through the influence of the doctors, and with full intent to cover this defendant's case, or similar ones.

It is true they have shown that two persons have died under defendant's care out of the one hundred or more of his patients in the last eighteen months. That is all. How many, I ask, have gone to the "long home" under the treatment of these doctors of medicine in the city of Beatrice, who claim, that they are the only ones competent to practise medicine and heal the sick by reason of the little bit of sheep skin, — a certificate signed by the state Board of Health authorizing them to practise medicine in the state of Nebraska. On the other hand, the evidence shows that the doctors lost in the city of Beatrice for the same length of time one hundred and thirty-six patients.

The defendant has not shown himself to be after the money that might be in it, if he were an imposter and a bad man. He tells you that he has been for five years receiving instruction and reading the word of God, and preaching, and praying, not for the money, but because he has a new life and he is willing to be a faithful servant of his Father. He is willing to obey the Word and "go forth into all the world and preach the Gospel to every creature." The evidence proves that he is trying to do good and live a good life. In him I can only see harmony, purity, faith and love; he knows not fear, and he hates sin, deceit and evil. I sincerely tell you gentlemen, that I would just as soon follow his advice, or call it practice, or what not, as to follow the instructions of the doctors of medicine as they are called.

A citizen of this country should have that inalienable right to choose his own physician, and his own medicine, as well as his own religious creed. I hold that under our laws, and under the rights guaranteed to us by the spirit of our constitution, one has a right when sick to choose among citizen healers or medical attendants, or have none at all.

The defendant tells you in his humble way that he searched the Scriptures for light and for truth and for happiness; he also learned further of the teachings of Christ and practice of Christian Science from the work (SCIENCE AND HEALTH) as laid down by the Rev. Mary B. G. Eddy. I believe, knowing him as I do and having consulted with him for the past two or three weeks, or from the date of filing this indictment, that he is possessed of a knowledge of much spiritual law, and that God has inspired his whole being. There is nothing miraculous or abnormal to the spiritually enlightened. Christian Science is simply the method which Jesus Christ himself, when on earth, practised and taught to his disciples, and he said, "The works that I do, ye shall do also" Mr. Buswell, I believe, is a good man and a Christian man. His works show for themselves. He has earnestly and sincerely studied the Scriptures for the eternal Truth. God's promises are never outlawed and the statute of limitations never runs against them, for it is said in Holy Writ "the word of the Lord endureth forever." If you can throw away your prejudices which you may have, and which may exist among many in this audience, which only belong to the ignorant, or one who has not informed himself properly, I certainly believe that you will not be long in your jury room before arriving at a verdict in this case. The very last words that Jesus Christ spoke on this earth, and they were not spoken or given to any particular tribe or nation, but were intended to cover all humanity, were to this effect: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned: and these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them." After these words were so spoken he ascended in a cloud and was

received up into heaven, and "his disciples went forth preaching his word and healing the sick, and the Lord was with them." This man is preaching the Gospel, believing in the words of the Saviour, having faith in the power of God, and is talking in a new tongue and in a different language from that which commonly prevails in the world to-day. He is following the teachings of Holy Writ, and the last words of Jesus referred to is a text broad enough in its interpretation to last a man his lifetime. He knows it is in the Holy Word, "Whosoever believes in me shall do these things," and this language was not addressed to any particular people. God made us good; we make ourselves bad, and contract disease and meet death by reason thereof.

We may think that these lessons we have learned from reading the Scriptures, mean something less than the interpretation placed upon them according to the understanding of this defendant. Many people consider the theory and principle advanced by this defendant to be a joke, but I say to those who do that you can be considered in the eyes of the people as an infidel, and when you discredit the teachings and lessons laid down as we find them in the Bible, you are treading upon dangerous ground. If you remember when you were first called into this jury box, you were closely examined, and questions were propounded to you as to whether you believed in the Bible and the power of God. You answered that you did, and therefore, we have a right to rely upon your answer, and this being the case, after the evidence which you have heard, if you are honest with yourselves when deliberating upon this case, I can say that I have no fear of the result of your verdict.

There is certainly something wonderful about this case, and enough to make any man who has skeptical ideas about the Truth set forth in the Holy Word, to inquire if there are not still results obtained through the force of prayer, as there were in the centuries past. Now in reference to the case of Mr. Ellebeck there is no question about the truth of it, because he says his flesh was bruised by the fangs of the snake, and his good wife found blood on the sock which he was wearing at the time he was bitten. I believe from this story alone, that had I the spiritual light, and were I a believer such as this defendant is, I could tramp down snakes and scorpions without fear or danger, because it is said that if I believe I can "take up serpents, and if I drink any deadly thing it shall not hurt me." I have not time to refer in detail to the testimony, but I will call your attention to the case of Mr. Burgess, one of the witnesses, who was lying on his death-bed, and had been given up by the doctors, when this defendant interceded for him by prayer, and the witness, Burgess, testified to the fact that he believes that his life has been spared through the prayers offered by this defendant. Who can say but that this defendant is a great physician, and a great healer, and to-day, is the victor over sin, disease and death because he trusteth in the Lord.

To be frank with you I am not a member of any church, but I believe in the efficacy of prayer. I believe this man does heal through the power of God, by the prayers offered up by him.

Following are the full instructions as delivered by the court: —

Gentlemen of the Jury: The indictment in this case charges that the defendant in the county of Gage and state of Nebraska, on the 1st day of September, 1891, and continuing from said day up and until the finding of the said indictment and for the space of eighteen months in divers places in said Gage county falsely and unlawfully assumed upon himself to execute, exercise and occupy the art, faculty and science of a physician and surgeon, and did then and there profess to heal and otherwise treat sick persons of their physical and mental ailments, and then and there falsely and fraudulently as a physician and pretended healer of sick persons, attended on sick persons and persons with various infirmities, diseases and wounds and treated them and professed to heal them, and not

having been a graduate from a medical college or possessed of a diploma from a medical college, as required by law to practise medicine in said state, nor a certificate from the state board of health of the state of Nebraska entitling him (the said defendant) to practise medicine or surgery, or otherwise treat or profess to heal physical or mental ailments, and that in what he did was not confined to administering gratuitous services in cases of emergency or to the administering of ordinary household remedies. . . .

3. The court instructs the jury that under the law of this state it is incumbent upon, and the duty of any person intending to practise medicine, surgery or obstetrics in this state, before beginning the practice in any branch thereof, to obtain from the state board of health a certificate from said board, entitling such person to so practise, and it shall be the duty of the holder of such certificate before practising medicine, surgery, or obstetrics, to file such certificate or a copy thereof in the office of the county clerk of the county in which such person resides, or intends to practise.

4. The court further instructs the jury that it is unlawful for any person to practise medicine, surgery, or obstetrics, or any branch thereof, in this state without first obtaining and registering a certificate received from the state board of health, entitling such person to so practise.

5. The court instructs the jury that under the law of this state, any person shall be regarded as practising medicine, within the meaning of the law, who shall operate on, profess to heal or prescribe for or otherwise treat any physical or mental ailment of another. The court further instructs the jury that the law does not prohibit gratuitous services in cases of emergency, nor to nurses in their legitimate occupations, nor to the administration of ordinary household remedies.

6. The court instructs the jury that under the law of this state any person not possessing the qualification for the practice of medicine, surgery or obstetrics as required by law as explained in these instructions, or any person who has not complied with the provision of the law as so explained who shall engage in the practice of medicine, surgery or obstetrics or any of the branches thereof in this state shall be deemed guilty of a misdemeanor.

The court instructs the jury that if they believe from the evidence beyond a doubt that the defendant when at the bedside of the sick, relying upon the power of God, the Ruler of this universe, to heal mortal man of ailments which the flesh is heir to, prayed to that God in sincerity to invoke his Divine power and that he made no profession himself to heal the sick, then you are instructed that defendant for such praying would not be liable therefor under the law as explained in these instructions.

The following is from the Beatrice Daily Times of March 5, 1893:

The great trial is over. The jury in the case of E. M. Buswell, charged with illegally practising medicine, which went out at 3:30 yesterday afternoon, came in about 9 o'clock in the evening with a verdict of acquittal. The defendant was thereupon discharged. Mr. Buswell is pastor of the church of Christ (scientist) and the charge against him was based upon his use of Christian Science methods in healing the sick. The verdict is generally regarded as what might have been expected, in the face of the evidence produced.

As a fitting conclusion of our history of this case we append the following letter from Mrs. Eddy to Mr. Buswell. It is interesting and important as showing the deep interest taken in the welfare of faithful students, and also that under existing conditions it is proper and wise for Christian Scientists to defend themselves when brought into court charged with

a criminal offence. In so doing the claims, purposes, and to some extent the achievements of Christian Science, are brought all the more fully to the notice and understanding of the people. Paul established a precedent for this in his memorable defence before Agrippa.

CONCORD, N. H. Feb. 27th, 1893.

MY DEAR STUDENT: —

It is a great thing to be found worthy to suffer for Christ, Truth. Jesus said, "If ye suffer with me, ye shall also reign with me." Reign, then, my beloved in the Lord. He that marketh the sparrow's fall will direct thy way.

I have written, or caused my secretary to write, Mr. and Mrs. Stewart of Toronto, Canada (you will find their card in the C. S. JOURNAL) that you or your lawyer, will ask them all questions important for your case, and that they will please furnish all information possible. They will be glad to help you. Every true Christian Scientist will feel "as bound with you," but as free in Truth and Love, safe under the shadow of His wing.

Yes, my student, my Father is your Father, and He helps us most when most needed, for He is the ever-present help.

I am glad that you are in good cheer. I enclose you the name of Mr. E. A. Kimball C. S. D. of Chicago, — 5020 Woodlawn Ave., — for items relative to Mrs. Stebbin's case.

"Commit thy way to the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday." This I know for God is for us.

Write me when you need me. Error has no power but to destroy itself. It cannot harm you; it cannot stop the eternal currents of Truth. Ever with love,

MARY B. G. EDDY.

THINGS AND THOUGHTS.

MARY B. G. EDDY.

(June 1893 Volume 11 Issue 3)

MINE is an obstinate penchant for nature in all her moods, and forms a satisfaction with whatever is hers; and which will you name it a weakness or strength?

In June nature like a thrifty housewife has gotten the earth in order, and between taking up the white carpets and putting down the green ones, her various apartments were dismally dirty.

Spring is my second sweetheart whose voices are sad or glad even as the heart may be restoring in memory the sweet rhythm of unforgotten harmonies, or touching tenderly its tearful tones.

Spring passed over mountain and meadow, waking up the world, weaving the wavy grass, nursing the timid spray, stirring the soft breeze, rippling all nature in ceaseless

flow with "breath all odor and cheek all bloom." No matter what else drooped, the little feet of Spring tripped gaily on, turning up the daisies, paddling the watercresses, rocking the oriole's cradle, challenging the sedentary shadows to activity and the streams to race for the sea. Her dainty fingers put the fur cap on pussy willow, painted in pink the petals of arbutus, and swept in soft strains her orphean lyre. "The voice of the turtle was heard in our land." The snow bird tarried mid the storm and chirped to the breeze, the cuckoo sounded her viewless flute, calling the feathered tribe back to their summer homes. Old robin, though stricken to the heart with winter's snow, prophesied of fair earth and sunny skies. The brooklet sang in melting murmur to the merry meadow, the leaves clapped hands and the winds made melody through dark pine-groves.

What was the psalm of human life? Did love cease its moan over the new made grave, and looking upward patiently pray for the perpetual springtide, where no arrow wounds the dove? Hope and faith should unite in nature's grand praise, and if on minor key, make music in the heart. Man, more friendly, should call his race as gently to the springtide of Christ's dear love. Our Master said, "The kingdom of God is within you." St. Paul wrote, "Rejoice in the Lord always." And why not, since man's possibilities are infinite, bliss is eternal, and the consciousness thereof can be here and now? It is dangerous to delay entering into this true knowledge, for often it is later than one is aware.

When the alders bent over the streams to shake out their tresses in the water-mirror did mortals bend before the Creator, and looking through Love's transparency, Divine Science, and beholding man in God's own image and likeness, strive to arrange in the beauty of holiness each budding thought? It is good to talk with our past hours and learn what report they bore to heaven, and how they might have borne more welcome news. Each returning year higher joys, holier aims, purer peace, and divine energy should freshen the fragrance of being. Nature's first and last lesson teach man to be kind, and pride should sanction what our natures need. Popularity, — what is it? a mere mendicant that boasts and begs, and God denies charity.

When the gentle violet lifted its blue eye to heaven, and crown imperial unveiled its regal splendor to the sun; when the modest grass inhabiting the whole earth stooped meekly before the blast, and the patient corn waited on the elements to put forth its slender blade, construct the stalk, instruct the ear, and crown the full corn in the ear; were mortals looking upward, waiting on God and committing their way unto Him who tossed earth's mass of wonders in their hands? If down-trodden like the grass, did it make them more humble, loving, obedient, and full of good odor, wait patiently on God for man's rich heritage, "dominion over all the earth"? Thus abiding in Truth, the warmth and sunlight of prayer, praise and understanding, ripen the fruits of Spirit until goodness springs into freedom and greatness.

When the white-winged dove fed her callow brood, nestled them under her wings, and with tremulous tenderness called them to her breast, did you thank God for that redemptive strain from lips which taught you the Lord's Prayer? and for that mother's silent orison breathing thus: —

Oh gentle Presence, peace and joy and power;
Oh Life divine that owns each waiting hour;
Thou Love that guards the nestling's faltering flight!
Keep Thou my child on upward wing to-night.

Midst the falling leaves of old time faiths, above the frozen crust of creeds and dogma, — filling all space, having all power, the divine Mind-force named Science, upheaves the earth. In sacred solitude its natural Divine Principle has evolved nature as divine thought,

and thoughts as things. This supreme, intelligent, potential Principle, reigning in the realm of the real, is God the great I AM.

As mortals awaken from the dream of material sensation, disease, and death, they gain gleams of the great forever. Then the adorable, all-inclusive God, seems not far off, and the perfect man begins to appear wherein dwelleth harmony — no discord — and all earth's hieroglyphics of love, kindling the stars, rolling the worlds reflecting space, time and progression. This eternal Mind will be found Life, but not life in matter. Wisely governing and informing the universe, this Mind will be found Truth, but not laws of matter. Infinitely just, merciful, and wise this Mind will be found Love, but not human love.

The natural incorporeal Good unfamiliar to human conception, apprehension, or comprehension declares God as Mind. We must seek this Good, alias God, rather than a supernatural, preternatural, and corporeal sense of God, to give us the spirit which heals the sick and reclaims the sinner.

The doors that closed upon Christian Science, and the long winter of discontent, are measurably among the things that were. Its seed time and harvest have come; may its summer bear much fruit, enrobe mankind in fresh garments from the looms of Love, and its sober-suited Autumn crown our years with the ripened sheaves of Life, Truth, and Love.

A CHRISTIAN SCIENCE STATUTE.

REV. MARY B. G. EDDY.

(June 1893 Volume 11 Issue 3)

OWING to isolated instances where students of certain idiosyncracies misuse and misintrepret my teaching, and because of a religious mania or of wantonly refusing to comply with the obligations of wedlock, I hereby publish in unmistakable language the following statute in the code of Christian Science: —

A man or a woman having voluntarily entered into wedlock, and accepted the claims of the marriage covenant, is held in Christian Science as morally bound to fulfill all the claims growing out of this contract, provided, such claims are not relinquished by mutual consent of both parties, or this contract is legally dissolved. And if the man is above a brute he will count the consequences of his own conduct — the effects on himself and his progeny — of selfishness, unmercifulness, tyranny and lust.

Trust Truth instead of error to deliver you. "Trust in the Lord with all thy heart; and lean not unto thine own understanding." Prov. 3, 5. Nothing is gained by wrong doing. "And not rather (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come whose damnation is just." Romans 3, 8.

When causing others to go astray we also are wanderers. "With what measure ye mete, it shall be measured to you again." Matt. 7, 2. Ask yourself under the same circumstances, the same spiritual ignorance, and the power of passion, if you would be strengthened by having your best friend break troth with you? Those words of our Master's disciples have special adaptation to Christian Scientists, namely, "If this be so it is not good to marry."

To build on selfishness is to build on sand. When Jesus observed the material rite of water baptism, he did not say it was a spiritual act but did say, "Suffer it to be so now." Trials purify us and deliver us from the awful claims of sensuality. Keep closely to the morale of absolute Christian Science, self-abnegation, and purity, then Truth will deliver us from the seeming power of error, and faith vested in righteousness triumphs.

(July 1893 Volume 11 Issue 4)

The following letter was written in acknowledgment of the gift of a beautiful boat presented by the students and friends of Toronto, to be placed in the pond at Pleasant View. The boat contained among other decorations a number of masonic symbols. At the request of the donors the letter is permitted to be published.

CONCORD, N. H.

Beloved Students: — Each day since the arrival of our beautiful boat and its sacred presentation poem, I have said, Let me write.

My first impression was to indite a poem, my second, a psalm, my third a letter. Why the letter? Because your dear hearts expressed in your lovely gift such varying types of the truest earthly affection, shaded as the autumn leaves with brighter hues of the spiritual, that my Muse lost her lyre, and a broken chord was the result.

Then the psalm seemed bound by Olympus, more than the strains of David, and I turned my answer into a common-place letter. Poor return is it not?

The free-masonry about our boat wakened such a human fiber in memory that I long to say to the Masonic brothers: "If as a woman I may not unite with you in free-masonry, nor you with us in Christian Science, yet as friends we may feel the touch of heart to heart and hand to hand, on a broader basis and an unselfish foundation, even the level of friendship and the square of moral sentiments and religion."

Now my dear students, you may have pointed to these kind participants in beautifying the gift that I received, our spiritual points and heavenward steps above the plane of matter. If so, I may hope that a closer link hath bound us all. Across lakes, into kingdoms, I can reach out my hand to clasp each one of yours with this silent petition: May the Kingdom of Heaven come in the hearts of you all.

With love and thanks from my son, I am lovingly yours. — MARY B. G. EDDY

(July 1893 Volume 11 Issue 4)

WE have pleasure in announcing that a full and interesting biographical sketch of Rev. Mary B. G. Eddy, together with two portraits, have been published in the National Cyclopaedia of American Biography, of which Messrs. James T. White & Co., of New York, are the Publishers. The sketch and portraits will appear in the third volume, which has just issued from the press.

It is expected that the work will be completed in twelve volumes, but as the world moves, and new personalities are continually spring into prominence, it can be extended

indefinitely. Three additional volumes are about ready for publication, and with those already issued, cover the great leaders in our history, while those prominent in various sections, who cannot be omitted from such a work, will find place in subsequent volumes.

The scope of the work is broad, and covers ground heretofore uncovered. It is said by the Publishers to be "the history of the United States as illustrated in the lives of the founders, builders, and defenders of the Republic, and of the men and women who are doing the work and moulding the thought of the present time." It is edited by distinguished biographers, selected and approved by the most eminent historians, scholars and statesmen of the day. We have seen the first two volumes, and they seem to fully meet the claims of the Publishers. One of the portraits of Mrs. Eddy is from the last photograph taken of her, with which so many Scientists are familiar, and is somewhat larger, and the other is a marginal vignette.

In view of the expense of the work, and the wish expressed by many Scientists to procure it, Messrs. James T. White & Co. have made the unusual offer to sell these volumes on instalments of \$2.00 per month, and to Christian Scientists who do not feel able, or who do not wish to take the entire set, Messrs. White & Co. will sell the third volume separately. This will enable all to obtain this valuable work, and we feel sure that many will avail themselves of the opportunity.

"The National Cyclopaedia of American Biography, published by Messrs. James T. White & Co., is original in its expert arrangement, and of high importance as a book of information and reference. I hope every Christian Scientist will have it." — Mary B. G. Eddy

AN ALLEGORY.

BY REV. MARY B. G. EDDY,

THE DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE.

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PICTURE to yourself "a city set upon a hill," a celestial city, above all clouds, in serene azure and unfathomable glory. No temple therein, for God is the temple thereof; nor need of the sun, neither of the moon, for God doth lighten it. Then from this sacred summit behold a Stranger wending his way below, where a few laborers in a valley at the foot of the Mountain are working and watching for his coming. The descent is beset with peril, privation, temptation, toil, suffering; venomous serpents hide among the rocks, beasts of prey prowl in the path, wolves in sheep's clothing are ready to devour him. But he meets their secret, and open attacks, with the serene confidence of love's everlasting victory.

The Stranger finally stands in the valley at the foot of the Mountain. He saith unto his patient toilers, "What do ye here? Would ye ascend the Mountain, — climbing its rough cliffs, hushing the hissing serpents, taming the beasts of prey, — and bathe in its streams, rest in its cool grottoes, and drink from its living fountains? The way winds and widens in the valley; up the hill it is straight and narrow, and few there be that find it."

His converse with the watchers and workers in the valley closes, and the Stranger goes into the streets of a city made with hands. Pausing at the threshold of a palatial dwelling, he knocks and waits. The door is shut. He hears the sounds of festivity and

mirth; youth, manhood and age gaily tread the gorgeously tapestried parlors, dancing halls and banquet rooms. But a little while, and the music is dull, the wine is unsipped, the footfalls abate, the laughter ceases. Then from the window of this dwelling a face looks out, anxiously surveying Him who waiteth at the door.

Within this mortal mansion are adulterers, fornicators, idolaters, drunkenness, witchcraft, variance, envy, emulation, hatred, wrath, murder. Appetite and passions have dimmed their sight, so that he alone who looks from that dwelling through the clearer pane of his own heart tired of sin can see the Stranger.

Startled beyond measure at beholding him, this inmate withdraws, but growing more and more troubled, he seeks to leave his odious company and the cruel walls, and find the Stranger. Stealing cautiously away from his comrades he departs; then he turns back; he is afraid to go on and to meet the Stranger. So he returns to the house; but only to find the lights all wasted and the music fled. Finding no happiness within, he rushes again into the lonely streets, seeking peace but finding none. Naked, hungry, athirst, this time he struggles on, and reaches at length the pleasant path of the valley at the foot of the Mountain.

The Stranger next enters a massive carved stone mansion, and he saith unto the dwellers therein, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." But they understand not his saying. There were believers of different sects, and in no sect; some so-called Christian Scientists in sheep's clothing, and all "drunken without wine." They have small conceptions of spiritual riches, or immortal cravings; they are puffed up with the applause of the world, have plenty of pelf, and fear not to fall upon the Stranger, seize his pearls, throw them away, and afterwards try to kill him.

Somewhat disheartened the Stranger seeks another dwelling only to find its inmates asleep at noontide! Robust forms, with manly brows, nodding on cushioned chairs, their feet on footstools, or flat on their backs stretched on the floor dreaming away the hours. Balancing on one foot, with eyes half open, the porter starts up in blank amazement, looks at the Stranger, calls out, rubs his eyes, amazed beyond measure that anybody is animated with a purpose, and seen working for it! They in this house are those that "Provoke Him in the wilderness, and grieve Him in the desert." Away from this charnel house of the so-called living, the Stranger turns quickly and wipes off the dust of his feet, as a testimony against sensualism in its myriad forms. As he departs, he sees robbers finding ready ingress to that dwelling of the sleepers in the midst of murderous hordes, without watchers, and with doors unbarred!

He enters a place of worship, and saith unto them, "Go ye into all the world, preach the Gospel, heal the sick, cast out devils, raise the dead." "For the law of the spirit of life in Christ Jesus hath made you free from the law of sin and death." And they cast him out.

Once more he seeks the dwelling-place of mortals, and knocks loudly. The door is burst open, and the sufferers shriek for help; the house is on fire! The flames caught in the dwelling of luxury, where the blind saw them not, but the flesh at length did feel them; they spread to the house of slumberers, who heeded them not until they were unmanageable. Fed by the fat of hypocrisy and vain glory they consumed the next dwelling; then crept unseen into the synagogue, licking up the blood of martyrs, and wrapping their altars in ruins. "God is a consuming fire."

Thus are all mortals under every hue of circumstances driven out of their houses of clay, and, homeless wanderers in a beleaguered city, they must seek the Father's house, if they would be led to the valley and up the Mount. Seeing the wisdom of withdrawing from those who persistently rejected him, the Stranger returned to the valley, first to meet his

own with joy, to wash their feet, and take them up the Mountain. Well might our Master say, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee. . . . Behold, your house is left unto you desolate."

Discerning on his way the penitent who had groped his path from the dwelling of luxury, the Stranger said unto him, "Wherefore comest thou hither?" He answered: "Thy touch unveiled my sins, and turned my misnamed joys to sorrow. When I went back into my house to take something out of it my misery increased, and I came hither to wait hoping that I might follow thee whithersoever thou goest." And the Stranger said unto him, "Wilt thou ascend the Mountain, and take nothing of thine own with thee?" He answered, "I will." Then said the Stranger, "Thou hast chosen the good part, follow me."

Those who had entered the valley to speculate in religion, politics, and finance — searching for wealth and fame — had heavy baggage of their own, and they insisted on the possibility of taking it all with them; this greatly hindered their ascent. The journey commences; the encumbered travellers halt and disagree; they stoutly belay those who have less baggage, and so ascend faster than themselves, and burden them betimes with their own. Despairing of the summit, loaded as they are, they finally stop and lay down a few heavy weights, but take them up again, more than ever determined not to part with their baggage. All this time the Stranger is pointing the way, showing them their folly, rebuking their pride, consoling their afflictions and helping them on, saying, "He that loseth his life for my sake shall find it."

Obstinately holding themselves back, and sore footed, they fall behind and lose sight of the Stranger, when stumbling and grumbling and fighting each other they plunge headlong on the jagged rocks. Then he who has no baggage goes back and kindly binds up their wounds, wipes away the blood stains, and would help them on. But suddenly the Stranger shouts, "Let them alone, they must learn from the things they suffer. Make thine own way, and if thou strayest, listen for the Shepherd's mountain horn, and it will call thee back to the path that goeth upward."

Dear reader, dost thou suspect that the valley is humility, and the Mountain is Heaven crowned Christianity; and the Stranger, the ever-present Christ, who from the summit of bliss surveys the vale of the flesh to burst the bubbles of earth with a breath of Heaven; and acquaint sensual mortals with the mystery of godliness, unchanging unquenchable Love. Hast not thou heard the Christ, Truth, knock at the door of thine own heart, and closed it against Truth to "eat and drink with the drunken?" Hast thou been driven by suffering to the foot of the Mount, but earth-bound, burdened by pride, sin, and self, hast thou turned back, stumbled, fallen, and gone to its foot? Or hast thou tarried in the habitation of the senses, pleased and stupefied, until wakened through a baptism of fire?

He alone ascends the hill of Christian Science who follows the wayshower, the spiritual presence and idea of God. Whatever obstructs their way, causing mortals to stumble, fall, or faint — who are striving to enter the path — Divine Love will remove, and uplift the fallen and strengthen the weak. Give up thy earth-weights, and "forgetting those things that are behind, reach forth unto those which are before." Then loving God supremely and thy neighbor as thyself thou wilt safely bear thy cross up to the throne of everlasting glory.

NOTICE.

THE third vol. of The National Cyclopaedia of American Biography, published by James T. White and Company, New York, — even as the preceding volumes, — meets the

wants of the scholar, historian, and philanthropist. It is to be hoped, that those Christian Scientists who do not feel able to purchase the entire work, will not be without this volume.

MARY B. G. EDDY (October 1893 Volume 11 Issue 7)

At the close of the Christian Science Congress, in connection with the World's Parliament of Religions, held Wednesday, September 20th, the following business was transacted:

Dr. E. J. Foster Eddy read the following communication:

"To the National Christian Scientist Association: — I recommend that this meeting be considered as the adjourned meeting of the National Christian Scientist Association; and that this body shall adjourn to meet again in three years from this date.

(signed) MARY B. G. EDDY."

"My Dear Students: — I have a unique request to lay before the National Christian Scientist Association. It is this: Will you decide by vote, whether or not I already am the owner of the CHRISTIAN SCIENCE JOURNAL, which seems to have fallen into my hands by reason of your prior vote to disorganize this Association? But however this may be, I see the wisdom of again owning this Christian Science waif. Therefore I respectfully suggest to this honorable body the importance of voting on this question.

Affectionately yours,
MARY B. G. EDDY."

It was moved, seconded and unanimously carried, that the meeting be considered as the adjourned meeting of the National Christian Scientist Association, and that the body should adjourn to meet again in three years from this date.

It was also moved, seconded and unanimously carried: That it be declared by this Association of Christian Scientists to be its understanding that the CHRISTIAN SCIENCE JOURNAL is now owned by Rev. Mary B. G. Eddy, its donor and original proprietor.

There was then read an instrument signed by Mary B. G. Eddy in which she redonated to this Association the CHRISTIAN SCIENCE JOURNAL.

It was moved, seconded and unanimously carried, that the offer be accepted with gratitude and thanks subject to all the conditions contained therein.

Moved and carried that a business and publication committee consisting of Mr. E. Bates, Mr. J. Armstrong and Mr. Eugene Green be appointed, to act in a business capacity for this Association.

Moved and carried that the president be empowered to appoint a committee to draft a telegram to send to our beloved Leader, the Reverend Mary B. G. Eddy to-night. The chair appointed Mr. Kimball, General Bates and Judge Hanna to form said committee.

The meeting then adjourned.

WILLIAM B. JOHNSON, Secretary

NOTICE.

(November 1893 Volume 11 Issue 8)

MY BELOVED CHRISTIAN SCIENTISTS: — Please send in your contributions as usual to our JOURNAL. All is well at headquarters and when the mist shall melt away you will see clearly the glory of the heaven of love within your own hearts. Let this sign of peace and harmony be supreme and forever yours.

I proposed to merge the adjourned meeting in the one held at Chicago, simply because I see no advantage and great disadvantage in one student's opinions or modus operandi becoming the basis for others; read Retrospection on this subject. Science is absolute and best understood through the study of my works and a daily Christian demonstration. It is their materiality that clogs the student's progress, and "this kind goeth not forth but by prayer and fasting." It is materialism through which the animal magnetizer preys and becomes a prey. Spirituality is the basis of all true volition. Assembling themselves together, and listening to each other amicably, or contentiously, I have seen, is no aid to the student in acquiring solid Christian Science. Experience, and above all obedience, are the tests of growth and understanding in Science.

MARY B. G. EDDY.

TAKE HEED.

(November 1893 Volume 11 Issue 8)

I HEREBY enjoin upon all Christian Scientists that hereafter they refrain from speaking or writing condemnatory of any Christian denomination, and only promulgate Christian Science through correct statement of the science of Christianity, and by its good works.

This alone is consistent with our attitude and the brotherly place accorded us in the Congress and Parliament of Religions in A. D. 1893.

MARY B. G. EDDY

A WORD TO THE WISE

MARY B. G. EDDY.

(December 1893 Volume 11 Issue 9)

WILL all the dear Christian Scientists accept my tender greetings for the forthcoming holidays and grant me this request, — let the present season pass without one gift to me?

Our church edifice must be built in 1894. Take thither thy saintly offerings and lay them in the outstretched hand of God. The object to be won affords ample opportunity for the grandest achievement to which Christian Scientists can direct attention, and feel themselves alone among the stars.

No doubt must intervene between the promise and event ; faith and resolve are friends to Truth, seize them, trust the Divine providence, push upward our prayer in stone and God will give the benediction.

1894

CHRIST AND CHRISTMAS.

BY REV. MARY BAKER EDDY.

(January 1894 Volume 11 Issue 10)

THIS poem and its illustrations are as hopelessly original as "Science and Health, with Key to the Scriptures." When the latter was first issued, critics declared it was incorrect, contradictory, unscientific, unchristian. Those mortal opinions were without a feather's weight in the scales of God. The fact was this text-book of Christian Science was transfiguring the universe.

"Christ and Christmas" voices God through song and object lesson. It was published December 2d, and already letters extolling it, are pouring in from noble women and men, artists and poets. Best of all is this a mother wrote, — "Looking at the pictures in your beautiful, wonderful book has healed my child." There were others of similar import.

Well knowing this book would produce a pronounced mental chemicalization, I sought the judgment of sound critics familiar with the works of masters in France and Italy. From these authentic sources came unexpected replies, saying, "The illustrations of your poem is truly a work of art, and the artist seems quite familiar with delineations from the old masters." I wrote this article December eleventh; to-day, December twelfth, a letter arrived, dated the eleventh inst., from my student, the daughter of General Dodge, which I mail with this copy. I am delighted to find it in sweet accord with the distinguished artists herein named. Judge Hanna's editorial in this JOURNAL gives no uncertain echo of the spirit and mission of "Christ and Christmas."

I am informed that a few students and critics are saying the plates in this book are "caricatures." If indeed, they have said this, you will pardon me for saying, that those persons are also reported as admiring pictures proscribed by the best authorities.

It was my humble endeavor to reproduce, with reverent touch, the modest glory of Divine Science. Not by aid of foreign device or environment could I copy art, never having seen the painter's masterpieces. But the art of Christian Science, with true hue and character of the living God, is akin to its science, and "Science and Health, with Key to the Scriptures," gives scope to shade and shadow of Divinity, imparting to humanity meekness and might. One incident serves to elucidate the nature of art.

I insisted on placing the serpent behind the woman in the picture "Seeking and Finding;" my artist at the easel objected, as he often did, to Soul's expression through the brush, but finally yielded. A few days afterward through chance directed, the following in Rotherham's translation of the scriptures was handed to me — I had never before seen it: **"And the serpent cast out of his mouth, behind the woman, water as a river, that he might cause her to be river-borne."** Neither material finesse, standpoint, nor perspective, guides the infinite Mind and spiritual vision that should, does, guide His children.

Jesus delineates Christ's appearing in the flesh, and healing power, not clad in soft raiment or gorgeous apparel; and when forced out of its proper channel, as living delicately, feebly, in king's courts. The Master's sketch presents a wilderness,

homelessness, loneliness. After a time, and after walking over the wave, this Divine idea gently entered synagogues, and finally sat down at the right hand of the Father.

Christian Science Healing is more than a prophet, or a prophecy; it represents not words alone, but works, the demonstration in daily life of Truth and Love. It is a proof of Immanuel whose realism caused even the publicans to justify God. Although clad in His panoply of power, the Pharisees scorned the spirit of Christ in most of its varied manifestations. It was to them cant and caricature, always the opposite of what it was. Keen and alert was their sense of whatever rebuked hypocrisy and demanded Christianity in life and religion. In view of this, Jesus said, "**Wisdom is justified of all her children.**"

Above the fogs of sense and storms of passion, Christian Science and art will stand triumphant; ignorance, envy and hatred, earth's harmless thunder, hide not its heaven-born wing. His angels, with overtures, hold charge over them and reveal their Principle and idea.

It is fitting to memorize the nativity of our Master. Whoever brings the most light to the ages must bear their heaviest burdens, and for this, homage is indeed due, but is bankrupt. I never looked upon my ideal of the face of Jesus, but the one in my work approximates it.

The extremists of every age either doggedly deny, or frantically affirm what is what. One renders not "**unto Caesar the things which are Caesar's; and unto God the things that are God's,**" — the other sees in a broiling steak, a burning martyr!

Pictures are parts of one's ideal, but this ideal is not one's personality, — note this. When looking behind the veil of the temple, he that perceives a semblance between the thinker and his expressed thought, cannot blame him for it, but must credit himself.

Because my ideal of an angel is a woman without feathered wings, is it less artistic or natural? Those pictures which most resemble certain disordered phases of material personality, must be caricatures. What is the material ego but the counterfeit of the spiritual?

The true art of Christian Science, is to be a Christian Scientist; and to be more than a Raphael, is required to gain this art.

"HEAR, O ISRAEL."

REV. MARY BAKER EDDY.

(February 1894 Volume 11 Issue 11)

NOTWITHSTANDING the rapid sale of two editions of "Christ and Christmas," and many orders on hand I have thought best to stop its publication.

In this revolutionary religious period, the increasing inquiry of mankind as to Christianity and its unity, and above all, God's dear love, opening the eyes of the blind — is fast fitting all minds for the proper reception of Christian Science Healing.

But I must stand on this absolute basis of Christian Science, namely, Cast not pearls before the unprepared thought. Idolatry is an easily besetting sin of all peoples. The apostle saith: "Little children, keep yourselves from idols."

The illustrations were not intended for a golden calf, at which the sick may look and be healed. As Christian Scientists, we must beware of unseen snares, and adhere to the divine Principle and rules for demonstration. We must guard against the deification of finite personality. Every human thought should turn instinctively to the divine Mind as its sole centre and circumference. Until this be done, man will never be found harmonious and immortal.

Whosoever looks to me personally for health or holiness mistakes. He that by reason of human love or hatred, or from any other cause, clings to my material personality, greatly errs, stops his own progress, and loses the path to health, happiness, and heaven. The Scriptures and Christian Science reveal the Way, and their revelators will take their proper place in history, but will not be deified.

The advanced Scientific students were ready for "Christ and Christmas"; but those were a minority of its readers, and even they can know its practicality only by healing the sick on its divine Principle. In the words of the apostle, "**Hear, O Israel ; the Lord our God is one Lord.**"

Friends, strangers, and Christian Scientists, I thank you each and all for your scholarly, artistic and scientific notices of my book. The little messenger has done its work, fulfilled its mission, retired with honor, and mayhap taught me more than it has others. This knowledge I have gleaned from its fruitage, namely, that contemplating finite personality impedes spiritual growth, even as holding in mind the consciousness of disease prevents the recovery of the sick.

Christian Science can only be taught through its divine Principle which is invisible to corporeal sense. A material human likeness must be the antipode of man in the image and likeness of God. Hence it is not the model for a Metaphysician. I earnestly advise all my students to remove from their observation or study the personal sense of any one, and not to dwell in thought upon their own, or others' corporeality.

According to Christian Science, material personality is an error in premise, and must result in erroneous conclusions. All will agree with me that material portraiture often fails to express even mortal man, and therefore declares its unfitness for fable or fact.

The face of Jesus has been so unnaturally delineated it has turned many from the true contemplation of his character. He advances most in Divine Science who meditates most on God and spiritual things. Experience will prove this true. Pondering on the finite personality of Jesus, the son of man, is not the channel through which is reached the Christ, or Son of God, the true idea of man's divine Principle.

I warn students against falling into this spirit of anti-Christ. The consciousness of corporeality, and whatever is connected therewith, must be outgrown. They are the falsities which include all obstacles to health, holiness, and Heaven. Man's individual life is infinitely above a bodily existence, and remember, the human concept antagonizes the Divine. "Science and Health, With Key to the Scriptures" on page 228, third and fourth paragraphs, elucidates this topic.

The poem and illustrations are not a text-book. Scientists take them too hard. Let them return to the Bible and "Science and Health" which contain all, and much more, than they

have yet learned. We should prohibit ourselves the childish pleasure of studying Truth through the senses, for this is not the intent of my works.

Even the teachings of Jesus are misused by substituting his personality for the Christ, the impersonal form of Truth, amplified in this age by the discovery of Christian Science. To Scientifically impersonalize a material sense of existence — rather than to cling to its personality — is the lesson of to-day. I ask my students to give their attention to this lesson and receive its blessing.

QUERIES.

REV. MARY B. G. EDDY.

(February 1894 Volume 11 Issue 11)

FROM letters received, I infer, that some of my students seem not to know in what manner they should demean themselves towards the students, of those teachers, who have turned away from us. This query is abnormal, after "**line upon line and precept upon precept**" in the Scriptures, and in my books, on this very subject.

In **Mark 9th chapter, commencing at the 33d verse**, you will find my views on this question. I have learned that nothing save love is admissible towards friend and foe. Besides, my own sympathies extend to the above named class of students more than to any other. If I had the time to talk with all the students of Christian Science, and correspond with them, I would gladly do it, and do my best towards helping them through the straight and narrow path. But I have not moments enough in which to give all the time needed by them, to those of my own flock, and charity must begin at home.

Distinct denominational, and social organizations and societies, are at present necessary. But all people can love one another, and should, and never envy, never elbow, never slander, never hate, never try to injure, but always to bless their fellow mortals.

To your query with regard to the clergymen, I will say it is the righteous prayer that avails with God. Whatever is evil will receive its own reward. The high priests of old caused the crucifixion of Jesus, but thereby, they lost, and he won, Heaven.

The clergymen may not understand that the illustrations in "Christ and Christmas" refer not to my personality, but rather foretell the typical appearing of the womanhood, as well as the manhood of God, our divine Father and Mother.

A GREAT MAN AND HIS SAYING.

(March 1894 Volume 11 Issue 12)

HON. CHARLES CARROL BONNEY, President of World's Congress Auxiliary, in his remarks before that body said: "No more striking manifestation of the interposition of Divine Providence in human affairs has come in recent years, than that shown in the raising up of the body of people known as Christian Scientists, who were called to

declare the real harmony between religion and science, and to restore the waning faith of many in the verities of the sacred Scriptures."

In honest utterance of veritable history, and his own spiritual discernment, this man must have risen above worldly schemes, human theorems or hypotheses, to conclusions which reason too supine or misemployed cannot fasten upon. He spake inspired, — he touched a tone of truth that will continue to reverberate and renew its emphasis throughout the entire centuries into the vast forever.

MARY BAKER EDDY. Author of "Science and Health, With Key to the Scriptures."

DEAR EDITOR: — Herewith please find a pearl of poetry set in the music of the Nine, from the pen of Mr. James T. White, the distinguished publisher of that interesting work, — "The National Cyclopaedia of American Biography."

MARY BAKER EDDY.

"AN EASTER THOUGHT."

RONDEAU.

"Arise!" cried forth a mighty Voice, "all ye That sleep."
O earthborn Lily, who told thee
 To come forth with the living, from the dead?
 The little Lily answered, "The great Head
And Heart of Nature, God Himself, called me.

"He said, 'The Christ is risen!' and tenderly
My earthy cerements loosing, He bade me
Too — following in the way where Christ hath led —
 "Arise!"

Trust thou this promised Immortality,
O troubled, doubting heart! Fear not that He
 Who wakes the lowly Lily from her bed,
 Whose own hands loose the graveclothes from her head,
Will Easter Day forget to say to thee,
 "Arise!"

James T. White.

NOTICES

(May 1894 Volume 12 Issue 2)

My beloved students must not expect me to be present at the laying of the Corner Stone of the Mother Church in Boston, — I shall not be there. Since my retirement I have desired not to participate in any public occasion, and you will not need me to help you give to this ceremony its divine afflatus.

MARY BAKER EDDY

Owing to the Mother Church being built this year, and my beloved students having given such large and extra sums for this purpose, and the time absorbed by the Directors and other active students in this one matter; and the fair prospect that in June, 1895, we shall have a commodious vestry wherein to welcome all the dear members of the C. S. A. home to their Mother Church, — I have deemed it wise to once more postpone the meeting of the members of my College Society till the first Wednesday in June, A. D., 1895, when you all may meet with bright hopes and ripe sheaves "in one accord, in one place."

MARY BAKER EDDY

LAYING THE CORNER STONE.

MARY BAKER EDDY, AUTHOR OF "SCIENCE AND HEALTH
WITH KEY TO THE SCRIPTURES."

(June 1894 Volume 12 issue 3)

LAUS DEO, it is done.
Rolled away from loving heart
 Is a stone,
Lifted higher we depart
 Having one.

Laus Deo, — on this Rock
(Heaven chiseled squarely good)
 Stands His Church —
God is Love and understood
 By His flock.

Laus Deo, honor it;
Slumber not, in God's embrace
 Be awake;
Like this stone be in thy place,
 Stand, not sit.

Cold, hollow, silent stone,
Dirge and song and shoutings low,
 In thy heart
Dwell serene, — and sorrow? No,
 It has none,
 Laus Deo!

CONCORD N. H. May 21, 1894.

CONCORD, N. H., 1894.

MY BELOVED STUDENTS: — On the 21st day of May A. D. 1894, with quiet, imposing ceremony is laid the Corner Stone of "The First Church of Christ, Scientist," in Boston.

It gives me great pleasure to say that you, principally, the Normal class graduates of my College, and well known physicians, teachers, editors, and Pastors of Churches, by contributions of \$1,000 each (reckoning husband and wife as one) have within about

three months donated the munificent sum of forty-two thousand dollars for building the Mother Church. A quiet call from me for this extra contribution, in aid of our Church Building Fund, found you all **"with one accord, in one place."** Each donation came promptly, sometimes at much self-sacrifice, but always accompanied with a touching letter breathing the donor's privileged joy.

The granite for this Church was taken from the quarries in New Hampshire, my native State. The money for building "Mother's Room," situated in the second story of the tower on the northeast corner of this building, and the name thereof, came from the dear children of Christian Scientists, a little band organized by Miss Maurine R. Campbell.

On this memorable day, is laid away a copy of this address, the subscription list on which are your several names in your own handwriting, and your textbook, "Science and Health, with Key to the Scriptures," — and other works written by your Teacher, the Discoverer and Founder of Christian Science. Without pomp or pride, laid away as a sacred secret in the heart of a rock, there to typify the prophecy: **"And a man shall be as an hiding place from the wind, and a covert from the tempest; . . . as the shadow of a great rock in a weary land."** Henceforth to whisper our Master's promise: **"And upon this rock I will build my Church; and the gates of hell shall not prevail against it."**

To-day, be this hope in each of our hearts, as precious in God's sight as shall be the assembling of His people in this Temple, sweet as the rest that remaineth for the righteous, and fresh as a summer morn, that from earth's pillows of stone, our visible lives are rising to God. As in the history of a seed, so may our earthly sowing bear fruit, exude the juice of that vine whereof our Father is the husbandman, be poured into the cup of Christ, drunk after the manner of Jesus, and inspire the whole race.

To-day I pray, that Divine Love, the life-giving Principle of Christianity, shall speedily wake the long night of materialism, and the universal dawn soon break upon the spire of this Temple.

Does a single bosom burn for fame and power? Then when that person possesses these let him ask himself, and answer to his name in this Corner Stone of our Temple, Am I greater for them? And if he thinks that he is, then is he less than man to whom God gave **"dominion over all the earth,"** — and the meek who **"inherit the earth."** Even vanity forbids man to be vain, and pride is a hooded hawk which flies in darkness. Over a wounded sense of its own error let not mortal thought resuscitate too soon.

In our rock-bound friendship, delicate as dear, our names may melt into one, and common dust, and their modest sign be nothingness. Be this as it may, the visible unity of spirit remains, to quicken even dust into sweet memorial such as Isaiah prophesied: **"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them."**

When the hearts of Christian Scientists are woven together as are some of their names in this web of history, earth will float majestically heaven's heraldry, and echo the song of angels, — **"Glory to God in the highest, and on earth peace, good will toward men."**

To the Church of Christ, Scientist, in Boston, and especially to the children that I christened, my heart gave birth. And I would remember thee, oh Zion, with healing on thy wings, and thy walls vocal with salvation, and thy gates with praise.

Lovingly yours,
MARY BAKER EDDY.

THE above message from our beloved Teacher and Leader tells us of that event which marks one of the great epochs in the history of Christian Science.

With "a pen of iron, and with the point of a diamond" is this event above portrayed. These words of love are for us all; they are jewels of benediction out from the Mother-heart, which will be put by each in a setting of reciprocal love, and laid carefully away in the sweet casket of memory.

This message, with its accompanying memories, will indeed be **"graven upon the tables of their (our) heart, and upon the horns of their (our) altars."**

We have only to add that along with said address there were placed in the corner stone, the Bible, copies of each of our Leader's books, and three cards, which latter contained, first, a list of the donors of the sums of \$1,000 each as given below, second, a grateful acknowledgment thereof by our Leader, and, third, the names of the Christian Science Board of Directors, registered in the hand of the Leader.

The ceremony was of the simplest character. It consisted of silent prayer, and the audible repetition in unison of the Lord's Prayer by the Christian Science Board of Directors, thus quietly fulfilling the Scripture, "His voice was not heard in the street."

And thus unostentatiously was consummated the laying of our corner stone, — the type of that stone which of old the builders rejected, but which **"is become the head of the corner: this is the Lord's doing, and is marvellous in our eyes."**

It might have been pleasant for all the dear students to have been personally present to witness the act, but is it not much better for each to realize in the secret closet of his own consciousness its spiritual significance, and thus be a true witness? All were present in purpose and in thought, and all will share in the glory thereof.

As evidence of the watchfulness and faithfulness of those having immediate charge of the matter, we deem it but just to state, that through three successive stormy nights, two trusted students — James A. Neal and Thomas W. Hatten — watched the stone with its precious contents. This was made necessary by certain delays, which prevented for the time being, the final completion of a part of the mechanical work.

With an analogy almost approaching the miracle of the Master in bringing out of the mouth of a fish the money with which to pay tribute, the large sum of money referred to in the Address, rolled into the treasurer's hands in prompt response to the Leader's simple call. No doubt, if the history associated with the "demonstration" of these respective sums were known, it would make a chapter which would amaze even the most credulous.

We herewith append the names of such contributors, in the order, — we understand, — in which their contributions passed into the hands of the treasurer.

E. J. Foster Eddy,
Caroline W. Frame,
Skinner,
Emilie B. Hulin,
Emily M. Meader,
Otterson,
Eldora O. Gragg,
Mrs. Livingston Mims,
Carol Norton,

Edward A. Kimball,
Mrs. Kate Davidson Kimball, Elizabeth P.
Mary M. W. Adams,
Ezra M. Buswell,
Mrs. Elizabeth Buswell, Josephine Curtis
Mrs. E. A. Thompson,
Mary W. Munroe,
Julia S. Bartlett,
Laura Lathrop,

Augusta E. Stetson,
Mrs. R. E. Kent,
S. J. Hanna,
Camilla Hanna,
Francis J. Fluno,
Pamelia J. Leonard,
John F. Linscott,
Ellen Brown Linscott,
Janet T. Coleman,
M. Bettie Bell,
S. J. Sawyer,
Jennie E. Sawyer,
Sarah J. Clark,
Ruth B. Ewing,
Elizabeth Webster,
Charles M. Howe,

Isabella M. Stewart,
John H. Stewart,
Mary Hinds Philbrick,
Hannah Abigail Larminie, Berenice M. Goodall,

Mrs. Ella V. Fluno,
Julia Field King,
Miss Emelyn M. Tobey,
Mrs. Ellen L. Clark,
Edward P. Bates,
Mrs. Caroline S. Bates,
Alfred Farlow,
Mrs. Harriet L. Betts,
Mr. and Mrs. Baxter,
Mrs. Ella P. Sweet,
Mrs. Caroline D. Noyes.

I HEREBY state publicly and positively, that until I advertise through these pages, or send special requests to individuals to the contrary of this statement, I shall not receive a call from any one, nor read letters. MSS. etc., which I have not myself first solicited. I advertise this, after waiting over two years for sufficient time of my own to arrange my writing desk, and while having on hand packages of sermons, with request that I examine them, other people's correspondence to read, heaps of MSS. sent for approval, pyramids of letters requiring immediate answers, tired columns of applicants to call on me, business letters innumerable etc.

My work for the Mother Church is done; and be it remembered that five years ago I came to Concord, N. H. for the purpose of retirement.

If I know myself this is my sole desire — that all whom I have taught Christian Science, and all its teachers and its students, by whomsoever taught, yea, that all mankind, shall have one Shepherd, and He shall gather them into his fold, (unto Himself) Divine Love.

MARY BAKER EDDY.

MAY 3d, 1894

NOTA BENE.

MARY BAKER EDDY.

(July 1894 Volume 12 Issue 4)

AMONG the recent thronging memories of golden days we note one shadowy form: the absence in the Corner-stone of the Mother Church, in Boston, of the names of two beloved students, Captain Joseph S. Eastaman and Mrs. Mary F. Eastaman of Boston. I hoped to have treasured their names with others of their classmates at my College in that sacred receptacle. But the circumstances which occasioned both my disappointment and theirs, was doubtless a kind providence which reserved their contribution of 1000 dollars to our Church building fund, for the special honor of building its platform and pulpit. For which object it now is to be appropriated, and is most gratefully acknowledged. Also we are pleased to accept this circumstance as serving another good purpose, — a type of their solid standing on the platform of Christian Science.

In your last No. of the Journal I said, "My work for the Mother Church is done." By this I meant that my approbation of and interest in this Church, and our other church organizations, are not in the least abated, but a Sabbath rest was stealing over me when contemplating what had been accomplished.

The church, more than any other institution, at present is the cement of society, and it should be the bulwarks of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it. Till then this form of godliness seems as requisite to manifest its spirit, as individuality to express Soul and Substance.

A LARGE number of extra Journals was printed with the expectation that there would be a great demand for them. Thus far this expectation has not been realized. True, the Journal was somewhat late in reaching the field, and this may, in part, account for the apparent lack of interest.

The June Journal is a most important one. Its importance cannot be overestimated. It chronicles an event than which there can scarcely be a more momentous one in the history of our Cause. There certainly will never be laid another Corner Stone of the Mother Church, — The First Church of Christ, Scientist, in Boston. This fact, taken in connection with the mighty significance of the event in its spiritual import, and the precious words of love and benediction of our Leader accompanying it, and we have a cluster of historic associations which should make the event a priceless Jewel, such as all Christian Scientists should keenly appreciate.

Should we, therefore, be asleep to the necessity of spreading the history of this event broadcast, so that all who will may read of it? Let not the enemy be able to boast of even a momentary victory, because of the supposed indifference of the students

WOMAN'S RIGHTS.

BY MARY BAKER EDDY.

(August 1894 Volume 12 Issue 5)

GRAVE on her monumental pile,
She won from vice, by virtue's smile,
Her dazzling crown, her sceptered throne,
Affection's wreath, a happy home.

The right to worship deep and pure,
To bless the orphan, feed the poor;
Last at the cross to mourn her Lord,
First at the tomb to hear his word.

To fold an angel's wings below,
And hover o'er the couch of woe,
To nurse the Bethlehem babe so sweet,
The right to sit at Jesus' feet.

To form the bud for bursting bloom,

The hoary head with joy to crown;
In short, the right to work and pray,
"To point to heaven and lead the way."

Republished from The Granite Monthly, for July, 1894, of Concord, N. H.

A CARD FROM THE REV. MRS. EDDY.

(September 1894 Volume 12 Issue 6)

DEAR EDITOR: — You have my permission to state through your Journal, that I am living, and well, and doing well, — if indeed it is right for me to cease awhile from toil.

MARY BAKER EDDY.

CONCORD, N. H., August 18, 1894

OVERFLOWING THOUGHTS.

MARY BAKER EDDY.
AUTHOR OF SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.

(December 1894 Volume 12 Issue 9)

IN this receding year of religious Jubilee, 1894, I, as an individual, would cordially invite all persons who have left our fold, together with those who never were in it, — all who love God and keep His commandments, to come and unite with the Mother Church in Boston. Coming thus they should be welcomed as of old, greeted as brethren endeavoring to walk with us hand in hand as we journey to the Celestial City.

Also, I would extend a tender invitation to Christian Scientists' students, — those who are ready for the table of our Lord. So should we follow Christ's teachings, so bury the dead past, so loving one another, go forth to the full vintage time, exemplifying what we profess. But some of the older members are not quite ready to take this advanced step in the full spirit of that charity which thinketh no evil, and if it be not taken thus, it is impractical, unfruitful, Soulless.

I am not unmindful of the "whisperers," the unspiritual barren minds, breathing hatred and falsehood ignorantly, or maliciously, mentally and audibly, at work on the apathetic consciences — sowing seedlings of strife. Declaring in the dark, "Mrs. Eddy is a tyrant, and she is hurting you shockingly" — words that are vain when themselves know, that as masked murderers, they are seeking to blind the eyes of my students as to their teacher, the sooner to kill them morally and physically.

By reason of this dernier infirmity of iniquity, "**Be not deceived, God is not mocked.**" Ask your God, and mine, if this be so; ask my household if such is my intent or act towards any one; ask those who know me best, if I counsel or devise aught that hurts another's health, morals or prosperity. My deepest desires, and daily labors, go to prove that I love my enemies, and would help all to gain the abiding consciousness of health, happiness and Heaven.

I hate no one, and love others more than they love me. As I now understand Christian Science, I would sooner harm myself than another, lest by breaking Christ's Command, **"Thou shalt love thy neighbor as thyself,"** I should lose my hope of Heaven.

The works I have written on Christian Science contain absolute Truth, and my necessity was to tell it, therefore, I did this even as a surgeon who wounds to heal. I was a scribe under orders, and who can refrain from transcribing what God indites, and ought not that one to take the cup, drink all of it, and give thanks?

Being often reported as saying what never escaped from my lips when rehearsing facts concerning others who were reporting falsehoods about me, I have been sorry, and wished I were wise enough to guard against that temptation. Oh! may the love that is talked be felt, and so lived that when weighed in the scales of God, we be not found wanting. Love is consistent, uniform, sympathetic, self sacrificing, unutterably kind, even that which lays all upon the altar, speechless and alone bears all burdens, suffers all inflictions, endures all piercing for your sake, and for the Kingdom of Heaven.

1895

A CARD.

MARY BAKER EDDY.

(February 1895 Volume 12 Issue 11)

MY answer to manifold letters relative to members that have gone out of The First Church of Christ, Scientist, in Boston, returning to it is this. While my affections plead for all, and every one, and my desire is that all shall be redeemed; I am not unmindful that the Scriptures enjoin: "**All things shall be done decently and in order.**"

To continue one's connection with this church, or to regain it, one must comply with the Church Rules. All who desire its fellowship, and to become members of it, must send in their petitions to this effect, to the Clerk of the church, and upon a meeting being called, The First Members will determine the action of the church on this subject.

TO THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON.

(March 1895 Volume 12 Issue 12)

MY BELOVED STUDENTS: — I cannot conscientiously lend my counsel to direct your action on receiving or dismissing candidates. To do this I should need to be with you. I cannot accept hearsay, and would need to know the circumstances and facts regarding both sides of the subject to form a proper judgment. This is not my present province, hence I have hitherto declined to be consulted on these subjects and still maintain this position.

These are matters of grave import, and you cannot be indifferent to this, but will give them immediate attention and be governed therein by the spirit and the letter of this Scripture: "**Whatsoever ye would that men should do unto you, do ye even so to them.**"

I cannot be the conscience for this church. But if I were, I would gather every reformed sinner that desired to come, into its fold, and counsel and help them to walk in the footsteps of His flock. I feel sure that as Christian Scientists you will act relative to this matter up to your highest understanding of justice and mercy.

Affectionately yours,
MARY BAKER EDDY.

Concord, N. H., Feb. 12, 1895

CHURCH AND SCHOOL.

MARY BAKER EDDY.

(April 1895 Volume 13 Issue 1)

HUMBLY, and as I believe, Divinely directed — I hereby ordain, that the Bible, and Science and Health with Key to the Scriptures, shall hereafter be the only pastor of the Church of Christ, Scientist, throughout our land, and in other lands.

From this date the Sunday services of our denomination should be conducted by Readers, in lieu of pastors. Each church or society, formed for Sunday worship, shall elect two Readers, a male, and a female. One of these individuals shall open the meeting by reading the hymns, and chapter, (or a portion of the chapter) in the Bible, leading in silent prayer, and repeating in concert with the church, the Lord's Prayer. Also, shall give out any notices from the pulpit; shall read the scriptures indicated in the Sunday-school lesson, of the Christian Science Quarterly, and shall pronounce the benediction.

The second Reader shall read alternately from my book, Science and Health, in response to the church, — the Spiritual Interpretation of the Lord's Prayer. Also the second Reader, shall read all the selections from Science and Health, referred to in the Sunday-school lessons.

The Reader of the Scriptures, shall name at each reading, the book, chapter, and verses. The Reader of Science and Health with Key to the Scriptures, shall commence by announcing the full title of this book, with the name of its author, and afterwards, repeat at each reading, its abbreviated title, viz., Science and Health, and the number of the page. This form shall also be observed at the Communion service, only the selections from both the Bible, and the Christian Science Textbook, shall not be taken from the Quarterly, but from the Bible, and Science and Health, and shall be such as are adapted to that service. On the first Sunday of each month a sermon shall be preached to the children, from selections taken from the Scriptures and Science and Health, specially adapted to the occasion, and read after the manner of the Sunday service. The children's service shall be held on the Sunday following Communion Day.

No copies from my books are allowed to be written, and read from manuscripts, either in private, or in public assemblies, except by their author.

Those Christian Scientists who are letterly fit, and specially spiritually fitted for teachers, can teach annually three classes only. They shall teach from the Christian Science text-book. Each class shall consist of not over thirty-three students, carefully selected, and only such as have promising proclivities toward Christian Science. The teacher shall hold himself morally obligated to look after the welfare of his students, not only through class term, but after it, and watch well that they prove sound in sentiment, health, and practical Christianity.

Teaching Christian Science shall be no question of money, but of morals, and uplifting the race. Teachers shall form Associations for this purpose; and for the first few years convene as often as once in three months. Teachers shall not silently mentally address the thought, to handle it, nor allow their students to do thus, except the individual needing it asks for mental treatment. They shall steadily and patiently strive to educate their students in conformity to the unerring wisdom, and law of God, and shall enjoin them to habitually study His revealed Word, the Scriptures, and "Science and Health with Key to the Scriptures."

They shall teach their students how to defend themselves against mental malpractice, but never to return evil for evil, never attack the malpractitioner, but to know the Truth that makes free and so to be a law, not unto others, but to themselves.

A REFUTATION.

SOME newspapers recently published statements purporting to have been made by a pastor of one of the Churches of Christ, Scientist, in New York to the effect that Rev. Mary Baker Eddy was the female Christ, or feminine Deity.

To refute such untruthful publications Mrs. Eddy made the following statement which was published in the New York Herald and other papers: —

DEIFICATION OF SELF.

TO THE EDITOR OF THE Herald: —

My books and teachings maintain but one conclusion and statement of the Christ and the deification of mortals. Aught to the contrary I deem anti-Christian and unscientific. God is one, and Christ is one with God, in the sense of God as Divine love, and Christ as the Holy Ghost, alias Divine Principle and its Divine idea.

There was, is and never can be but one God and one Christ and one Jesus of Nazareth. Whoever in any age expresses most of the spirit of Truth and Love, the animus of God's idea, has most of the spirit of Christ and of that mind which was in Christ Jesus.

If Christian Scientists find in my writings, teachings and examples a greater degree of this spirit than in others' they can justly declare it. But to think or speak of me in any manner as a Christ is sacrilegious. Such a statement would not only be false, but the absolute antipode of Christian Science, and savor more of heathenism than of my doctrines.

MARY BAKER EDDY.

FEBRUARY 4, 1895.

LETTER TO A STUDENT.

THE following is a copy of a letter recently written by Mrs. Eddy to a student: —

PLEASANT VIEW, CONCORD, N. H., March 18, 1895.

MY BELOVED STUDENT: — In reply to your letter will say, God's ways are not as our ways; but higher far than the Heavens above the earth is His wisdom above ours. When I requested you to be ordained I little thought of the changes about to be made. When I insisted on your speaking without notes, I little knew that so soon another change in your pulpit would be demanded. But now after His messenger has obeyed the message of divine Love, then came the interpretation thereof. But you see we both had first to obey and to do this through faith not sight.

The meaning of all this as now shown is, when you were bidden to be ordained, it was in reward for your faithful service thus to honor it. The second command to drop using notes was to rebuke a lack of faith in divine help, and to test your humility and obedience in bearing this cross.

All God's servants are minute men and women. As of old I stand with sandals on and staff in hand, waiting for the watchword and the revelation what, how, whither? Be faithful and obedient, and God will do the rest.

In the April number of the Christian Science Journal you will find the forthcoming completion (as I now think) of the Divine directions sent out to the churches. It is satisfactory to note how the order therein given responds to the example of our Master. Jesus was not ordained as our churches ordained ministers. We have no record that he used notes when preaching. He spake in their synagogues reading the scriptures and expounding them, and God has given to this age Science and Health with Key to the Scriptures, to elucidate His Word.

You may read this letter to your Church and then send it to Rev. Mr. Norcross and he will understand. May the God of all grace give you peace.

Lovingly yours,
MARY BAKER EDDY

PULPIT AND PRESS.

BY REVEREND MARY BAKER EDDY.

(April 1895 Volume 13 Issue1)

This is the title of a book dedicated to the Children who contributed for Mother's Room.

A sermon, hymns and prophecy; the sermon delivered at the dedication of the beautiful church, of the First Church of Christ, Scientist, at Boston, Jan. 6, 1895. Clippings from newspapers, describing this grand edifice, and outlining the rise and progress of Christian Science. Withal, it is a unique and interesting book, such as would be expected from the pen, or compilations of its author. 127 pp. cloth covers. \$1.06 per copy prepaid. \$9.00 per doz., \$5.00 per half doz. For sale by E. J. Foster Eddy, M. D., C. S. D. at 95 Falmouth St., Boston, Mass.

Mrs. Eddy gives notice that the twenty-six hundred children who contributed to Mother's Room shall have one copy each, of this edition, at half price, 50 cts. per copy, postage extra.

TO THE MEMBERS OF THE CHRISTIAN SCIENCE ASSOCIATION.

MARY BAKER EDDY.

(July 1895 Volume 13 Issue 4)

MY address before the Christian Scientist Association has been misrepresented and evidently misunderstood by some students. The gist of the whole subject was not to malpractise unwittingly. In order to be sure that one is not doing this he must avoid naming, in his mental treatment, any other individual but the patient whom he is treating, and practise only to heal. Any deviation from this direct rule is more or less dangerous. No mortal is infallible, — hence the Scripture, "Judge no man."

Insanity, or moral dementia, is not healed by defending your patient from other people whom you may think are malpractising upon your patient. This state of mind is induced by no one else but the patient's own idiosyncrasy, and the patient should not be treated as if

it were. It is a constitutional belief, and is liable to be developed by circumstances which bring into action the latent elements, or characteristics, of the patient.

The rule of mental practice in Christian Science is strictly to handle no other mentality but the mind of your patient and treat this mind to be Christly. Any departure from this golden rule is inadmissible. This mental practice includes and inculcates the commandment, "**Thou shalt have no other gods before me.**" Animal magnetism, hypnotism, etc., are disarmed by the practitioner who excludes from his own consciousness, and that of his patients, all sense of the realism of any other cause or effect save that which cometh from God. And he should teach his students to defend themselves from all evil, and to heal the sick by recognizing the supremacy and allness of Good. This epitomizes what heals all manner of sickness and disease, moral or physical.

WHY?

MARY BAKER EDDY.

(July 1895 Volume 13 Issue 4)

PEOPLE having itching ears can learn on this page why I requested Mr. Ezra M. Buswell to come to the capital of my native state and practise metaphysical healing, in other words, Christian Science.

1. Because, as a student of my college in Boston, I knew him to be an honest, earnest, seeker after Truth, and afterwards learned that he was a successful practitioner in the West.

2. Because I know that the good people in Concord like qualities which wear well.

3. Because I thought it proper and best for Mrs. Otis to go West, and for Mr. Buswell to come East.

PLEASANT VIEW, CONCORD, N. H., June 11, 1895.

NOTICE.

IF I should see all who call at my door, I should have no time to answer correspondents and attend to other imperative duties. Hence I hereby declare that I receive no calls from visitors except by appointment: and to tease the attendant is not only vulgar, but useless.

Pleasant View, June 17, 1895.

MARY BAKER EDDY (July 1895 Volume 13 Issue 4)

WORDS FROM THE MOTHER.

(August 1895 Volume 13 Issue 5)

BELOVED BRETHREN: —

People coming from a distance expecting to hear me speak in the Mother Church are frequently disappointed. To avoid this, I will hereafter duly notify the Directors when I shall be present to address this congregation, and the clerk of the Church can inform correspondents. Your dual and impersonal pastor, the Bible, and Science and Health with Key to the Scriptures, is with you, and the life these give, the Truth they illustrate, the Love they demonstrate, is the great Shepherd that feeds my flock, and leadeth them "beside the still waters." By any personal presence, or word of mine your thought must not be diverted, or diverged, your senses satisfied, or self be justified.

Therefore beloved, my often coming is unnecessary; for though I be present, or absent, it is God that feedeth the hungry heart, that giveth grace for grace, that healeth the sick and cleanseth the sinner. For this consummation He hath given you Christian Science, and my poor labors and love. He hath shown you the amplitude of His mercy, the justice of His judgment, the omnipotence of His Love; and this, to compensate your zealous affection for seeking Good, and for laboring in its widening grooves from the infinitesimal to the Infinite.

Yours in Christ,

MARY BAKER EDDY

Pleasant View, N. H., June 28, 1895

WORDS OF COMMENDATION.

(September 1895 Volume 13 Issue 6)

MR. EDITOR: — Permit me to say through our Journal your editorial in the August number is par excellence.

It is a digest of good manners, morals, methods, and means. It points to the scientific spiritual molecule, pearl, and pinnacle, that everybody needs. May the Christ likeness it reflects rest on the dear readers, and throw the light of penetration on the page, even as the dawn, kindling its glories in the east, lightens earth's landscape.

I thank the contributors to the Christian Science Journal for their jewels of thought so adapted to the hour, and without ill-humor, or hyperbolic tumor. I was impressed by the articles entitled "The New Pastor," by Rev. Lanson P. Norcross, "The Lamp," by W. C., "The Temptation," a poem by J. J. Rome, etc.

The field waves its white ensign, the reapers are strong, the rich sheaves are ripe, the storehouse is ready; pray ye therefore the God of harvest to send forth more laborers of the excellent sort, and garner the supplies for a world.

MARY BAKER EDDY.

Pleasant View, Concord, N. H.

A WORD FROM OUR LEADER.

(October 1895 Volume 13 Issue 7)

THE following is a copy of a letter recently written by the Rev. Mary Baker Eddy to Mrs. Mary Bennett Dukes, whose article, written from Japan, appeared in our last number. Editor.

Pleasant View, Concord, N. H. July 30, 1895.

MY DEAR MRS. DUKES: --

I received your book duly, but regret exceedingly that you have published such a work. While I do not question your Christian motives in doing so, I know the result will not be favorable to the end in view. You have no premises in "Science and Health with Key to the Scriptures" or any of my writings, whence to draw such hyperbolic conclusions on human wedlock.

Now my dear sister in Christ, I advise you to stop the circulation of your book, and, at this period, not to inculcate such radical views on marriage. Had I seen your manuscript, I should have advised you not to publish it. Let us wait on God. He will prepare the thoughts and minds of men for whatever He has to reveal.

Remember that I do not encourage, without mutual consent, the idea of a husband or a wife abolishing the marriage relations that are not violated. The Scripture saith "My grace is sufficient for you." May divine Love replenish your faith and understanding, and guide your footsteps in the paths of his testimony, giving you wisdom, success, and sweet peace in your missionary labors.

Truly and affectionately,
MARY BAKER EDDY

THE CHURCH MANUAL.

IN A LETTER TO THE EDITOR MRS. EDDY WRITES: —

"The Rules and By-laws in the manual of The First Church of Christ Scientist, Boston, were not made in solemn conclave and with arbitrary sentiment as in ancient Sanhedrin. They were not the opinions and commands of one person regulating actions of another. They were written at different dates, and, as occasion required; they sprang from necessity, the logic of events, from the immediate demand for them, a need that must be met for the honor and defense of our cause. Therefore their simple, scientific basis, so requisite to demonstrate genuine Christian Science, will do for the race what absolute doctrines, destined for present and future generations, may not as readily accomplish.

MARY BAKER EDDY."

WHAT WE CAN DO FOR THE CHILDREN.

I HEREBY notify the loyal Christian Scientists who use the Bible, and Science and Health with Key to the Scriptures, as their text books, to organize immediately a Sunday School for the children. The lessons to commence immediately after the Sunday services.

The first lessons of the children are Ten Commandments (Exodus 20: 3-18), The Lord's Prayer and its Spiritual Interpretation by Mary Baker Eddy (Matt. 6: 9-14), Sermon on the

Mount (Matt. 5: 3-11). The next lessons are to consist of such questions and answers as are adapted to a juvenile class and may be found in the Christian Science Quarterly Lessons read in Church. The instruction of the children's teachers must not deviate from the absolute Christian Science contained in their text book.

MARY BAKER EDDY

A LETTER FROM REV. MARY BAKER EDDY.

(November 1895 Volume 13 Issue 8)

BELOVED BRETHREN: —

Until recently I was not aware that the contribution box was presented at your Friday evening meetings.

I specially desire that you collect no monied contributions from the people present on that occasion.

Let the invitation to this sweet converse be in the words of the prophet Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

Invite all cordially and freely to this banquet of Christian Science, this feast and flow of Soul. Ask them to bring what they possess of love and light to help leaven your loaf, and replenish your scanty store. Then when presenting your various offerings, and one after another opens his lips to discourse and distribute what God has given him of hope, faith, and understanding, be careful to gather up the fragments, and to count the baskets full of accessions to your love, and see that nothing be lost.

Yours lovingly,

MARY BAKER EDDY.

Pleasant View, Concord, N. H., Oct. 1st

1896

A VERSE.

MOTHER'S NEW YEAR GIFT TO THE LITTLE CHILDREN.

(January 1896 Volume 13 Issue 10)

Father, Mother, God,
Loving me —
Guard me when I sleep,
Guide my little feet
Up to Thee.

TO THE BIG CHILDREN.

Father, Mother, Good, lovingly
Thee I'll seek —
Patient, meek,
In the narrow path —
All the way Thou hath
Up to Thee.

MARY BAKER EDDY

January 1st, 1896.

THE MOTHER'S COMMUNION ADDRESS.

(February 1896 Volume 13 Issue 11)

MRS. EDDY was announced to the audience by Dr. E. J. Foster Eddy. She commenced by saying:

FRIENDS AND BRETHREN: The biblical record of the great Nazarene, whose character we to-day commemorate, is scanty; but what is given puts to flight a single doubt as to the immortality of His words and works. Though written in a decaying language, His words can never pass away. They are inscribed upon the hearts of men; they are engraved upon eternity's tablets.

Divine Science has rolled away the stone from the sepulchre of our Lord, and there has risen to the awakened thought the majestic atonement of Divine Love. The at-onement with Christ has appeared, not through vicarious suffering, whereby the just obtain a pardon for the unjust, but through the eternal law of Justice wherein sinners suffer for their own sins. Repent; forsake sin. Love God, and keep His commandments. Thence to receive the reward of righteousness, salvation from sin; not through the death of a man — but a Divine Life which is our Redeemer.

Holy Writ enjoins that God is Love, is Spirit, hence it follows that they who worship Him worship Him spiritually, — far apart from physical sensation, such as must attend eating and drinking corporeally. It is also plain that aught unspiritual intervening between God and man would tend to disturb the Divine order and to countermand the scriptural

declaration that they who worship the Father worship Him in Spirit. It is also plain that we should not seek, and we cannot find God in matter, or through material methods; neither do we love and obey Him by means of matter or the flesh, which warreth against Spirit, and will not be reconciled thereto.

Mankind turns with sickened sense from a pagan Jew's or Moslem's misconception of Deity. From an Assyrian Merodach, the god of sin, the lucky divinity; or the Babylonian Yawa, Jehovah, the Jews' tribal deity, and we rest mankind with the Christ-Idea of God, the spiritual idea. Then "Who is so great a God as our God!" — unchangeable, all-wise, all-just, all-merciful, the ever-loving, ever-living Life, Truth, Love. Comforting such as mourn, opening the prison doors to the captive; marking the unwinged bird, pitying with more than a father's pity, healing the sick, cleansing the leper, raising the dead, saving sinners.

As we think thereon the soul is filled with peace and power, and we say it is well that Christian Science has taken expressive silence to muse His praise, — kiss the feet of Jesus, adore the white Christ, and stretch out our arms to God.

The last act of the tragedy on Calvary rent the veil of matter, and unveiled Love's great legacy to mortals. Love forgiving its enemies. This grand act crowned and still crowns Christianity. It manumits mortals. It translates love; it gives to suffering, inspiration; to patience, experience; to experience, hope; to hope, faith; to faith, understanding; to understanding, Love triumphant.

In proportion to a man's spiritual progress he will indeed drink of our Master's cup, and be baptized with His baptism, purified as by fire; the fires of suffering, then hath he part in Love's atonement. "For whom the Lord loveth, He chasteneth." Then shall he also reign with Him. He shall rise to know there is no sin, there is no suffering, since all that is real is right. This knowledge enables him to overcome the world, the flesh, and all evil, and have dominion over his own sinful sense and self. Then shall he drink anew Christ's cup in the kingdom of God, — the reign of righteousness, within him, and he shall sit down at the Father's right hand. Sit down, not stand waiting, and weary, but, rest on the bosom of God, — rest in the understanding of Divine Love that passeth all understanding, — rest in that "which to know aright is Life eternal," and who not having seen, we love. Then shall he press on to Life's long lesson, the eternal lore of Love, — to learn forever the infinite meanings of these short sentences, — "God is Love." And all that is real is Divine; for God is All-in-All.

QUESTIONS ANSWERED.

MARY BAKER EDDY.

(February 1896 Volume 13 Issue 11)

WHEN will you take a class in Christian Science? How often shall you speak to your Church in Boston?

I shall not teach again at present and perhaps never. The date of any future class of mine must depend on the fitness of things, the tide which flows Heavenward, the hour best for the student. Until minds become less worldly-minded, and depart further from the primitives of the race, and have profited up to their present capacity from the written Word, they are not ready for the Word spoken by me at this date.

My juniors can tell others what they know, and tow them slowly toward the haven. Imperative, accumulative, sweet demands rest on my retirement from life's bustle. What then of continual recapitulation of tired aphorisms; and disappointed ethics; of patching breaches widened the next hour; of pounding wisdom and love into sounding brass; of warming marble and quenching volcanoes! Before entering the Massachusetts Metaphysical College, had my students achieved the point whence they could have derived most benefit from their pupilage, to-day there would be on earth paragons of Christianity, patterns for the world of humility, wisdom, and might. To the students whom I have not seen that ask, "May I call you mother?" my heart replies, Yes, if you are doing God's work. When born of Truth and Love we are all of one kindred.

I shall speak in the dear Church at Boston very seldom. The hour has struck for Christian Scientists to do their own work, to appreciate the signs of the times, to demonstrate self knowledge and self government, and to demonstrate as this period demands over all sin, disease, and death. The dear ones whom I would have great pleasure in instructing know that the door to my teaching was shut when my college closed.

Again, it is not absolutely requisite for some people to be taught in a class for they can learn by spiritual growth, and the study of what is written. Scarcely a moiety compared with the whole of the Scriptures, and Christian Science text book, is yet assimilated spiritually by the most faithful seekers. Yet this assimilation is indispensable to the progress of every Christian Scientist. It is these considerations which prompt my answers to the above questions. Human desire is inadequate to adjust the balance on subjects of such earnest import. These words of our Master explain this hour: "What I do thou knowest not now, but shall know hereafter."

My sympathies are deeply enlisted for the students of students; having already seen in many instances their talents, culture, and singleness of purpose to uplift the race. Such students should not pay the penalty for other people's faults; and divine Love will open the way for them. My soul abhors injustice, and loves mercy. Saint John writes: "Whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him."

The visible evidences of the fact that Christian Science has "come to stay" are rapidly multiplying. The solid structure which constitutes the Mother Church; the church edifice erected a number of years since at Oconto, Wisconsin (the first C. S. church building, we believe, ever erected); the fine structure at Denver, Colorado, erected several years since; the large church building owned and occupied by the Church of Christ, Scientist, corner of Prospect Avenue and Jersey Street, Buffalo, N. Y.; the substantial church building recently leased for a term of years, with the privilege of purchasing, by the First Church of Christ, Scientist, of Toronto, Canada; the beautiful edifice recently completed and dedicated by the First Church of Christ, Scientist, at St. Louis, Mo.; and several others in different places, — all these bear witness to the fact that Christian Science has become an established and recognized religion, with a fixed tendency toward the formation and maintenance of churches and the owning and occupying of church buildings.

The latest demonstration along this line, we see by the New York papers, has occurred in that city, in the purchase by the First Church of Christ, Scientist there, of a large and eligible church property at a cost of \$78,000. This was some years ago Dr. Heber

Newton's church, but even it, it seems, is only a temporary abiding place for the C. S. church as appears from the following in the New York Evening Post: —

There was published in the Evening Post on Monday last a report of the sale of the old All Souls Protestant Episcopal Church (Anthon Memorial) in West Forty-eighth Street, to a society of Christian Scientists. The purchase has directed attention to a religious organization of which there seems to be but little general knowledge though a good deal of misinformation. Further inquiry into the details of the transaction referred to show that it was the "First Church of Christ, Scientist, that bought the property, and that it paid \$78,000 for it. It will be the first church edifice owned by the sect in this city, but is only a temporary abiding place, according to one of the representatives of the church, in its progress towards a permanent house of worship in an up-town church and institutional section of the city.

NOTICE.

(February 1896 Volume 13 Issue 11)

BELOVED STUDENTS: —

It is my request that the First Reader in each Church of Christ, Scientist, wherever it be, close the Sunday service by reading the "Scientific Statement of Being" from SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, immediately before the benediction.

MARY BAKER EDDY

TAKE NOTICE.

(May 1896 Volume 14 Issue 2)

The First Members of The First Church of Christ, Scientist, Boston, shall hold their Communion service on the Sunday following the quarterly Sacrament at the Mother Church.

Both on Communion Sunday and weekly the same form of religious worship shall be observed by all the churches of our denomination.

MARY BAKER EDDY

CARD.

(July 1896 Volume 14 Issue 4)

The question has been raised, without my previous knowledge, as to the validity of the degrees given by Gen. E. N. Bates to his class taught in the Massachusetts Metaphysical College. They were as genuine as those that I conferred on my class. Why? Because I gave him permission to do this. The corporation did not grant this permission, but after I did, the corporation sanctioned his "management and instruction."

The records show that the corporation never elected but one President for the Massachusetts Metaphysical College, and that one was Mary Baker G. Eddy, its first and last President.

MARY BAKER EDDY

MY STUDENTS AND THY STUDENTS.

(August 1896 Volume 14 Issue 5)

MINE and thine are obsolete terms in absolute Christian Science, wherein and whereby the universal brotherhood of man is stated and demands to be demonstrated. I have a large affection, not alone for my students, but for thy students, — for students of the second generation. I cannot but love some of those devoted students better than some of mine, who are less lovable or Christly. This natural affection for goodness must go on ad libitum unto the third and fourth and final generation of those who love God and keep His commandments. Hence the following is an amendment of the paragraph on page 58, of "Retrospection and Introspection":

Any student having received instructions in a Primary class from me, or from a loyal student of Christian Science, and afterwards studied thoroughly "Science and Health with Key to the Scriptures," can enter upon the gospel work of teaching Christian Science, and so fulfill the command of Christ Before entering this sacred field of labor the student must have studied faithfully the latest editions of my works, and be a good Bible scholar, and a devout, consecrated Christian.

These are the indispensable demands on all those who become teachers.

MARY BAKER EDDY.

CARD.

(October 1896 Volume 14 Issue 7.)

BELOVED STUDENTS: — Because mother has not even the time to read all of her interesting correspondence, and less wherein to answer it (however much she desires to), she hereby requests: First, that you, her students' students, who write such excellent letters to her, will hereafter, as a general rule, send them to the editors of the Christian Science Journal for publication, and thereby give us all the pleasure of hearing from you.

If my own students cannot spare time to write to God, — when they address me I shall be apt to forward their letters to Him, as our common Parent, and by way of the Christian Science Journal; thus fulfilling their moral obligations to furnish some reading matter for our denominational organ. Methinks were they to contemplate the universal charge wherewith divine Love has entrusted us, in behalf of a suffering race, they would contribute oftener to the pages of this swift vehicle of Scientific thought — for it reaches a vast number of earnest readers and seekers after Truth.

MARY BAKER EDDY

A NEW CHURCH AT LAWRENCE, MASS.

To the First Church of Christ, Scientist, Lawrence, Mass.

Beloved Brethren. — The spreading branches of the Church of Christ, Scientist, are fast reaching out their broad shelter to a waiting world. Your faith has not been without works. God's dear love for His flock is manifest in His care. He will dig about this little Church, prune its encumbering branches, water it with the dew of Heaven, enrich its roots and enlarge its borders — if it be planted in divine Love. God only waits for man's worthiness, to enhance the means and measure of His grace. You have already proof of the prosperity of His Zion. You sit beneath your own vine and fig tree — the growth of spirituality — even that vine whereof our Father is Husbandman.

It is the purpose of divine Love to resurrect to your rapt understanding the Kingdom of God, the reign of harmony already within you. Through the Word that is spoken unto you, are you made free. Abide in His Word, and it shall abide in you; and the healing Christ will again be made manifest in the flesh — understood? and glorified.

Honor thy Father and Mother, God. Continue in His love. Bring forth fruit — signs following — that your prayers be not hindered. Pray without ceasing. Watch diligently; never desert the post of spiritual observation and self-examination. Strive for self-abnegation, justice, meekness, mercy, purity, love. Let your light reflect Light. Have no ambition, affection, nor aim apart from holiness. Forget not for a moment, that God is All in all — therefore, there is but one Cause, and one effect.

The pride of circumstance or power is the prince of this world that has nothing in Christ. All power and happiness are spiritual, and proceed from goodness. Sacrifice self to bless one another, even as I have blessed you. Forget self in laboring for mankind; then will you woo the weary wanderer, win the pilgrim and stranger to the door of your church, and find access to the heart of humanity. Press meekly on, be faithful, be valiant in the Christian's warfare, and peace will crown your joy.

Lovingly in Christ,

MARY BAKER EDDY.

Pleasant View, Concord, N. H., Aug. 27, 1896

THE ANNUAL CHURCH MEETING.

(November 1896 Volume 14 Issue 8)

The president then said: "It is my happy privilege to read to you a message from our teacher, leader and guide, our loving and long-suffering Mother in Israel."

The message is as follows —

"BELOVED BRETHREN, CHILDREN, AND GRANDCHILDREN: —

"Apart from the common walks of mankind, revolving oft the hitherto untouched problems of Being, and oftener perhaps, the controversies which baffle it, Mother, thought-tired, turns to-day to you — turns to her dear church to 'tell the towers thereof' — the remarkable achievements that have been ours within the past few years; the rapid transit from halls to churches, from unsettled questions to permanence, from danger to

escape, from fragmentary discourses to one eternal sermon; yea, from darkness to daylight, in physics and metaphysics.

"Truly, I half wish for society again; for once, at least, to hear the soft music of our Sabbath chimes, saluting the ear in tones that leap for joy with love for God and man.

"Who hath not learned that when alone, he has his own thoughts to guard, and when struggling with mankind, his temper and in society, his tongue? We also have gained higher heights, — have learned that trials lift us to that dignity of Soul which sustains and finally conquers them; and the ordeal refines, while it chastens.

"Perhaps our church is not yet quite sensible of what we owe to the strength, meekness, honesty, and obedience of the Christian Science Board of Directors; to the able editors of the Christian Science Journal, and to our efficient Publishing Society.

"No reproof is so potent as the silent lesson of a good example. Works, more than words, should characterize Christian Scientists. Most people condemn evil-doing, evil-speaking, yet nothing circulates so rapidly; even gold is less current. Christian Scientists have a strong race to run, and foes in ambush; but, bear in mind that in the long race, honesty always defeats dishonesty.

"God hath indeed smiled on my church, — this daughter of Zion; she sitteth in high places; and to deride her is to incur the penalty of which the Hebrew bard spake after this manner we that sitteth in the heavens shall laugh; the Lord shall have them in derision.'

"Hitherto I have observed that in proportion as this, church has smiled on His 'little ones,' He has blessed her. Throughout my entire connection with the Mother Church, I have seen, that in the ratio of her love for others, hath His love been bestowed upon her, watering her waste places and enlarging her borders.

"One thing I have greatly desired, and again earnestly request, namely: that Christian Scientists here, and elsewhere, pray daily for themselves. Not verbally, nor on bended knees, but mentally, meekly, and importunately. When a hungry heart petitions the divine Father-Mother God, for bread, it is not given a stone, but more grace, obedience, and love. If this heart, humble and trustful, faithfully asks divine Love to feed it with the Bread of Heaven, health, holiness, it will be conformed to a fitness to receive the answer to its desire; then will flow into it the 'river of His pleasure,' the tributary of divine Love, and great growth in Christian Science will follow, — even that joy which finds one's own in another's, good.

"To love, and to be loved, one must do good to others. The inevitable condition whereby to become blessed is to bless others. But here, you must so know yourself, under God's direction, that you will do His will even though your pearls are down-trodden. Oft-times the rod is His means of grace, then it must be ours, — we cannot avoid wielding it if we reflect Him.

"Wise sayings and garrulous talk may fall to the ground rather than on the ear or heart of the hearer. But a tender sentiment felt, or a kind word spoken at the right moment, is never wasted. Mortal mind presents phases of character which need close attention and examination. The human heart, like a feather bed, needs often to be stirred, sometimes roughly, and given a variety of turns, else it grows hard and uncomfortable whereon to repose.

"The lessons of this so-called life in matter are too vast and varied to learn, or to teach, briefly, and especially within the limits of a letter. Therefore I close here with the apostle's injunction: 'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.'

"With love, mother,

MARY BAKER G. EDDY."

By request this message was read a second time

Pleasant View, Concord, N. H., Sept. 29, 1896.

J. A. WILMORE & CO., New York.

Dear Sirs: — Accept my thanks for the beautifully bound, valuable volume that you have presented to me. My opinion of your book is at your disposal. I shall forward a copy of it for publication in the Christian Science Journal. Boston, Mass., and without doubt, Christian Scientists will patronize your work.

'The Bible Interpreter: or Improved Helps to Bible Study," published by J. A. Wilmore & Co., 24 East 24th Street, New York City, is well entitled to this title by reason of its utility, usefulness and convenience. It is elegantly bound, and so arranged in subjects as to be the best topical work on the Scriptures that I have examined. Every Bible scholar should own this book.

Very respectfully, MARY BAKER G. EDDY (November 1896 Volume 14 Issue 8)

SUNRISE AT PLEASANT VIEW.

BY REV. MARY BAKER EDDY.

(December 1896 Volume 14 Issue 9)

WHO shall describe the brave splendor of a November sky, that this morning burst through the lattice for me, on my bed? According to terrestrial calculations, above the horizon, there rose one rod of rainbows in the east, crowned with an acre of eldritch ebony. Little by little this topmost pall drooping over a deeply dazzling sunlight, softened, grew gray, then gay and glided into a glory of mottled marvels. Fleecy, faint, fairy blue and golden flecks came out on a background of cerulean hue, while the lower lines of light kindled into gold, orange, pink, crimson, violet; and diamond, topaz, opal, garnet, turquoise, and sapphire spangled the gloom in celestial space, as with the brightness of His glory. Then, thought I, What are we, that He who fashions forever such forms and hues of Heaven, should move our brush or pen to paint frail fairness, or to weave a web of words that glow with gladdening gleams of God, so unapproachable, and yet so near and full of radiant relief in clouds and darkness.

MRS. EDDY'S FAVORITE TEXT.

(December 1896 Volume 14 Issue 9)

The Boston Herald sent to a large number of prominent ministers of the gospel this query: "Which is your favorite passage in the Bible?" and last Sunday published responses from twenty-eight, each not only giving the passage which was his favorite, but also his reasons for the preference. It makes a very interesting symposium.

Rev. Mary Baker Eddy, founder of the Christian Scientist sect, and who now resides at Concord, N. H., responds as follows:

" 'Thou shalt have no other gods before me' is my favorite text. It inculcates the trinity of God, Spirit, Mind; signifies that man shall have no other Spirit, or Mind but eternal Good. This divine principle bases the Science of Being, whereby man demonstrates health, holiness, immortality. One God unifies men and nations; ends wars; constitutes the brotherhood of man; fulfills the scripture, 'Love thy neighbor as thyself'; annihilates Pagan and Christian idolatry, social, civil, criminal, political, and religious codes; makes equal the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, perish, or be punished." — Chicago Inter Ocean, Oct.. 25, 1896

Editors Journal: — The following letter from the clerk of the First Church of Christ, Scientist, in Buffalo, N. Y., has afforded me such sweet satisfaction, that, without permission, I venture to forward it for publication in your Journal.

It is noticeable that the Buffalo church owned the first church edifice in the Empire State. My much esteemed students, Mrs. Leavitt, and Rev. Mr. Hardy, sowed the seed of our glorious Cause in that city; and, guided by the right hand of Omnipotence, its culture has brought forth fair fruitage, church unity and prosperity. Love, overflowing, makes angels, is entitled to God's care, governs fate, kindles all hearts with delight, and, as in Israel's dream, it rises above earth to Heaven.

MARY BAKER EDDY.

Concord, N. H., Jan. 30, 1897.

Buffalo, N. Y., Jan. 25, 1897.

Dear Mother: — Feeling so continuously your fond affection, which has made our dear Church a possibility, I am prompted to send you these notes of harmony, relating to our progress. I am at present at work preparing reports and data, for our annual meeting, which is to be held next Tuesday evening, February 2nd, and it occurs to me, that some of the things about being recorded, as history, in the development of the Cause of Christian Science in Buffalo, may gladden your heart, for we feel sure that our work here is very dear to you, not only on its own account, but especially because it is the direct outgrowth of the faithful work of your own students, our beloved teacher, Mrs. Leavitt, and Mr. Hardy. I suppose you know that all of our Church members are Mrs. Leavitt's students, and that one hundred of these are now members also of the Mother Church.

In December the last dollar was paid on the mortgage assumed when we bought our Church property — this fact affords the occasion for modest, but heartfelt rejoicing: our treasurer's report for the year shows a goodly increase in the amount contributed for current expenses, all bills paid, and a balance on hand.

The Church auditorium was renovated and enlarged by the removal of partitions, during last summer, and at the present rate of increase, we shall have to further enlarge our borders by building before long. We have a fine, valuable lot, and a building fund is growing; also a fund for the organ, and the children have a fund under way for some special feature about the new Church, when it shall be planned.

Our Children's Sunday School, established at your word in October, 1895, is flourishing. Nearly all the little girls in one class have earned and procured for their very own, copies of the finest edition of Science and Health.

In the "upper room" of our Church building, formerly occupied as a Dispensary and Reading Room, we are establishing a library of all your publications, and those also of the Christian Science Publishing Society, a Reading Room being now maintained by Mrs. Leavitt at the Institute.

Interest in the Bible Lesson-Sermon increases; Mr. Hardy and Mrs. Leavitt, our Readers, adding much by their fine reading of the passages.

The Friday evening meeting is nearly as largely attended as the Sunday morning service, and is manifestly growing in interest; good testimonies of healing are, as a rule, given at every meeting.

The press of the city is showing a much more friendly spirit than formerly. Divine Love has indeed blessed us abundantly, and we shall strive this year, by prayerfulness and faithfulness, to advance in the understanding of Divine Science and further demonstrate Love, Life, Truth.

With tender and affectionate regard, Geo. H. Kinter, Clerk.

To Rev. Mary Baker G. Eddy, Pleasant View, Concord, N. H.

NOTICE.

(March 1897 Volume 14 Issue 12)

The Christian Scientists in the United States and Canada are hereby enjoined not to teach a student Christian Science for one year, commencing on March 14th, 1897.

"Miscellaneous Writings" is calculated to prepare the minds of all true thinkers to understand the Christian Science Text-book more correctly than a student can.

The Bible, Science and Health with Key to the Scriptures, and my other published works, are the only proper instructors for this hour. It shall be the duty of all Christian Scientists to circulate and to sell as many of these books as they can.

If a member of The First Church of Christ, Scientist, shall fail to obey this injunction, it will render him liable to lose his membership in this Church.

MARY BAKER EDDY.

A CARD.

I request the Readers (in Church) of Science and Health with Key to the Scriptures, to announce but once, during the lesson, the title of this book, and the name of its author. Before commencing to read from the book, distinctly name its full title, and give the author's name; this is now all that is required.

At first it was requisite to repeat title and name in order to answer the oft repeated question: Who and what? Now it has become unnecessary, for our form of worship is generally known, and the brief prelude to this exercise published in your Christian Science Quarterly, makes it all clear.

MARY BAKER EDDY.

January 25, 1897

The Christian Scientists in the United States and Canada are hereby enjoined not to teach a student Christian Science for one year, commencing on March 14th, 1897.

"Miscellaneous Writings" is calculated to prepare the minds of all true thinkers to understand the Christian Science Text-book more correctly than a student can.

The Bible, Science and Health with Key to the Scriptures, and my other published works, are the only proper instructors for this hour. It shall be the duty of all Christian Scientists to circulate and to sell as many of these books as they can.

If a member of the First Church of Christ, Scientist, shall fail to obey the injunction relative to teaching, it will render him liable to lose his membership in this Church.

MARY BAKER EDDY
April 1897 Volume 15 Issue 1

NOTICE.

(April 1897 Volume 15 Issue 1)

Note. All the churches of our denomination are respectfully requested to have the first Reader, read the following, at the opening of the Bible Lesson on Sunday.

MARY BAKER EDDY.

The Bible, and the Christian Science text-book, are our only preachers. We shall now read scriptural texts, and their correlative passages from our text-book, — these comprise our sermon.

The canonical writings, together with the word of our text-book corroborating and explaining the Bible texts in their denominational, spiritual import and application to all ages, past, present, and future, constitute a sermon undivorced from truth, uncontaminated or fettered by human hypotheses, and authorized by Christ.

The number of our Sunday lessons and the Scripture they contain follow the International Series.

Note. — The Quarterly for the next quarter having been mailed before the receipt of the above from our Leader, we will add that the above is to be read in lieu of the note printed in the Quarterly, — omitting, however, the preliminary note by Mrs. Eddy. — Editor.

QUESTION AND ANSWER.

(May 1897 Volume 15 Issue 2)

"Is Mrs. Josephine Curtis Woodbury your friend?"

She tries to make the public believe that she is my friend, but I do not regard her thus. It was only on March 16, 1896 — and after I had done all that the Rules and By-Laws of any church in Boston allow, for admitting her a second time into this church — that her scribe sent to me a most abusive letter which I now have, and which I was informed had been made public. Later came another letter from the same source, in which I was threatened with a lawsuit, in April, 1896, unless I did more for Mrs. Woodbury, and unless I did what that letter demanded.

I never tried to harm her, although her scribe alleges that I have. But I did earnestly try to benefit her, even as I would love my enemies.

MARY BAKER EDDY

OUR FOURTH OF JULY.

(August 1897 Volume 15 Issue 5)

A MEMORABLE Fourth of July, indeed, will be that of Anno Domini, 1897, in the annals of Christian Science. We deem it not boastful to say that never was assembled in celebration of any nation's natal day a more devout or thankful set of people than those who gathered in "concord" at Concord on July 5th last.-----

At the close of each service on Communion Day in the Mother Church, the First Reader read the following invitation: —

My Beloved Church. —

I invite you, one and all, to Pleasant View, Concord, New Hampshire, on July 5th, at 12.30 P. M., if you would enjoy so long a trip for so small a purpose as simply seeing Mother.

My precious Busy Bees, under twelve years of age, are requested to visit me at a later date, which I hope soon to name to them.

With love, Mother,

MARY BAKER EDDY.

Pleasant View, Concord, N. H., June 30, 1897

At the conclusion of the Mayor's address, Mr. Bates remarked that the audience needed no introduction to Mrs. Eddy, nor she to it, as all knew her, though some had never before seen her. She then delivered in her usual calm, dignified, and impressive way the following address: --

"My Beloved Brethren: — Coming all the way from the Pacific to the Atlantic shore, from the Palmetto to the Pine Tree State, I greet you; and if to-day, even, my hand may not touch yours, my heart will, and with tenderness untalkable. His honor, Mayor Woodworth, has welcomed you to Concord most graciously; voicing the friendship of this city and of my native state, loyal to the heart's core to religion, home, friends, and country.

"To-day we commemorate not only our nation's civil and religious freedom, but a greater, even the liberty of the sons of God; the inalienable rights and radiant reality of Christianity, whereof our Master said, 'The works that I do ye shall do,' and, 'The kingdom of God cometh not with observation' (with knowledge obtained from the senses), but 'The kingdom of God is within you,' within the present possibilities of mankind.

"Think of this, Heaven right here, where angels are men clothed more lightly, and men as angels, who, burdened for an hour, spring into liberty, and the good they would do, they do, and the evil they would not do, they do not.

"From the falling leaves of old-time faiths men learn a parable of the period, that all error, physical, moral, or religious, will fall before Truth demonstrated, even as dry leaves fall to enrich the soil for fruitage.

"Divine Metaphysics classifies thought thus: Right thoughts are reality and power, wrong thoughts are unreality and powerless, possessing the nature of dreams. Good thoughts are potent, and evil thoughts impotent; and they should appear thus. Continuing this category, we learn that sick thoughts are unreality and weakness, while healthy thoughts are reality and strength. My proof of these novel propositions is demonstration, whereby any man can satisfy himself of their verity.

"Sin, sickness, and disease flee before the evangel of Truth as the mountain mists before the sun. Truth is the tonic for the sick, and this medicine of Mind is not necessarily infinitesimal but infinite. Herein the mental medicine of Christian Science and the medical systems of allopathy and homoeopathy differ. Mental medicine gains no potency by attenuation, and its largest dose is never dangerous, but the more the better in every case.

"Christian Science is not only the acme of Science but the crown of Christianity. It is universal. It appeals to man as man, to the whole and not a portion; to man physically, as well as spiritually; and to all mankind.

"It has one God. It demonstrates the divine Principle, rules, and practice of the great Healer and Master of Metaphysics, Jesus of Nazareth. It spiritualizes religion, and restores its lost element, namely, healing the sick. It consecrates and inspires the teacher and preacher; it equips the doctor with safe and sure medicine; it encourages the business man and secures the success of honesty. It is the dear children's toy and strong tower; the wise man's spiritual dictionary; the poor man's money, yea, it is the pearl priceless, the treasure hid in a field, whereof our Master said, If a man findeth it, he goeth and selleth all that he hath and buyeth it. Buyeth it! Note the scope of that saying, even that Christianity is not merely a gift, as Saint Paul avers, but is bought with a price, a great price; and what man knoweth, as did our Master, its value, and the price that he paid for it.

"The human ignorance of Mind, and of the saving power and recuperative energies of Truth, occasions the only skepticism regarding the theology, pathology, and practicality of Christian Science.

"Friends, I am not enough of the new woman of the period, but too much of the old, for outdoor speaking, and the platform is not broad enough for me; but the speakers who will now address you (one a Congressman), may improve our platforms and make amends for the nothingness of matter with the allness of Mind."

CARD

(August 1897 Volume 15 Issue 5)

I HEREBY acknowledge the pleasure that Mr. William Bradford Dickson, and, through his characteristic energy, the students from Kansas City, Mo., gave us at Pleasant View, on July 5th.

It now appears that the "correction" (?) read on that occasion was not correct. I sent for Mr. Dickson in glad compliance with his request of about one year ago, that when I spoke again publicly, he should be informed thereof. But it slipped my memory that Mr. Frye, my secretary, had invited him to bring others along with him.

As we could not accommodate all of my dear church members, I had thought best not to invite any but the local members of the Mother Church in Boston, and a few outside guests. However, as good fortune would have it, the pleasure of seeing my friends from Kansas City was added to that memorable occasion.

My invitation was given from the platform on Sunday, July 4th; but the newspapers had announced the event forthcoming on the previous week. My invitation to the local members of my Church in Boston gave them less than one day's notice, yet they accomplished in that time the purchase of fifteen hundred railroad tickets in thirty minutes, procured two special trains of twelve cars each, arrived at Concord on the fifth at about noon, and got through with what the occasion at Pleasant View included, and returned to Boston on that sultry day, refreshed.

MARY BAKER EDDY

CHILDREN'S OFFERING FOR MOTHER'S ROOM.

(September 1897 Volume 15 Issue 6)

Beloved Busy Bees. — Truly this is an hour of "sweet surprises!" You all, ere this, have read the joyful news in the August Journal, embodied in our Mother's promise of an early invitation to visit her in her Concord home, as did the "big children" on Monday, July 5th, in response to her message read in the Mother Church on July Fourth. I will quote the part which causes our hearts to bound with delight: —

My precious Busy Bees, under twelve years of age, are requested to visit me at a later date, which I hope soon to name to them.

With love, Mother,

MARY BAKER EDDY.

Pleasant View, Concord, N. H., June 30, 1897.

A SUNBURST OF UNSELFISHNESS.

(September 1897 Volume 15 Issue 6)

Pleasant View, Concord, N. H., Aug. 12, 1897.

Dear Editors: — I submit to your decision the publication of this private letter. Such a sunburst of unselfishness should shine on more than my lone heart. True, I returned the writer's check or first installment of the sum named — as I do all gifts of money, well knowing that hearts so fraught with divine Love will find ready ways for bestowing alms on others more needy, and for objects that will gratify their goodness as emphatically, as their donations to me evince their gratitude.

MARY BAKER EDDY.

Park Hotel, Macon, Ga., June 16, 1897.

Dear Mother and Guide: — Much of the sacred gratitude one feels for God's gift, "Miscellaneous Writings," is unspeakable, beyond words, for it must be manifested by deeds, even as the highest prayer is the practice and proof of Truth.

Akin to the thankfulness I now feel was that I felt when Christian Science and your work were first explained to me, and humbled, and marvelling, with melting tears, and touched by the glorified ideal, I thought on the great miracle of such a self-sacrificing life as yours. Every day since that first hour the attainment of the fulness of Christian Science has filled my whole heart's desire, and every day I have sought and worked for higher demonstrations of it.

Never did a people, such as these thousands, have such comfort as has fallen upon the hearts of the many calling out for Mrs. Eddy to teach them the Science of Christianity. In this last book all may have your own practical applications of the rules of Science and Health for constant reference. As the seed-sowing of this book is so great, what will the harvest be? The field is already white, for purity is dispensed abroad. The true wealth is ready for those who have been crippled by the belief of inability by the material sense of origin, and will now receive at the gate Beautiful such alms, such promoting benevolence and endowments, as Science gives in the name or Mind of Jesus Christ of Nazareth, through the repetition of His works. The lame, the halt, the helpless infirm, and incompetent may now "walk and leap and praise God" for the capacity to help themselves and do good to others, to be well and do well.

Faithful followers of Christian Science may learn the lessons of this hour, and see how to march on toward your triumphs in gaining the New Jerusalem. The new book is the guide to the "holy city." How blessed it is to see that our Mother in Israel, our Mother in spiritual things, is so lovingly seeking to bring all into the great inheritance of Christian Science, where they may sit down and reign with Christ, their demonstrations following them. But because the impersonal Truth is teaching, this does not mean that Scientists are to work less at this period, but more. The Holy Comforter leadeth into all Truth. The necessity for prayer, watchfulness, devotion to the right, to the Cause and the fulfilment of obligations, is even increased. There is only one whose work is of such order that it does not necessitate her joining the assemblage in person. After laboring abundantly you are crowned with victories, but for others to feel that there is at this day no need for attending services, when they have not worked their problems, would be foolish, presumptuous sin. The majestic strength of standing before the world as an active Christian Scientist, always helpful in humility, is a satisfaction that nothing earthly in tendency can give. Blessed are they who are working together for the establishment of the kingdom of Truth on earth. The promise reads, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." All may obtain the Sabbath rest by first laboring in the Lord's vineyard for the overcoming of sin, disease, and death for themselves and others.

As all are to be taught to-day through the cultivation of the grace to know God's will, and the grace to do it, this brings the needful growth of the individual — the development of goodness and greatness, infinite glories for each one. Thus each shall be joint heir with Christ in the coming reign of Christian Science. It is so cheering that those who are imbibing the spirit of the Truth you teach, learn by the reflection of Principle of the wonder and beauty of "the things God hath prepared for them that love Him " and which the "eye hath not seen nor ear heard."

We are rejoicing that God is pointing to the impersonal healing, that the reflection of Love and Truth will bring instantaneous extinction of disease, as Science and Health is given the patient to show him how to continue to walk in the Light. The impersonal work is vanquishing the claims of sin and sickness, removing the evidence of the senses, and clearly separating the true practice of Christian Science from the counterfeit in mesmerism or mortal mind cure or mental science. This is the work of Love for the salvation of mankind.

In regard to the revisions of Science and Health, and the occasional purchase of a new copy, I have thought, It is a privilege to pay three, five, or six dollars for a new lesson from Mrs. Eddy. Yet this precious new book, unfolding what is needful for class instructions, can be secured for the insignificant sum of two dollars. I hope that you will receive from me one hundred times that amount, and a reward one hundred-fold along all lines of our share in this holy work. After the war the recompense reaches you. "They shall bring the glory and honor of the nations" into the New Jerusalem.

May I ask the privilege of sending you two hundred dollars for my copy of the new book, with its teachings so valuable beyond human computation?

The enclosure with this letter is for a portion of that amount, if you will accept it, and allow me to send the rest.

So much better than taking a seemingly much-needed vacation is the strength, uplifting, and happiness that come from the reflection of love and justice to the one who has already done so much for us, and opened fields of highest ministry and healing for us. What blessings go to you, Love's Beloved.

Ever lovingly yours,
Alice Jennings

A NEW CHURCH IN BROOKLYN.

FRANK H. LEONARD.

(November 1897 Volume 15 Issue 8)

THE new Church Building on Lafayette, near Franklin Avenue, was opened on Sunday the 10th day of October, 1897 with appropriate dedicatory ceremonies. - - - - -

There was great unity of feeling, and the congregation was heartily congratulated upon the fact that their faithful work had been crowned with so successful a result. At both the morning and evening service the following telegram was read from the "Mother:" --

"Concord, N. H., October 2, 1897.

"Mrs. P. J. Leonard, C. S. D., 239 Greene Ave., Brooklyn, N. Y.

Dear Faithful Leader of this Church, Christian Scientists, and Ascendant Assembly, --

"Accept my loving congratulations. That God continue to bless, and bind, these brethren in unity of spirit and bonds of Love, I earnestly invoke.

"MARY BAKER G. EDDY."

TAKE NOTICE.

(November 1897 Volume 15 Issue 8)

My Beloved Christian Scientists. — Please purchase **CAPTIVE MEMORIES** by James T. White, whose advertisement is in this number of the Christian Science Journal. It is perfect in its make-up, chaste, and a lesson learned heavenward.

MARY BAKER G. EDDY.

DEDICATION OF THE CHICAGO CHURCH

(December 1897 Volume 15 Issue 9)

As the Address of the Rev. Mary Baker G. Eddy is first in interest, we give it first in order. As the Founder of the sect or denomination in whose name the church was erected and dedicated, she is also the Founder, to human sense, of all the churches and other denominational accompaniments of the Cause; but, in the higher sense, Christian Scientists see in it and through it all the handiwork of God, — the Divine Principle of all good work, — their beloved Leader being the active individuality through whom the Divine Energy thus manifests Himself. Her Address is as follows: —

DEDICATORY ADDRESS.

Beloved Brethren: Most happily would I comply with your cordial invitation and be with you on so interesting an occasion as the dedication of the First Church of Christ, Scientist, in Chicago. But daily duties require attention elsewhere, and I am glad to say there seems no special need of my personal presence at your religious Jubilee.

I am quite able to take the trip to your shores, and if Wisdom lengthens my sum of years to fourscore (already imputed to me), I shall even then be younger and nearer the eternal meridian than now, for the true knowledge and proof of life is in putting off its limitations, and putting on its possibilities and permanence.

In your renowned city the genesis of Christian Science was allied to that olden axiom: "The blood of the martyrs is the seed of the Church;" but succeeding years show, in livid lines, that the Great Shepherd has nurtured and nourished this Church as a fattening of the flock. To-day the glory of His presence rests on it, the joy of many generations awaits it, and this prophecy of Isaiah is fulfilled in your very midst: "God will direct their work in truth, and will make an everlasting covenant with them."

Your Bible — text-book — pastor and ethical Tenets do not mislead the seeker after Truth. These unpretentious preachers cloud not the spiritual meaning of Holy Writ by material interpretations nor lose the invincible process and purity of Christianity whereby the sick are healed and sinners saved.

The Science of Christianity is not generally understood, but hastens hourly to this end. This Science is the essence of religion, distilled in the laboratory of infinite Love and prepared for all peoples. And because Science is naturally Divine, is this natural Science

less profitable or Scientific than "counting the legs of insects"? The Scripture declares that God is All. Then all is Spirit and spiritual.

The true sense of life is lost to those who regard Being as material. The Scripture pronounces all that God made, "good;" therefore if evil exists, it exists without God. But this is impossible, in reality, for "He made all that was made." Hence the inevitable revelation of Christian Science that evil is unreal — and this is the best of it.

On April 15, 1891, the Christian Science text-book lay on a table in a burning building; a Christian Scientist entered the house through a window and snatched this book from the flames. Instantly the table sank a charred mass. The covers of the book were burned up, but not one word in the book was effaced. If the world were in ashes, the contents of "Science and Health with Key to the Scriptures" would remain immortal.

It is said that the nearest approach to the sayings of the great Master is the Logia of Papias, written in 145; and that all else reported as his sayings are translations. The ancient Logia, or imputed sayings of Jesus by Papias, are undoubtedly the beginning of the Gospel writings. It is also believed that the books of Matthew and Luke were borrowed from the book of Mark. The synoptic Gospels were in two manuscripts; the first gave an account of the spiritual creation, and the second was an opposite story or allegory of a material universe and man made of dust. In this allegorical document the power and prerogative of Spirit are submerged in matter. In other words, soul enters non-intelligent dust and man becomes both good and evil, both mind and matter, mortal and immortal. All of which Divine Science shows to be an impossibility.

The Old and the New Testaments contain self-evident truths that cannot be lost, but, being translations, the Scriptures are criticised. Some dangerous skepticism exists as to the verification of our Master's sayings. But Christians and Christian Scientists know, if the Old Testament and Gospel narratives had never been written, — that the nature of Christianity, as depicted in the life of our Lord, and the Truth in the Scriptures, — are sufficient to authenticate them as the perfect ideal. The character of the Nazarene prophet illustrates the Principle and practice of a true Divinity and humanity. The different renderings or translations of Scripture affect Christian Science in nowise. Christianity and Science, being contingent on nothing written, and based on the divine Principle of being, must be, are, irrefutable and eternal.

We are indeed privileged in having the untranslated revelations of Christian Science. They afford such expositions of the therapeutics, ethics, and Christianity of Christ as make even God demonstrable, the divine Love practical, and furnish rules whereby man can demonstrate God's love, healing the sick and the sinner.

Whosoever understands Christian Science knows, beyond a doubt, that its life-giving truths were preached and practised in the first century; and by him who proved their practicality, iterated Christ's Sermon on the Mount, taught his disciples the healing Christianity which applies to all ages, and who dated time.

A spiritual understanding of the Scriptures restores their original tongue in the language of Spirit, — that primordial standard of Truth.

Christian Science contains no element whatever of hypnotism or animal magnetism. It appeals alone to God, to the divine Principle — or Life, Truth, and Love to whom all things are possible — and this Principle heals sin, sickness, disease, and death. It meets error with Truth, death with Life, hate with Love, and thus, and only thus, does it overcome evil and heal disease. The obstinate sinner, however, refuses to see this grand verity or to acknowledge it; for he knows not that in justice, as well as in mercy, God is Love.

In our struggles with sin and sinners, when we drop compliance with their desires, insist on what we know is right, and act accordingly, then the disguised or the self-satisfied mind, not ready to be uplifted, rebels, misconstrues our best motives, and calls them unkind. But this is the cross; take it up; it wins the crown; and in the spirit of our great Exemplar pray: "Father, forgive them, for they know not what they do."

No warfare exists between Divine Theology and Christian Science, for the latter solves the whence and why of the cosmos, and defines noumena and phenomena spiritually, not materially. The specific quest of Christian Science is to settle all points beyond cavil on the Biblical basis that God is All-in-all. Whereas philosophy and natural science, so-called, dealing with human hypotheses or material cause and effect, are aided only at long intervals with elementary truths, and ultimate in unsolved problems and outgrown, proofless positions.

Progress is spiritual; it is the maturing conception of divine Love; it demonstrates the scientific, sinless life of man, and mortal's painless departure from matter to Spirit, not through death, but the true idea of Life; and Life not in matter, but Mind.

The Puritans possessed the motive of true religion, which, demonstrated on the Golden Rule, would have solved ere this the problem of religious liberty and human rights. It is "a consummation devoutly to be wished" that all nations shall speedily learn and practise the intermediate line of justice between the classes and masses of mankind, and thus exemplify in all things the universal equity of Christianity.

Thirty years ago Christian Science was discovered in America. Within those years it is estimated that Chicago has gained from a population of 238,000, to number 1,650,000 inhabitants.

The statistics of mortality show that thirty years ago the death-rate was at its maximum. Since that time it has steadily decreased. It is authentically said that "one expositor of Daniel's dates fixed the year 1866 or 1867 for the return of Christ — the return of the Spiritual Idea to the material earth, or antipode of Heaven. It is a marked coincidence that those dates were the two first years of my discovery of Christian Science.

Thirty years ago Chicago had few Congregational churches. To-day it is said to have a majority of these churches over any other city in the United States.

Thirty years ago, at my request, I received from the Congregational church a letter of dismissal and recommendation to evangelical churches; thenceforth to exemplify my early love for this church, — and a membership of forty years, — by establishing a new-old church whose foundations are the same, even Christ, Truth, as the chief cornerstone.

In 1884 I taught a class in Christian Science and formed a Christian Scientist Association in Chicago. From this small sowing of the seed of Truth, which, when sown, seemed the least among seeds — through God's blessing and the faithful labor of loyal students, sprang immortal fruits, — the healing of the sick, reforming the sinner, and the First Church of Christ, Scientist, with its large membership and majestic cathedral.

Humbly, gratefully, trustingly, I dedicate this beautiful house of worship to the God of Israel, the divine Love that reigneth above the shadow, that launched the earth in its orbit, that created and governs the universe guarding, guiding, giving grace, health, and immortality to man.

May the wanderer in the wilderness of mortal beliefs and fears turn hither with satisfied hope. May the birds of passage rest their weary wings mid the fair foliage of this vine of His husbanding, find shelter from the storm, and a covert from the tempest. May this beloved church adhere to its Tenets, abound in the righteousness of Love, honor the name of Christian Science, prove the practicality of perfection, and press on to the infinite uses of Christ's creed, namely, — "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Thus may the First Church of Christ, Scientist, in this great city of Chicago, verify what John Robinson wrote in 1620 to our Pilgrim Fathers: "When Christ reigns, and not till then, will the world have rest."

1898

MRS. EDDY'S LETTER.

(January 1898 Volume 15 Issue 10)

My Beloved Students: — According to reports the belief is springing up in your midst, that the several churches in New York City should come together and form one Church! This is a suggestion of error that should be silenced at its inception. You cannot have lost sight of the Rules for branch churches, as published in our Church Manual. The Empire City is large, and there should be more than one Church in it.

The Readers of the Church of Christ, Scientist, hold important, responsible offices, and two individuals would meet meagrely the duties of half-a-dozen or more of the present incumbents. I have not yet had the privilege of knowing two students that are adequate to take charge of three or more churches! The students in New York, and elsewhere, will see it is wise to remain in their own fields of labor and give all possible time and attention to caring for their own flocks.

The Branch Churches can hold a second service on Sunday, but the same Sunday Lesson must be read at both services, until April, 1898.

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H., December 10, 1897

THE NEW HALL AT CONCORD

(January 1898 Volume 15 Issue 10)

ON Sunday, the 12th of December, 1897, the second service was held in the above described hall, and the following address, which may be said to be in the nature of a dedicatory address, from the Rev. Mary Baker Eddy, was read by Mr. Buswell: —

Friends and Brethren: — There are moments when the past comes forth like a pageant, at the touch of memory, and the present is prophetic. Over a half century ago, between the morning and afternoon services of the First Congregational church, the grand old elm on North State Street flung its foliage in kindly shelter over my childhood's Sunday noons. And now, at this distant day, I have provided for you a modest hall, wherein to assemble as a sort of Christian Science kindergarten, for teaching the "New Tongue" of the Gospel, with signs following, and whereof St. Mark prophesies

May this little sanctum be preserved sacred to the memory of this pure Purpose, and subserve it. Let the Bible and the Christian Science text-book preach the Gospel that heals the sick, and that will enlighten the people's sense of Christian Science. This ministry reaching the physical, moral, and spiritual needs of humanity, will, in the name of Almighty God, speak the truth that to-day, as in olden time, is found able to heal both sin and disease.

I have purchased a pleasant place for you, and prepared for your use work-rooms, and a little hall, which are already dedicated to Christ's service, since Christian Scientists never stop to ceremoniously dedicate halls. I shall be with you personally very seldom. I have a work to do that, in the words of our Master — "ye know not of." From the interior of Africa to the utmost parts of the earth, the sick, and the heavenly homesick or hungry hearts, are calling on me for help, and I am helping them. You have less need of me than they, and you must not expect me to further do your pioneer work in this city. Faithfully and more than ever persistently, you are now, through the providence of God, called to do your part wisely, and to let your faith be known by your works. This is all we ask of any people, namely, judge of our doctrine by its fruits. May the good folks of Concord have this opportunity; and may the God of all grace, truth, and love be and abide with you henceforth.

Yours in Christ,
MARY BAKER EDDY,

PLEASANT VIEW, CONCORD N. H., December 12, 1897

DEDICATION OF A CHURCH IN LONDON, ENGLAND

(January 1898 Volume 15 Issue 10)

"After reading the foregoing, Mrs. Field-King said: 'You know in that wonderful wedding to which Jesus was invited an honored guest, the best wine came last. We have here a rich word from the Leader and Teacher, our beloved Mother in Israel, Mary Baker G. Eddy,'

"Mrs. Eddy's cable was as follows: —

" 'Beloved Brethren across the Sea: — To-day a nation is born. Spiritual apprehension unfolds, transfigures, heals. With you be there no more sea, no ebbing faith, no night. Love be thy Light upon the mountain of Israel. God will multiply thee.

Affectionately yours,
" 'MARY BAKER EDDY.'"

MRS. EDDY'S LETTER TO THE CHURCH

(February 1898 Volume 15 Issue 11)

AT the Communion Service held in the Mother Church on Sunday, January 2, 1898, the following letter from the Rev. Mary Baker Eddy was read by the First Reader: —

"My Beloved Brethren: — The change in the time for holding our semi-annual church meetings, I have suggested, in order to separate these sessions from the excitement and commotion of the season's holidays.

"In metaphysics, we learn that the strength of peace and of suffering is sublime, a true, tried mental conviction that is neither tremulous nor relapsing. This strength is like the

ocean, able to carry navies, yet yielding to the touch of a finger. This peace is spiritual, never selfish, stony, or stormy, but generous, reliable, helpful, and always at hand.

"Peace, like plain dealing, is somewhat out of fashion. Yet peace is desirable, and plain dealing is a jewel as beautiful as the gems that adorn the Christmas ring presented to me by my students in 1897. Few blemishes can be found in a true character, for this is always a diamond of the first water; but external gentility and good humor may be used to disguise internal vulgarity and villany. No deformity exists in honesty, and no vulgarity in kindness. Christian Science, however, adds to these graces, and reflects the Divine likeness.

Self-denial is practical, and not only polite to all, but is pleasant to those who practise it. If one would follow the advice that one gratuitously bestows on others, it would create for one's self, and for the world, a destiny more grand than can issue from the brain of a dreamer.

"That glory only is imperishable, which is fixed in one's own moral make-up.

"Sin is like a dock root; to cut off the top of it does no good; its roots must be eradicated or it will continue to grow. Now I am done with homilies, and you may add, with tedious prosaics.

"On the fifth of July last, my Church tempted me tenderly to be proud! The deportment of its dear members was such as to command respect everywhere; even under the rays of a scorching sun it called forth flattering comment and created surprise in our good city.

"Beloved brethren, another Christmas has come and gone. Has it enabled us to know more of the healing Christ that saves from sickness and sin? Are we still searching diligently to find where the young child lies, and satisfied to know that our sense of Truth is not demoralized, finitized, cribbed, or cradled, but has risen to grasp the spiritual idea unenviored by materiality? Can we say with the angels to-day: "He is risen; he is not him here: behold the place where they laid him"? Yes, the real Christian Scientist can say his Christ is risen, and is not the material Christ of creeds, but Truth, even as Jesus declared; and his sense of Truth is spiritualized to behold this Christ, Truth, again healing the sick and saving sinners. The mission of our Master was to all mankind, and includes the very hearts that reject it — that refuse to see the power of Truth in healing.

"Our unity and progress are proverbial, and this church's gifts to me are beyond comparison — they have become a wonder! To me, however, love is the greater marvel, so I must continue to prize that even more than the gifts which would express it. The great guerdon of divine Love, that moves the hearts of men to goodness and greatness, will reward these, and this encourages me to continue to urge the perfect model for your acceptance as the ultimate of Christian Science.

"To-day, in Concord, N. H., we have a modest hall, in one of the finest localities in the city, — a reading room, and nine other rooms in the same building. 'Tell it not in Gath!' I had the property bought by the courtesy of another party, to be rid of the care and responsibility of purchasing it, and furnished him the money to pay for it. The original cost of the estate was \$14,000. With the repairs and other necessary expenses the amount is now about \$20,000. Ere long I will see you in this hall, Deo volente: but my outdoor accommodations at Pleasant View are bigger than the in-door. My little hall that holds a trifle over two hundred people is less sufficient to receive a church of ten thousand members than were "the five loaves and two fishes" to feed the multitude; but

the true Christian Scientist is not frightened at miracles — and oftentimes small beginnings have large endings.

"Seeing that we have to attain to the ministry of righteousness in all things, we must not overlook small things in goodness or in badness, for 'trifles make perfection,' and 'the little foxes spoil the vines.'

"As a peculiar people whose God is All-in-all, let us say with St. Paul: 'We faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the Truth commending ourselves to every man's conscience.'

"Yours in Christ,
"MARY BAKER EDDY."

DEDICATION OF A CHRISTIAN SCIENCE CHURCH IN BROOKLYN, N.Y.

(February 1898 Volume 15 Issue 11)

Following is a telegram from the Rev. Mary Baker Eddy, which was read at each service.

"To Brooklyn Church of Christ, Scientist:

"Beloved Brethren. — I rejoice with you; the day has come when the forest becomes a fruitful field, and the deaf hear the words of the Book, and the eyes of the blind see out of obscurity.

Affectionately yours in Christ,
M A R Y B A K E R E D D Y."

ROTHERHAM'S EMPHASIZED NEW TESTAMENT.

(February 1898 Volume 15 Issue 1)

I HAVE the pleasure to say, the third edition of this book is issued and presented to me by the publishers, John Wiley & Sons, 53 East Tenth Street, New York City. I have carefully examined it, and find that with its new dress and translation, it is even more desirable and serviceable than the preceding editions.

M A R Y B A K E R E D D Y.

PLEASANT VIEW, CONCORD, N. H., January 10, 1898

LETTER FROM MRS. EDDY.

(March 1898 Volume 15 Issue 12)

THE following letter from our Leader was written in January last for publication in some of our newspapers, but not having been so used, it is now our privilege to present it to the readers of the Journal.

My Dear Editors: — Because Christian Scientists love to hear from me, I will write for you occasionally, and do thou with my letter whatsoever seemest to thee good.

You are by this acquainted with the small item that on October last I proposed to one of Concord's best builders the plan for the Christian Science Hall in this city. He drew it, showed it to me, and I accepted it. From that time, October 29, until it was finished, I saw the house every day, and suggested the details from the foundations to the top, outside and inside, and saw them carried out.

One day the carpenter's foreman said to me, "I want to be let off for a few days, I feel not able to keep about, am feeling an old ailment that my mother had." I healed him on the spot; he remained at work, and the next morning said to Mr. George H. Moore, of Concord, "I am as well as I ever was."

Within the past year and two months, I have even worked harder than usual; but I cannot go upon the platform and be at home working the axle that keeps the wheels revolving. This well-known fact makes me the silent servant of the race, and gladly thus, if thereby I can serve and equally bless my friends or enemies. In explanation of my Dedicatory Letter to the Chicago church, I will say: It is understood by all Christians that Jesus spake the truth; he said, "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them." Now I believe this saying because I understand it; but its verity has not been acknowledged since the third century.

In my letter to the church in Chicago I wrote in substance what has been quoted and criticised, viz.: "If Wisdom lengthens my sum of years to four-score I may even then be younger than now." Few believe this saying, or that Christian Science contains infinitely more than has been demonstrated; or that the altitude of its highest propositions has not been reached. The heights of the great Nazarene's sayings are not fully scaled, yet his immortal words, and my poor prophecy are as true to-day as they can be to-morrow, if they are true at all. I am convinced of the absolute truth of his sayings and its application at present to mankind, — and am equally sure that what I wrote is true, although it hath not been demonstrated in this age.

As a vital point, Christian Scientists hold that the beliefs of mortals tip the scale of being, either in the right or the wrong direction, morally and physically. Therefore a Christian Scientist never takes the side, mentally or audibly, of sin, disease, or death; that is only done ignorantly or maliciously. The Christian Scientist voices the harmonious and eternal, nothing else. He lays his whole weight of thought, tongue, and pen in the Divine scale of being — health and holiness.

MARY BAKER EDDY

NOTICE.

(March 1898 Volume 15 Issue 12)

I HEREBY notify the field that on March 1st the year expires in which Christian Scientists were requested to abstain from teaching. To-day my message to you is that loyal students from the Massachusetts Metaphysical College who have proven

themselves good and useful teachers may instruct two classes of not over thirty (30) students during this ensuing year. May our God that is Love teach us this year and every year how to serve Him. May the dear, faithful laborers who are not required to teach this year, "Wait patiently on the Lord, and He will renew their strength" for that which is to come.

MARY BAKER G. EDDY.

THE REV. MRS. EDDY'S ANSWER

(April 1898 Volume 16 Issue1)

TO WHOM IT CONCERNS: —

In reply to letters questioning the consistency of Christian Scientists taking pay for their labors, and hoping to relieve the questioner's perplexity, I will say, — After four years from my discovery of Christian Science, while taking no remuneration for my labors, and healing all manner of diseases, I was confronted with the fact of no monetary means left wherewith to hire a hall in which to speak, or to establish a Christian Science Home for indigent students (which I yearned to do), or even to meet my own current expenses, and halted from necessity.

I had cast my all into the treasury of Truth, but where were the means with which to carry on a Cause? To desert the Cause never occurred to me, but nobody then wanted Christian Science, nor gave it a half penny. Though sorely oppressed I was above begging, and knew well the priceless worth of what had been bestowed without money or price. Just then God stretched forth His hand. He it was that bade me do what I did, and it prospered at every step. I wrote "Science and Health with Key to the Scriptures," taught students for a tuition of \$300 each, and seldom taught without having charity scholars, sometimes a dozen or upwards in one class. Afterwards, with touching tenderness, those very students sent me the full tuition money. However, I returned this money with love, but it was again mailed to me in letters begging me to accept it, saying, "Your teachings are worth much more to me than money can be."

It was thus that I earned the means wherewith to start a Christian Science Home for the poor worthy student, to establish a Metaphysical College, to plant our first magazine, to purchase the site for a church edifice, to give my church the Christian Science Journal, and to keep "the wolves in sheep's clothing," preying upon my pearls, from clogging the wheels of Christian Science.

The great Master first sent forth his students, taking no scrip for their journey; next, per contra, he bade them take scrip therefor, saying, "the laborer is worthy of his hire." Can we find a better example for our lives than that of our Master? Why did he send forth his students first without, and then with, provision for their expenses? Doubtless to test the effect of both methods on mankind. That he preferred the latter is evident, since we have no hint of his changing this direction, and that his Divine wisdom should temper human affairs is plainly set forth in the Scriptures. Till Christian Scientists give all their time to spiritual things, live without eating, and obtain their money from a fish's mouth, they must earn it, in order to help mankind with it. All systems of religion stand on this basis.

The law and the Gospel — Christian, civil, and educational means — manufacture, agriculture, tariff, and revenue subsist on demand and supply regulated by a government currency, whereby each is provided for and maintained. What, then, can a man do with

truth, and without a cent to sustain it? Either his life must be a miracle that scares folks, or his truth not worth a cent.

MARY BAKER G. EDDY.

CARD.

WILL the brave delegates from the Churches of Christ, Scientist, in New York State, and those faithful at their homes as well as in her Senate Chamber, accept my thanks for rising to the rescue of religious liberty in the land of our Pilgrim Fathers. And may God forever keep our country from aggressive class legislation, whether in the form of a medical bill or bull!

MARY BAKER G. EDDY

**TO THE CHILDREN-CONTRIBUTORS
TO THE MOTHER'S ROOM AND FLOWER FUND.**

(June 1898 Volume 16 Issue3)

My Beloved Children: — Tenderly thanking you for your sweet industry and love on behalf of the Mother's Room in The First Church of Christ, Scientist, Boston, I herein say: The purpose of God to youward indicates another field of work that I present to your thought, whereby you can do much good, and which is adapted to your present unfolding capacity, namely: From this date that you disband as a society, drop the insignia of "Busy Bees," work in your own several localities, and no longer contribute to the Mother Church flower fund.

As you grow older, advance in the knowledge of self-support, and see the need of self-culture, it is to be expected you will feel more than at present that charity begins at home, and will want money for your own uses. Contemplating these important wants I see that you should commence now to earn, for even a higher purpose, the money that you expend for flowers. You will want it for academics, your own school education; or, if need be, to help your parents, brothers, or sisters.

To further encourage your early, generous incentive for action, and to reward your hitherto unselfish toil, I have deeded in trust to the Mother Church, in Boston, the sum of four thousand dollars to be invested in safe municipal bonds for my dear children-contributors to the Mother's Room. Said sum is to remain on interest till it is disbursed in equal shares to each contributor, when he or she shall arrive at the legal age to receive his dividend with the interest thereon up to date. Provided, that this individual contributor has complied with my request as above named.

With love, Mother,

MARY BAKER G. EDDY

MRS. EDDY'S GIFT.

(June 1898 Volume 16 Issue 3)

REV. MARY BAKER EDDY has given \$100,000 for the construction of a church edifice to be used as the home of the First Church of Christ, Scientist, in the city of Concord.

In response to an inquiry from the Monitor, the following reply was received this afternoon: —

"On January 31, 1898, I gave a deed of trust to three individuals, which conveyed to them the sum of \$100,000, to be, at some future date, appropriated in building a granite church edifice for a First Church of Christ, Scientist, in this city.

"Very truly,

" MARY BAKER EDDY. "

Independent Statesman, April 28, 1898.

THE WASHINGTON NEWS-LETTER,

Edited by Col. Oliver C. Sabin, 512 Tenth Street, Washington, D. C., has the sharp, righteous ring of both law and gospel. I recommend that every Christian Scientist on terra firma subscribe for this scintillating newspaper for one year, commencing in 1898. To read what comes from Colonel Sabin's able pen on the general or universal good, in its relation and application to current topics, is to draw a moral in favor of Christian Science, as by equitable decree.

MARY BAKER G. EDDY

TAKE NOTICE.

I HEREBY notify the public that no comers are received at Pleasant View without previous appointment by letter. Also that I neither listen to complaints, read letters, nor dictate replies thereto which pertain to church difficulties outside of the Mother Church, nor to any class of individual discords. Letters from the sick are not read by me, nor my secretary; they should be sent to the Christian Science practitioners whose cards are in this Journal.

MARY BAKER EDDY.

NOTICE.

ALL the churches of Christ, Scientist, are hereby notified to hold their weekly Friday Evening Testimonial meetings on Wednesday instead of Friday evening, commencing the second Wednesday in June, 1898.

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H., May 11, 1898.

THE WORD PANTHEISM.

(July 1898 Volume 16 Issue 4)

To the Editor of the Herald. —

The allusion in your issue of the 8th inst. to the word pantheism in my Message to the Mother Church has arrived late for me to correct it. I am glad, however, to say it was incorrect. I did not write: "Pantheism is derived from Pan, a mythological god." These were my words: "Pantheism is composed of two words, Pan and theism." I happened to know the derivation of this word before my etymology was challenged, and, also, the self-evident fact that the word pantheism is composed as aforesaid.

Pantheism is derived from two Greek words, meaning "all" and "God." Christian Science teaches that God is All-in-all. This would place pantheism within the border line of Christian Science were it not for the equally emphatic declaration in Christian Science that Spirit is infinite, all; therefore, there is no matter.

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N.H. June 17, 1898

TAKE NOTICE.

I HEREBY notify the public that no comers are received at Pleasant View without previous appointment by letter. Also that I neither listen to complaints, read letters, nor dictate replies thereto which pertain to church difficulties outside of the Mother Church, nor to any class of individual discords. Letters from the sick are not read by me, nor my secretary; they should be sent to the Christian Science practitioners whose cards are in this Journal.

MARY BAKER EDDY.

CARD.

IN reply to letters asking what shall be done with the balance of money contributed by the children to the Flower Fund, I will say: If the contributors, or the parents of those who are under age, so desire, they can consummate their loving bequests by giving this amount towards furnishing the First Church of Christ, Scientist, in Concord, N. H., — the native state of the Discoverer and Founder of Christian Science.

MARY BAKER G. EDDY.

PLEASANT VIEW, CONCORD. N. H., June 22, 1898

DEDICATION OF A CHRISTIAN SCIENCE CHURCH IN CANADA

(August 1898 Volume 16 Issue 5)

Previous to the singing of the closing hymn, a welcome message was read from the dear Mother in Israel. When the Reader went to the desk with the telegram in hand, a

happy smile went over the faces of the congregation; doubtless they suspected what was coming, and their love for the Mother was marked in their eagerness to hear what she had to say to them. The message was as follows: —

CONCORD, N. H., June 19, 1898.

My Beloved Brother: — Have just received your despatch. Since the world was, men have not heard with the ear, neither hath the eye seen, what God hath prepared for them that wait upon Him and work righteousness.

With love, Mother,

MARY BAKER G. EDDY

NOTICE.

IT is at the option of the small branch churches of the Mother Church, to have one, or two, services on Sunday. The larger churches that cannot accommodate all who would congregate with them, are required to have two services.

MARY BAKER G. EDDY

CHURCH DEDICATION AT THE WHITE MOUNTAINS

(September 1898 Volume 16 Issue 6)

Following this the other Reader read a message of greeting from the Rev. Mary Baker G. Eddy, Discoverer and Founder, and Leader of Christian Science, which has listened to with the deep interest always attendant upon her addresses. The message was as follows:

First Church of Christ, Scientist,
White Mountain House, Fabyan, N. H.

My Beloved Brethren: To-day I am privileged to congratulate the Christian Scientists of my native state for having built the First Church of Christ, Scientist, at the White Mountains. Your kind card inviting me to be present at its dedication came when I was so occupied that I omitted to wire the receipt thereof, and to return my cordial thanks at an earlier date. The beautiful birch-bark on which it was written pleased me, it was so characteristic of our Granite State, — and I treasure it next to your compliments. That rustic scroll brought back to me the odor of my childhood, a love that stays the shadows of years. God grant that this little church shall prove a historic gem on the glowing records of Christianity, and lay upon its altars a sacrifice and service acceptable in God's sight.

Your rural chapel is a social success quite sacred in its results. The prosperity of Zion is very precious in the sight of divine Love holding unwearied watch over a world. Isaiah said: "How beautiful upon the mountains are the feet of him that bringeth good tidings, . . . that saith unto Zion, Thy God reigneth." Surely, the Word that is God must, at some time, find utterance and acceptance throughout the earth; for he that soweth shall reap; to such as have waited patiently for the appearing of Truth, the day dawns, and the harvest bells are ringing.

Let us, then, be up and doing,
With a heart for any fate
Still achieving, still pursuing,
Learn to labor and to wait.

The peace of Love is published, — and the sword of the Spirit is drawn, nor will it be sheathed till Truth shall reign triumphant over all the earth. Truth, Life, and Love are formidable, wherever thought, felt, spoken, or written, in the pulpit, in the court-room, by the wayside, or in our homes; they are the victors, never to be vanquished. Love is the generic term for God, it formed this trinity, and no man can sunder it. Life is the spontaneity of Love, inseparable from it; and Life is the Lamb slain from the foundation of the world, — even that which was dead and is alive again, was lost and is found; for Life is Christ, and Christ, as aforetime, heals the sick, saves sinners, and destroys the last enemy, death.

In 1888 I visited these mountains, and spoke to an attentive audience collected in the hall at the Fabyan House. Then and there I foresaw this hour, and spoke of the little church to be in your midst, closing my remarks with the words of Hemans:

For the strength of the hills, we bless Thee,
Our God, our father's God!

The sons and daughters of the Granite State are rich with signs and symbols, sermons in stones, refuge in mountains, and good universal. The rocks, rills, mountains, meadows, fountains, and forests of our native state should be prophetic of the finger Divine that writes in living characters their lessons on our lives. May God's little ones cluster around this rock-ribbed church, like tender nestlings in the crannies of the rocks, and preen their thoughts for upward flight.

Though neither dome nor turret tells the tale of your little church, its song and sermon will touch the heart, point the path above the valley, up the mountain, and on to the celestial hills, echoing the Word welling up from the Infinite, and swelling the loud anthem of one Father-Mother, God — o'er all victorious! Rest assured that He in whom dwelleth all life, health, and holiness will supply all your needs according to His riches in glory.

With love,

MARY BAKER G. EDDY.

PLEASANT VIEW, CONCORD, N. H., August 1, 1898

NOTICE

(October 1898 Volume 16 issue 7)

HEREAFTER the Wednesday experience meeting will be made throughout the Field a meeting of interest on subjects pertaining to Christian Science, as well as personal experience, and will be called the Wednesday Evening Meeting. A member of the Board of Lectureship will lecture at these meetings as often as once in three months. The Christian Science Board of Directors of the Mother Church will select the lecturer, subject to the Pastor Emeritus' approval, and direct him where and when to deliver his

lecture, within the bounds of his section or precincts in the United States, Canada, or Great Britain.

MARY BAKER G. EDDY.

PLEASANT VIEW, CONCORD, N. H. Sept. 16. 1898.

TO WHOM IT MAY CONCERN.

(November 1898 Volume 16 Issue 8)

WEEKS have passed since I forwarded to the Clerk of the Mother Church, integrals of this article. Changing currents moving the weather vane, Church meetings, amendment of Rules, items nameless, have delayed the publication of the following notice written last August: —

All true Christian Scientists, loyal in spirit and in Truth, whether they have become thus by studying my works on Christian Science or by class instruction, who bring with them the credentials required of a candidate for membership with the Mother Church, are eligible to apply to the Christian Science Board of Education for examination. After passing the process of examination specified in the Church Manual — and the Board has adjudged these candidates as qualified for the high responsibilities of teaching Christian Science — they shall receive a certificate thereof from the Board of Education.

Students of the Massachusetts Metaphysical College with certificates of the degree of C.S.B. and C.S.D. are not required to be examined, and do not apply to this Board.

Students of "Science and Health with Key to the Scriptures," and all of its author's writings, having good morals, and having demonstrated healing the sick according to the divine Principle and rules therein, can apply to the Board of Education for examination, and if found qualified to teach Christian Science, they shall receive a certificate accordingly from the Board.

The lecturers will be called for and sent out as specified in the By-law published in the Church Manual, edition 8, page 30, Article 12, section 1.

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD N. H Oct. 7, 1898

PLEASANT VIEW, CONCORD, N. H., Aug. 25, 1898. (November 1898 Volume 16 Issue 8)

MR. ORMOND HIGMAN, Christian Scientist,
Ottawa, Canada.

My Dear Sir: — Present my tender regard and gratitude to the donor or donors of the grand ensign of your country, the Dominion of Canada. Your flag shall wave at the right hand, and at the right hour, beside the stars and stripes of the American flag.

The ties that a true religion and government form, God must have bound together and no man can sunder. Give my love to Mrs. Higman, to your dear children, and to your nation.

With high regard yours,

MARY BAKER G. EDDY.

LIGHT IN PLACE OF DARKNESS IN PHILADELPHIA

"CONCORD, N. H., Sept. 16, 1898.

"Mrs. Henrietta E. Chanfrau, C. S. B.,
No. 1733 North 32d Street.

"For the Church of Christ, Scientist, in Philadelphia.

"My Beloved Student and Brethren: — I rejoice with thee. Blessed art thou. In place of darkness, light hath sprung up. The reward of thy hands is given thee to-day. May God say this of the Church in Philadelphia: 'I have naught against thee.'

"Lovingly yours,

"MARY BAKER G. EDDY."

NOTICE.

THE Wednesday experience meeting for subjects of general interest pertaining to Christian Science, as well as personal experience, is now called the Wednesday Evening Meeting.

A member of the Board of Lectureship will lecture at these meetings as often as once in three months. The Christian Science Board of Directors of the Mother Church, and the branch churches of Christ, Scientist, may apply to the Board of Lectureship for lecturers, within the bounds of their sections or precincts in the United States, Canada, or Great Britain.

MARY BAKER G. EDDY.

PLEASANT VIEW, CONCORD, N. H., Sept. 16, 1898.

AN IMPORTANT EVENT

(December 1898 Volume 16 Issue 9)

AMONG the many important events which have recently transpired within our ranks, not the least important was that of which the following letter of the Rev. Mary Baker Eddy, read by Edward A. Kimball in Christian Science Hall, Concord, N. H., on Sunday, November 20, 1898, shortly before four o'clock P.M., gave notice: —

Beloved Christian Scientists: — Your prompt presence in Concord, at my unexplained call, witnesseth your fidelity to Christian Science and your spiritual unity with its Leader. Before informing you of my purpose in sending for you I waited for your arrival, in order to avoid the stir that it might occasion those who wish to share this opportunity, and to

whom I would gladly give it at this time, if a larger class were advantageous to the students.

You were invited hither to receive from me one or more lessons on Christian Science, prior to conferring on any or all of you, who are ready for it, the degree of C. S. D., of the Massachusetts Metaphysical College. This opportunity is designed to impart a fresh impulse to our spiritual attainments, the great need whereof I daily discern. And I have waited for the right hour, and to be called of God to contribute my part towards this result.

The secret place, whereof David sang, is unquestionably man's spiritual state in God's own image and likeness, even the inner sanctuary of Divine Science, wherein mortals enter not without a struggle or sharp experience, and wherefore they put off the human for the Divine. Knowing this, our Master said: "Many are called but few are chosen." In the highest sense of a disciple, all loyal students of my books are indeed my students, and your wise, faithful teachers have come to so regard it.

What I have to say may not require more than one lesson, this, however, must depend on results; but the lessons will certainly not exceed three in number. No charges will be made for my services.

Please be in the hall to-morrow at 1 P.M.

With love, Mother,

MARY BAKER EDDY

BEFORE the Christmas Bells shall ring, allow me to improvise some new notes, not specially musical, to be sure, but admirably adapted to the key of my feeling, and emphatically phrasing strict observance, or note well.

This year, my beloved Christian Scientists, you must grant me my request, namely, that I be permitted total exemption from Christmas gifts. Also I beg to send to you all a deep-drawn, heart-felt breath of thanks for those things of beauty and use forming themselves in your thoughts to send to Mother. Thus may I close the door of mind on this subject, and open the volume of Life on the pure pages of impersonal presents, pleasures, achievements, and aid.

Of the inquiry prevalent as to whether it is proper to read interesting newspaper articles at our Wednesday Evening Meetings, let me say: It is right to do this if the articles are properly selected. But to guard the possibility of unwise selection is quite as requisite as to avoid the mischances of personal sermons, which has been our endeavor. To secure perfect safety on this subject the Readers at these meetings shall examine beforehand whatever is sent to be read on this occasion, and accept only the right authors, and such articles as elucidate Truth. Since the opening of these meetings in Concord, newspaper matter, and even interesting letters from the Field, have been read at intervals, but I have selected them.

MARY BAKER EDDY

A WORD.

ACCORDING to Solomon words fitly spoken are prolific of silver and gold. Mr. James T. White, publisher of "The National Cyclopaedia of American Biography," and author of

"Captive Memories," for conscience' sake if you please, complied with the business of the Christian Science Publishing Society, and put into market a new edition of "Captive Memories" that was considered even better than the preceding ones, with the expectation that it would be liberally patronized because of its high merit. Will my beloved Christian Scientists give a helping hand to the sale of "Captive Memories," by purchasing this rare book for a gift to their friends on the ensuing holidays? It is on sale by the Christian Science Publishing Society, 95 Falmouth St., Boston, Mass.

MARY BAKER EDDY.

1899

TO THE CHRISTIAN WORLD.

BY MARY BAKER G. EDDY.

(January 1899 Volume 16 Issue 10)

[THE following article from the pen of the Discoverer and Founder of Christian Science was first published in the New York Sun of Friday, December 16. It was re-printed in the Concord Evening Monitor of December 17, and has since then been revised and typographical errors corrected by Mrs. Eddy for the present publication. — Editor Independent Statesman.]

IN the midst of the imperfect, perfection is seen and acknowledged reluctantly. And because Science is unimpeachable, it summons the severest conflicts of the ages, and waits on God.

The faith and works demanded of man in our text-books, the Bible, and "Science and Health with Key to the Scriptures," and the proof of their practicality show conclusively that Christian Science is indeed Science, — the Science of Christ, the Science of God and man, — of the Creator and creation. In every age, at every appearing of Science, it has been persecuted and maligned till understood. Infinite perfection is thus unfolded, as man attains the stature of man in Christ Jesus, in the Science that Jesus taught and practised. Alluding thereto the Psalmist saith: "Why do the heathen rage, and the people imagine a vain thing?"

I have set forth Christian Science, and its application to the treatment of disease, only as I have discovered them. I have demonstrated the effects of Truth on the health, longevity, and morals of men, through Mind; and I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master, and the lives of prophets and apostles. The Bible was my only text-book. I had no other guide in "the strait and narrow way" of this Science.

Jewish pagans thought the learned St. Paul, the Mars orator, the canonized saint, was a "pestilent fellow," but to-day all sorts of institutions flourish under the name of this "pestilent fellow." That epithet points a moral. Of old, Pharisees said of the great Master of Metaphysics, "He is a stirrer up of seditions." And because they could find no fault in him, they vented their hatred of Jesus in opprobrious terms. But what would be thought to-day of a man that should call St. Paul a "pest"? and what will be thought to-morrow of him who shall call a Christian Scientist a "pest"? Again, what indeed shall be said of him who saith the Saviour of men, the healer of men, the Christ, the Truth, "is a stirrer up of seditions"?

What most concerns the world in all ages is, that men suspend judgment and sentence on the pioneers of Christianity till they know of what and of whom they speak. A person's ignorance of Christian Science is a sufficient reason for his silence on the subject; but what can atone for the vulgar denunciation of what a man knows absolutely nothing?

After the cruel attempt to criminate two innocent women and Christian Scientists, in the Harold Frederic case, one naturally asks, Who killed General Garcia simply with pneumonia, or did he die according to rule?

On November 21, 1898, in my class of Christian Science were many professional men and women, and they were of the highest talents, scholarship, and character in this or any other country. What was it that brought this class of people to learn of her who, thirty years ago, was met with the anathema whereof it is written in Scripture: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake"? It was the healing of the sick, the saving of sinners, the works even more than the words of Christ, Truth, that hath of a verity stirred the people to search the Scriptures, and to find therein man's only medicine for mind and body. And this Esculapius, defined Christianly and demonstrated scientifically, is the divine Principle, whose rules are demonstrable, thus proving its faith by its work.

After my discovery of Christian Science, I healed consumption in its last stages, that the M. D.'s, by verdict of the stethoscope and the Schools, declared incurable, the lungs being mostly consumed. I healed malignant diphtheria; and carious bones that could be dented by the finger, saving them when the surgeon's instruments were lying on the table ready for their amputation. I have healed at one visit a cancer that had so eaten the flesh of the neck as to expose the jugular vein so it stood out like a cord; I have physically restored sight to the blind, hearing to the deaf, speech to the dumb, and have made the lame walk.

About the year 1869 I was wired to attend the patient of a distinguished M. D., the late Dr. Davis, of Manchester, N. H. The patient was pronounced dying of pneumonia, breathing at intervals in agony. Her physician who stood by her bedside declared she could not live. On seeing her immediately restored by me, without material aid, he asked earnestly if I had a work describing my system of healing. When answered in the negative, he urged me immediately to write a book that should explain to the world my curative system of metaphysics.

In the ranks of M. D.'s are noble men and women, and I love them; but they must refrain from persecuting and misrepresenting a system of medicine, that, from personal experience I have proven to be more certain and curative in functional and organic diseases than their own — or we may not let theirs alone. As a rule, I admonish Christian Scientists either to speak charitably of all mankind, or to keep silent; for love fulfils Divine law, and without this proof mental practice were profitless.

The above mentioned cases healed by me could be made to include hopeless organic diseases of almost every kind, and I name these simply to show the folly of believing that the immutable laws of omnipotent Mind hath not power over and above matter in every mode and form, and the folly of the cognate declaration that Christian Science is limited to imaginary diseases! When, per contra, it has healed cases that I assert it were impossible for the surgeon, or materia medica, to cure. Without Mind, man and the universe would collapse; the winds would weary and the world stand still. It is already proven that Christian Science rests on the basis of fixed Principle, and overcomes the evidence of diseased sensation. Human mentality expressed in disease, sin and death — and in tempest and flood--the divine Mind calms and limits with a word.

Medical metaphysics is by no means merely empirical while, vice versa, I have witnessed a death-dealing system of medicine that is daily proven simply "scientific guessing." The suffocation by ether, while the hands of the frightened, struggling patient are held till death comes to his relief, and where the autopsy shows that neither the disease nor the ether killed him, but that he died of fear: — in such a case, which is proven most potent, disease, medicine, or the patient's mind?

In what sense is the Christian Scientist a "pest." Is it because he minds his own business more than the average man, is not a brawler, an alcohol drinker, a tobacco user, a profane swearer, an adulterer, a fornicator, nor a dishonest politician or business man? or is it because he is the very antipode of all these? In what sense is the Christian Scientist a charlatan? Is it because he heals the sick without drugs?

Well, our best exemplar, the Nazarene Prophet, healed through Mind, and commanded his followers to do likewise. The prophets and apostles and Christians in the first century healed the sick as a token of their Christianity. Has Christianity improved upon its earlier records, or has it retrograded? Compare the lives of its professors with those of its followers at the beginning of the Christian era, and you have the correct answer.

As a pertinent illustration of the general subject under discussion, I will cite a modern phase of medical practice, namely, the homoeopathic system, to which the old school has become reconciled. Here I speak from experience. In homoeopathy the one thousandth attenuations and same triturations of medicine have not an iota of the drug left in them; and the lower attenuations have so little, that a vial full of the pellets are swallowed without harm, and without appreciable effect. Whereas the homoeopathist administers half a dozen or less of these same globules, and you will see it, and he will tell you, and you will believe him, that therewith he heals the sick. This diminishing the drug does not disprove the efficiency of the homoeopathic system. It enhances it for it identifies it with Mind, not matter, and places it in the grooves of God, in the hands of omnipotence. Then say, O petty scorner of the Infinite! Wouldst thou mock His miracles, or scatter his shade "who abideth under the shadow of the Almighty?" If as Scripture declares, God made all that was made then whatever is entitled to a classification as truth or science, must be comprised in a knowledge, or understanding of God; for there can be nothing beyond illimitable Divinity.

The homoeopathist handles in his practice, and heals, the most violent stages of organic inflammatory diseases, stops decomposition, removes enteritis, gastritis, hyperemia, pneumonia, diphtheria, and ossification — the effects of calcareous salts formed by carbonate and sulphate of lime; and the homoeopathic physician succeeds in healing his cases without drugs equally with the allopath who depends upon drugs. Then is Mind or matter, the intelligent cause in pathology? If matter, I challenge matter to act apart from Mind: and if Mind, I have proved beyond cavil that the action of Mind is salutary and potent in proportion as it acts apart from matter. Hence our Master's saying, "the flesh profiteth nothing." The difference between metaphysics in homoeopathy and metaphysics in Christian Science consists in this forcible fact: The former enlists faith in the pharmacy of the human mind, and the latter couples faith with understanding, and is based on the divine law of Mind, knowing that this Mind is the only Lawgiver, omnipotent, Infinite, All — hence it is the sovereign appeal, and there is nothing therein to attenuate. The more of this Mind the better for both physician and patient.

We have scholarly Christian Scientists that can compete with men of letters. But, and if the faculty is to gauge Mind, Christianity and Christian healing by classics — what of your good Mr. Moody and what of the blind Tom from whose unlettered head flow to his fingers strains of sweetest music?

Ignorance, slang and malice touch not the hem of the garment of Christian Scientists — for once touching it they would be destroyed. To be stoned for that whereby our Master sought to designate his best work, saying, "for which of these works do ye stone me?" is thereby to make known the best work of a Christian Scientist.

Finally, beloved brethren in Christ, the words of the New York Press — "Mrs. Eddy not shaken" — are valid, I remain steadfast in St. Paul's faith, and will close with his own words: "Christ is the head of the Church; and he is the Saviour of the body."

A NARRATIVE.

BY MARY BAKER G. EDDY.

WHEN I was a girl Mr. Lane, editor of the Belknap Gazette, would ask me to write for his newspaper during political campaigns. When in my twenties the editor of the New Hampshire Patriot, Hon. Isaac Hill, did the same — and my goose-quill would wag, however weekly, for Pierce and King.

During my residence in the South my politics were changed — I lost my fun, and gained a higher hope for humanity. Remembering the spot where they said I was born, I returned to it to worship the God of my fathers. The omnipotent arm moving men and nations, governing sublunary events, giving chance direction and discord harmony, to-day demands all my attention and occupies my life.

In the minutiae of living, whether it be on the field or forum — on the battle-ground or at the ballot-box — men are known by their works, and every day honesty outruns and outweighs human policy. Any attempt to trample on divine Law, to break down state laws or municipal government, to infringe or to abrogate individual rights, reveals the man and his motives; it labels him a dishonest moralist and religionist, a dishonest politician, and an unfit teacher. Parents should beware of entrusting the education of their children to teachers of this sort. The world was not made for a clique or a class of men. God has given to all men equal rights and privileges. Tyranny, monopoly, dishonesty, and religion do not mate well, they are never found together, and they are dangerous guardians of youth. Here let me narrate an incident in my travels.

On visiting a quaint, flourishing old town that was once quite familiar to me I was awestruck with the change that had gone over it. It was literally dead and plucked up by the roots. One horse car moved solemnly through one street at intervals of one hour. The city was wrapt as with a pall in cold decadence. The churchyard was full, and the chief activity manifested was the rumbling of carts with granite through the principal streets. What was the matter? what plague spot, or bacilli were gnawing at the heart of this metropolis, paralyzing its energies and industries, and bringing it on bended knee? Why it was an institute that had entered its vitals — that, among other things, taught games, and perhaps the quoit players had said within themselves: "We will absorb this city, appropriate its beauty, gather to ourselves its strength — and grow thereby. Then we will shut it out from us, but it shall not shut us out, for we are unscrupulous at the polls and will control the municipality. By donning the robes and making broad our phylacteries we may extend our boundaries ad libitum, and the oldest inhabitant shall acknowledge our prestige and power."

Again I visited that city — a change came over the spirit of its dream, and it rose from its deadness! What caused this metamorphose? Why, there was injected into its very heart the elixir of life, even the spirit of the words of our Master: "As ye would that men should do to you, do ye also to them likewise." And what was the result? That Christian rule obeyed, disinfected the community. It bought lands, demolished huts, "built a vineyard and set a hedge round about it." Parks sprang up, houses were built in modern style, electric street cars run merrily through several streets, concrete sidewalks and

macadamized roads dotted the place, — progress had spread its white wings over the city.

Again the scenes shift and the curtain rises in this unfortunate city. Said institute having appropriated this city's last gem, a picturesque forest, its chief beauty was gone and the proud old place presented the spectacle of a woesome human trunk dismembered of arms and limbs. No wonder that stranger stared and said: "Alas, for the forest city." Shorn of its suburbs it had indeed little left to admire, save to such as fancy a skeleton above ground breathing slowly through a barren breast!

I am told that said institute still goes on, and the quoit players play. That its officials still beg for funds to support the children they have scooped up, and cooped up, to train creedward while these poor children need to supplicate for pure Christianity, and the preservation of their limbs, their eyes, and their lives! God grant that the nice young gentlemen, who go to said institute, may live to go away uncontaminated.

Here endeth my story of travels; but of the institute whereof I write (in the words of a couplet borrowed from a riddle on the squirrel): —

Bid Chloe then and Myra tell
What's my name and where I dwell.

Independent Statesman, Concord, N. H.

MASSACHUSETTS METAPHYSICAL COLLEGE.

BY MARY BAKER G. EDDY.

THE Massachusetts Metaphysical College of Boston, Massachusetts, was chartered A.D. 1881. As the vox populi observed the success of this Christian system of healing all manner of disease, over and above the approved Schools of medicine, they became deeply interested in it. Now the wide demand for this universal benefice is imperative, and it should be met, as heretofore, cautiously, systematically, scientifically. This Christian educational system is established on a broad and liberal basis, law and order characterize its work, and secure a thorough preparation of the student for practice.

The growth of human inquiry, and the increasing popularity of Christian Science, I regret to say, have called out of their hiding-places those poisonous reptiles and devouring beasts — superstition and jealousy. Toward the animal elements manifested in ignorance, persecution, and lean glory — and to their Babel of confusion worse confounded — let Christian Scientists be charitable. Let the voice of Truth and Love be heard above the dire din of mortal nothingness, and the majestic march of Christian Science go on ad infinitum, praising God, doing the works of primitive Christianity, and enlightening the world.

To protect the public, students of the Massachusetts Metaphysical College have received certificates of degrees until they graduated with diplomas. These credentials are still required — and their dates examined — of all who claim to practise or teach Christian Science.

Inquiries are made as to the precise signification of the letters of degrees that follow the names of Christian Scientists. They indicate, respectively, the degrees of Bachelor and Doctor of Christian Science, conferred by the President or Vice-President of the

Massachusetts Metaphysical College. The first degree (C.S.B.) is given to students from the Primary Class; the second degree (C.S.D.) to those who, after receiving the first degree, continue as practitioners of Christian Science during three years in good and regular standing. In the intervening time these collegiates can enter the College class in Obstetrics.

The above reprint is to show that any departure therefrom would break the rules for giving diplomas. The detail thereof having slipped my memory — I did not inform my last class as to this entire matter, and do earnestly hope it will occasion no disappointment, but serve to make us all more perfect, more worthy of the high calling whereunto our Father hath called us. The certificates have been forwarded by mail to each member of this excellent class.

Students who enter the Massachusetts Metaphysical College, or are examined under its auspices by the Board of Education, must be well educated, and have practised Christian Science three years, with good success

BOARD OF LECTURESHIP.

The Board of Lectureship is not allowed in anywise to meddle with or to disrupt the organization of branch churches. The lecturer can invite churches within the city whither he is called to unite in their attendance on his lecture, and so make for their churches a smaller lecture fee. But the churches are the parties to decide this action.

PLEASANT VIEW, CONCORD, N. H., December 6, 1898.

CARD.

LOYAL Christian Scientists who have received certificates of the degree C. S. B., signed by the President of the Massachusetts Metaphysical College, and who have practised Christian Science healing three years, are, under the rules of the Mother Church, eligible to teach Christian Science. And on application, according to the College rules, to Mary Baker G. Eddy, President, or to the Vice-President of said College, they will receive the degree of C. S. D.

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H., Dec. 17, 1898

Following is a letter from the Rev. Mary Baker Eddy, and the addresses of the First and Second Readers. PLEASANT VIEW, CONCORD, N. H., NOV. 16, 1898. To the Church of Christ, Scientist, Salt Lake City, Utah — Beloved Brethren: — Accept my thanks for your cordial card inviting me to be with you on the day of your church dedication. It gives me great pleasure to know that you have erected a Church of Christ, Scientist, in your city. Surely, your fidelity, faith, and Christian zeal fairly indicate that, spiritually as well as literally, the church in Salt Lake City hath not lost its saltness. I may at some near future visit Your city, but am too busy to think of doing so at present. May the divine light of Christian Science that lighteth every enlightened thought illumine your faith and understanding, exclude all darkness or doubt, and signal the perfect path wherein to walk, the perfect Principle whereby to demonstrate the perfect man and the perfect law of God. In the words of St. Paul: "Now the end of the commandment is charity out of a

pure heart, and of a good conscience, and of faith unfeigned." "For this is the message that ye heard from the beginning, that we should love one another." St. John.

May the grace and love of God be and abide with you all. Tenderly yours, Mother,

MARY BAKER EDDY.

DEGREES OF METAPHYSICAL COLLEGE.

(February 1899 Volume 16 Issue 11)

WILL the applicants for the degree of C. S. D. of the Massachusetts Metaphysical College please note, that I specified, the application must be made according to the By-laws of this College. These By-laws require two courses under the auspices of this College before that degree is conferred.

In November, 1888, the following notice appeared in the Christian Science Journal. "Hereafter no students can be admitted to the Massachusetts Metaphysical College Normal Class, who have not passed through the Primary Class."

MARY BAKER EDDY.

CHRISTIAN SCIENCE SOUVENIR SPOONS.

ON each of these most beautiful spoons is a motto in bas-relief, that every person on earth needs to hold in thought. Mother requests that Christian Scientists shall not ask to be informed what this motto is, but each Scientist shall purchase at least one spoon, and those who can afford it, one dozen spoons, that their families may read this motto at every meal, and their guests be made partakers of its simple truth.

MARY BAKER G. EDDY.

WHAT OUR LEADER SAYS.

(March 1899 Volume 16 Issue 12)

Beloved Christian Scientists: — Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourself are safe, but all whom your thoughts rest upon are thereby benefited.

It is the evil-thinker who injures himself with what he would have harm others. Goodness involuntarily resists evil. The evil-thinker takes his own dose and dies of his own physic. The right thinker is safe, and abides under the shadow of the Almighty. His thoughts can only reflect peace, good will, health, and holiness.

MARY BAKER EDDY.

Pleasant View, Concord, N. H.

ADDRESS BY REV. MARY BAKER G. EDDY

**FIRST CHURCH OF CHRIST, SCIENTIST,
CONCORD, N. H.**

(April 1899 Volume 17 Issue 1)

My Beloved Brethren: — In the annals of our denomination this church becomes historic, having completed its organization February 22 — Washington's birthday. Memorable date, all unthought of till the day had passed! Then we beheld the omen — Religious Liberty — the Father of the universe, and the father of our nation in concurrence.

To-day, with the large membership of seventy-four communicants, you have met to praise God. I, as usual, at home and alone, am with you in spirit, joining in your rejoicing; and my heart is asking, What are the angels saying or singing of this dear little flock, and what is each heart in this house repeating, and what is being recorded of this meeting as with the pen of an angel?

Bear in mind always that Christianity is not alone a gift, but a growth Christ-ward; it is not a creed or dogma, — a philosophical phantasm, nor the opinions of a sect struggling to gain power over contending sects, and scourging the one in advance of it. Christianity is the summons of divine Love for man to be Christ-like — to emulate the words and the works of our great Master. To attain thereunto men must know somewhat of the divine Principle of Jesus' life work, and prove their knowledge by doing as he bade — "Go and do thou likewise."

We know Principle only through Science. The Principle of Christ is divine Love, resistless Life and Truth — then its Science must be Christ-like, or Christian Science. More than regal is the majesty of its meekness; and its might is the ever-flowing tides of Truth that sweep the universe, create and govern it, — and its radiant stores of knowledge — the mysteries of exhaustless Being. Seek ye these, till you make their treasures yours.

When a young man vainly boasted "I am wise, for I have conversed with many wise men," Epictetus made answer: "And I with many rich men, but I am not rich." The richest blessings are obtained by labor; and a vessel full, must be emptied, before it can be refilled. Lawyers may know too much of human law, to have a clear perception of Divine justice! and divines be too deeply read in scholastic theology to appreciate, or to demonstrate Christian charity. Losing the comprehensive in the technical, the Principle in its accessories, cause in effect, and faith in sight — we lose the Science of Christianity; a predicament quite like the man who could not see London for its houses.

Clouds that swing in the sky with dumb thunderbolts parsimonious of rain, are seen and forgotten in the same hour; while those with a mighty rush that waken the stagnant waters, and solicit every root and every leaf with the treasures of rain, ask no praising. Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee, and its tender lesson is awaiting thee. Therefore despair not nor murmur, for that which seeketh to save, to heal, and to deliver will guide thee, if thou seek this guidance.

Pliny gives the following description of the character of true greatness: "Doing what deserves to be written, and writing what deserves to be read; and rendering the world happier and better for having lived in it." Strive thou for the joy and crown of such a pilgrimage — the service of such a mission.

A heart touched and hallowed by one chord of Christian Science can accomplish the full scale; but this heart must be honest, and in earnest, and never weary in struggling to be perfect — to reflect the divine Life, Truth, and Love.

Stand by the limpid lake, sleeping mid willowy banks dyed with emerald; see therein the mirrored sky, — and the moon ablaze with her mild glory will stir thy heart. Then, in speechless prayer, ask God to enable you to reflect God — to become His own image and likeness — even the calm, clear, radiant reflection of Christ's glory, healing the sick, bringing the sinner to repentance, and raising the spiritually dead in trespasses and sins to life in God. Jesus said: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Beloved in Christ, what our Master said unto his disciples when he sent them forth to heal the sick, and preach the gospel — I say unto you: "Be ye therefore wise as serpents, and harmless as doves." Then, if the wisdom you manifest causes Christendom, or the disclaimer against God, to call this "a subtle fraud," "let your peace return to you."

I am patient with the newspaper wares, and the present schoolboy epithets, and attacks of a portion of Christendom:

- (1) Because I sympathize with their ignorance of Christian Science:
- (2) Because I know that no Christian can or does understand this Science and not love it:
- (3) Because these attacks afford opportunity for explaining Christian Science: and,
- (4) Because it is written: "The wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."

Rest assured that the injustice done by press, and pulpit, to this denomination of Christians will cease, when it no longer blesses it. "This I know, for God is for me." Psalms. And in the words of St. Paul, "If God be for us, who can be against us?"

"Pass ye the proud fane by,
The vaulted aisles by flaunting folly trod,
And 'neath the temple of uplifted sky —
Go forth, and worship God."

TO THE SUNDAY SCHOOL CHILDREN

Of First Church of Christ, Scientist, New York City, who
sent me the Picture described in Isaiah, 11: 6.

BY MARY BAKER G. EDDY.

(May 1899 Volume 17 Issue 2)

JESUS loves you! so does Mother:
Glad thy Easter-tide:
Loving God and one another,
You in Him abide.
Ours through Him who gave you to us,
Gentle as the dove,
Fondling e'en the lion furious,
Leading kine with love.

Father! in Thy great heart hold them
Ever thus and Thine;
Shield and guide and guard — and oh, when
At some syren shrine
They would bend their pure hearts deeply, —
Light with Wisdom's ray —
Beacon beams — athwart the weakly,
Rough or treacherous way.

Temper every trembling footfall
Till they gain, at last, —
Safe in Science, bright with glory, —
Just the way Thou hast:
Then, O tender Love and Wisdom!
Crown the lives Thou blest —
With the guerdon of Thy bosom,
Whereon they may rest.

Pleasant View, Concord, N. H., April 3, 1899.

MRS. EDDY'S ANSWER.

Editor of The Commercial Advertiser:

Sir — Over the signature "A Priest of the Church," somebody, kindly referring to my address to the First Church of Christ, Scientist, in Concord, N. H., writes: "If they [Christian Scientists] have any Truth to reveal which has not been revealed by the Church or the Bible, let them make it known to the world, before they claim the allegiance of mankind."

I submit that Christian Science has been widely made known to the world, and that it contains the entire Truth of the Scriptures, as also whatever portions of Truth may be found in creeds. In addition to this, Christian Science presents the demonstrable divine Principle and rules of the Bible, hitherto undiscovered in its translations, and lacking in the creeds. In evidence thereof, I query: Do Christians who believe in sin, and especially those who claim to pardon sin, believe that God is Good, and that God is All? Christian Scientists firmly subscribe to this statement; yea, they understand it and the law governing it, God being the divine Principle of Christian Science, and "of purer eyes than to behold iniquity." On this basis they endeavor to cast out the belief in sin, or in aught besides God, thereby enabling the sinner to overcome sin according to the Scripture, "Work out your own salvation with fear and trembling, for God worketh in you both to will and to do of his good pleasure."

Does he who believes in sickness, know or declare that there is no sickness or disease, and thus heal it? Christian Scientists do this, and by reason thereof its divine Principle, demonstrated, heals the most inveterate diseases. Does he who believes in death, understand or aver that there is no death, and proceed to overcome "the last enemy," and raise the dying to health? Christian Scientists do this in Christ's name, and are striving to reach the summit of His words, "If a man keep my sayings he shall never see death."

If, as this kind Priest claims, these things, inseparable from Christian Science, are common to his Church, we propose that he make known his doctrine to the world, that he teach Christianity thus, and send out students according to Christ's command, "Go ye into all the world and preach the gospel to every creature . . . Heal the sick, cleanse the leper, raise the dead, cast out devils." The tree is known by its fruit. If, as he implies, Christian Science is not a departure from the first century churches — as surely it is not — why persecute it? Are the churches opening fire on their own religious ranks? or are they attacking a peaceable party quite their antipode? Christian Science is a reflected glory; it shines with borrowed rays — from Light emitting light; it is the new old Christianity, that which was and is the revelation of divine Love.

The present flux in religious faith may be found to be a healthy fermentation, whereby the lees of religion will be lost, whereby dogma and creed will pass off in scum, leaving a solid Christianity at the bottom — a foundation for the builders. I would that all the churches on earth could unite as brethren in one prayer: Father, teach us the Life of Love.

I shall decline entering into newspaper controversy.

MARY BAKER G. EDDY.

PLEASANT VIEW, CONCORD, N. H., March 22. 1899.

TO THE PUBLIC.

[The following views of the Rev. Mary Baker Eddy upon the subject of the Trinity, are known to us to be those uniformly held and expressed by her. A reference to her writings will fully corroborate this statement. — Ed. Journal and Sentinel.]

The contents of the last lecture of our dear brother, the Rev. Irving C. Tomlinson, on the subject "The Unknown God Made Known," were unknown to me till after the lecture was delivered in Boston, April 5.

The members of the Board of Lectureship are not allowed to consult me relative to their subjects, or the handling thereof, owing to my busy life, and they seek a higher source for wisdom and guidance. The talented author of this lecture has a heart full of love towards God and man. For once he may have overlooked the construction that people unfamiliar with his broad views and loving nature might put on his comparisons and ready humor. But all Christian Scientists deeply recognize the oneness of Jesus — that he stands alone in word and deed, the visible discoverer, founder, demonstrator, and great Teacher of Christianity, whose sandals none may unloose.

The Board of Lectureship is absolutely inclined to be, and is instructed to be, charitable towards all, and hating none. The purpose of its members is to subserve the interest of mankind, and to cement the bonds of Christian brotherhood, whose every link

leads upward in the chain of being. The cardinal points of Christian Science cannot be lost sight of, namely — one God, supreme, infinite, and one Christ Jesus. The Board of Lectureship is specially requested to be wise in discoursing on the great subject of Christian Science.

MARY BAKER G. EDDY

DEDICATION OF A CHURCH AT ATLANTA

A Dedicatory Message — By Mary Baker G. Eddy.

(May 1899 Volume 17 Issue 2)

Mrs. Eddy's address was as follows: —

My Beloved Brethren: —

You have met to consecrate your beautiful temple to the worship of the only true God. Since the day wherein you were brought into the light and liberty of His children, it has been in the hearts of this people to build a house unto Him whose name they would glorify in a new commandment — "that ye love one another." In this new recognition of the riches of His love and the majesty of His might you have built this house — laid its foundations on the Rock of Christ; and the stone which the builders rejected you have made the head of the corner. This house is hallowed by His promise, "I will put my name there forever, and my presence shall be there perpetually, and mine eyes shall be open and my ears attent unto the prayer that is made in this house." Your feast days will not be in commemoration but in recognition of His presence; your ark of the covenant will not be brought out of the city of David, but out of the secret place of the Most High, whereof the Psalmist sang, even the omniscience of omnipotence, your tabernacle of the congregation will not be temporary, but "a house not made with hands, eternal in the Heavens;" your oracle, under the wings of the cherubim, is Truth's evangel, enunciating, "God is Love."

In spirit I enter your inner sanctuary, your heart's heart, breathing a benediction for God's largess. He surely will not shut me out from your presence; and the ponderous walls of your grand cathedral cannot prevent me from entering where the heart of a Southron has welcomed me.

Christian Science hath a place in its court, in which, like beds in hospitals, one man's head lies at another's feet. As you work, the ages win, for the majesty of Christian Science teaches the majesty of man. When it is learned that spiritual sense and not the material senses convey all impressions to man, he will naturally seek the Science of his spiritual nature, and, finding it, be God-endowed for discipleship.

Where divine love gains admittance to a humble heart, that individual ascends the scale of miracles, and meets the warmest wish of men and angels. Clad in invincible armor, grasping the sword of Spirit, you have started in this sublime ascent, and should reach the mount of revelation; for "if ye would run, who shall hinder you?" So dear, so due, to God is obedience, that it reaches high Heaven in the common walks of life, — and it affords even me a perquisite of joy.

You worship no distant Deity, nor talk of unknown Love. The silent prayers of our churches, resounding through the dim corridors of time, go forth in waves of sound, a diapason of heart-beats, vibrating from one pulpit to another and from one heart to

another, till truth and love, commingling in one righteous prayer, shall encircle and cement the human race.

The government of divine Love derives its omnipotence from the love it creates in the heart of man; for love is allegiant, and there is no loyalty apart from love. When the human senses wake from their long slumber to see how soon earth's fables flee, and faith grows wearisome, then that which defies decay and satisfies the immortal cravings is sought and found. In the twilight of the world's pageantry, in the last drawn sigh of a glory gone, we are drawn towards God.

Beloved brethren, I cannot forget that yours is the first Church edifice of our denomination, erected in the Sunny South — once my home. There my husband died, and the song and the dirge, surging my being, gave expression to a poem written in 1844, from which I copy this verse: —

Friends, why throng in pity round me?
Wherefore pray! the bell did toll,
Dead is he who loved me dearly:
Am I not alone in soul?

Did that midnight shadow, falling upon the bridal wreath, bring the recompense of human woe, which is the merciful design of divine Love, and so help to evolve that larger sympathy for suffering humanity which is emancipating it with the morning beams and noonday glory of Christian Science!

The age is fast answering this question: Does Christian Science equal materia medica in healing the worst forms of contagious and organic diseases? My experience in both practices — materia medica, and the scientific Metaphysical practice of medicine — shows the latter not only equaling but vastly excelling the former.

Christians, who accept our Master as authority, regard his sayings as infallible. Jesus' students, failing to cure a severe case of lunacy, asked their great Teacher, "Why could we not cast him out?" He answered, "This kind goeth not out but by prayer and fasting." This declaration of our Master, as to the relative value, skill, and certainty of the Divine laws of Mind, over the human mind and above matter in healing disease, remains beyond questioning a Divine decision in behalf of Mind.

Jesus gave his disciples (students) power over all manner of diseases; and the Bible was written in order that all peoples, in all ages, should have the same opportunity to become students of the Christ, Truth, and thereby God-endued with power (knowledge of divine law) and signs following. Jesus declared that his teaching and practice would remain, even as it did, "for them also which shall believe on me through their word." Then, in the name of God, wherefore vilify His prophets to-day who are fulfilling his prophecy, and verifying his last promise, "Lo, I am with you alway"? It were well for the world if more of the wisdom of the ancient Rabbi survived, who said, "No man can do the miracles that thou doest, except God be with him."

Be patient towards persecution: Injustice hath not a tithe of the power of justice. Your enemies will advertise for you. Christian Science is spreading steadily throughout the world. Persecution is the weakness of tyrants engendered by their fear, and love will cast it out. Continue steadfast in love and good works. Children of Light, — you are not children of darkness — let your light shine. Keep in mind the foundations of Christian Science — one God, and one Christ — keep personality out of sight — and Christ's "blessed are ye" will seal your apostleship.

This glad Easter morning witnesseth a risen Saviour, a higher human sense of Life and Love, that wipes away all tears. With grave-clothes laid aside, Christ, Truth, has come forth from the tomb of the past, clad in immortality. The sepulchres give up their dead — Spirit is saying unto matter, "I am not there," am not within you — behold the place where they laid me! but human thought has risen.

Mortality's thick gloom is pierced — the stone is rolled away — and death hath lost its sting, and the grave its victory. Immortal courage fills the human breast, and lights the living way of Life.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., March 20, 1899

TO CHRISTIAN SCIENTISTS.

IT is with pleasure I certify that after months of incessant toil and at great expense, Mr. Henry P. Moore and Mr. J. C. Derby of Concord, N. H., have brought out a likeness of me far superior to the one they offered for sale last November. The portrait they have now perfected I cordially endorse. Also I declare their sole right to the making and exclusive sale of the duplicates of said portrait.

I simply ask that those who love me purchase this portrait.

MARY BAKER EDDY.

Pleasant View Concord N. H., March 27, 1899

NOT MATTER BUT SPIRIT.

(June 1899 Volume 17 Issue 3)

THE following opportune and instructive message from the Discoverer and Founder of Christian Science was read at the regular Wednesday evening meeting of the First Church of Christ, Scientist, in Concord, on the date which it bears: —

First Church of Christ, Scientist, Concord, N. H.

My Beloved Brethren: — We learn from the Scriptures that the Baalites or sun-worshippers failed to look "through nature up to nature's God," thus missing the discovery of all cause and effect. They were content to look no higher than the symbol. This departure from Spirit, this worshipping of matter in the name of nature, was idolatry then, and is idolatry now. When human thought discerned its idolatrous tendencies, it took a step higher; but it immediately turned to another form of idolatry, and, worshipping person instead of Principle, anchored its faith in troubled waters. At that period the touch of Jesus' robe, and the handkerchief of St. Paul, were supposed to heal the sick; and our Master declared, "Thy faith hath made thee whole;" and the medicine-man, far lower in the scale of thought, said, "My material tonic has strengthened you."

By reposing faith in man and in matter the human race has not yet reached the understanding of God, the conception of Spirit and its all-power.

The restoration of pure Christianity rests solely on spiritual understanding, spiritual worship, spiritual power. Ask thyself, Do I enter by the door and worship only Spirit, and spiritually? or, Do I climb up some other way? Do I understand God as Love, the divine Principle of all that really is, the Infinite Good, than which there is none else, and in whom is all? Unless this be so, the blind is leading the blind, and both will stumble into doubt and darkness, even as the ages have shown. To-day if ye would hear His voice, listen to His Word and serve no other gods; then the divine Principle of Good, that we call God, will be found an ever-present help in all things, and Christian Science will be understood. It will also be seen that this God demands all our faith and love; that matter, man, nor woman can ever heal you, nor pardon a single sin; while God, the divine Principle of nature and man, when understood and demonstrated, is found to be the remote, predisposing, and present cause of all that is rightly done.

I have the sweet satisfaction of sending to you weekly, by Mr. Mann, alias our "best man," flowers that my skilful florist, Mr. Eaton, has coaxed into loveliness despite our winter snows. Also I hear that the loving hearts and hands of the Christian Scientists in Concord send these floral offerings in my name to the sick and suffering. Now, if these kind hearts will only do this in Christ's name, the power of Truth and Love will fulfil the law in righteousness. The healing and the gospel ministry of my students in Concord, have come to fulfil the whole law. Unto the angel of the Church in Philadelphia — the Church of Brotherly Love — "these things said He that is holy."

To-day our great Master would say to the aged gentleman healed from the day my flowers visited his bedside, "Thy faith hath healed thee." The flowers were imbued and associated with no intrinsic healing qualities from my poor personality. The scientific, healing faith is a saving faith: it keeps steadfastly the great and first Commandment, "Thou shalt have no other gods before Me" — no other than the spiritual help of divine Love. Faith in aught else misguides the understanding, ignores the power of God, and, in the words of St. Paul, appeals to an unknown power "whom therefore ye ignorantly worship." This trembling and blind faith, in the past as in the present, seeks personality for support, — unmindful of the divine law of Love that can be understood, and whose Principle works intelligently as the divine Mind, not matter, casting out evil and healing the sick.

Christian Science healing is the Spirit and the bride — the Word, and the wedding of this Word to all human thought and action — that say, "Come," and I will give thee rest, peace, health, holiness. The sweet flowers should be to us His apostles, pointing away from matter and man up to the one Source, divine Life, and Love, in whom is all salvation from sin, disease, and death. The Science of all healing is based on Mind — the power of Truth over error. It is not the person who gives the drug, nor the drug itself that heals; but the law of Life understood by the practitioner as transcending the law of death.

I shall scarcely venture to send flowers to this little Hall if they can be made to infringe the Divine law of Love even in thought. Send flowers and all things fair and comforting to the dear sick; but remember it is not he who giveth the flowers that conferreth the blessing, but "my Spirit, saith the Lord;" for "in Him was Life, and that life was the light of men."

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD N. H. April 19, 1899

MESSAGE OF THE PASTOR EMERITUS,

MARY BAKER EDDY,

(July 1899 Volume 17 Issue 4)

To the Mother Church, Boston, Mass., on Communion Day, June 4, 1899.

My Beloved Brethren. — Looking on this annual assemblage of human consciousness, health, harmony, growth, grandeur, and achievement, garlanded with glad faces, willing hands, and warm hearts, — who would say to-day "What a fond fool is hope"? The fruition of friendship, the world's arms outstretched to us, heart meeting heart across continents and oceans, bloodless sieges and tearless triumphs, the "well done" already yours, and the undone waiting only your swift hands, — are enough to make this hour glad. What more abounds and abides in the hearts of these hearers and speakers pen may not tell.

Nature reflects man, and art pencils him, but it remains for Science to reveal man to man; and between these lines of thought is written in luminous letters, O man, what art thou? Where art thou? Whence and whither? And what shall the answer be? Expressive silence, or with finger pointing upward, — Thither! Then produce thy records, time-table, log, Traveler's companion, et cetera, and prove fairly the facts relating to the thitherward, — the rate of speed, the means of travel, and the number en route. Now what have you learned? The mystery of godliness — God made manifest in the flesh, seen of men, and spiritually understood? And the mystery of iniquity — and how to separate the tares from the wheat — that they consume in their own fires, and no longer kindle altars for human sacrifice. Have you learned to conquer sin, false affections, motives, and aims, — to be not only sayers but doers of the law?

Brethren, our annual meeting is a grave guardian, it requires you to report progress, to refresh memory, to rejuvenate the branches and vivify the buds, to bend upward the tendrils and incline the vine toward the parent trunk. You come from feeding your flocks, big with promise: and you come with the sling of Israel's chosen one to meet the Goliaths.

I have only to dip my pen in my heart to say, All honor to the members of our Board of Lectureship connected with the Mother Church. Loyal to the divine Principle they so ably vindicate, they earn their laurels: history will record their words, and their works will follow them. When reading their lectures I have felt the touch of the spirit of the Mars Hill orator, which always thrills the soul. I have the great pleasure to report that within the last month there have been added to this Board the talent, influence, and experience of the distinguished Hon. William G. Ewing of Chicago, Ill., and Judge Joseph R. Clarkson of Omaha, Neb.

The members of the Board of Education, under the auspices of the Massachusetts Metaphysical College, have acquitted themselves nobly. The students in my last class in 1898 are stars in my crown of rejoicing.

We are deeply grateful that the church militant is looking into the subject of Christian Science; for Zion must put on her beautiful garments — her bridal robes; — the hour is come: the bride (Word) is adorned: and lo, the bridegroom cometh! Are our lamps trimmed and burning?

The doom of the Babylonish woman, referred to in Revelation is being fulfilled. This woman, "drunken with the blood of the saints and with the blood of the martyrs of Jesus" "drunk of the wine of her fornication," — would enter even the church, and retaining the heart of the harlot and the purpose of the destroying angel, pour wormwood into the

waters — the disturbed human mind — to drown the strong swimmer struggling for the shore — aiming for Truth — and if possible poison such as drink of the living water. But the recording angel, standing "with right foot on the sea and his left foot on the earth," has in his hand a book open (ready to be read); that uncovers and kills this mystery of iniquity, and interprets the mystery of godliness, — how the first is finished, and the second is no longer a mystery or miracle, but a marvel, casting out evil and healing the sick. And a voice was heard, saying, "Come out of her, my people" (hearken not to her lies) "that ye receive not her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities."

"Double unto her double, according to her works: in the cup which she hath filled, fill to her double," . . . "For she saith in her heart, I am no widow . . . Therefore shall her plague come in one day, death, and mourning, and famine; for strong is the Lord God who judgeth her." That which the Revelator saw in spiritual vision will be accomplished, the Babylonish woman is fallen; and who should mourn over the widowhood of lust, of her "that hath become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean bird"?

One thing is eternally here; it reigns supreme to-day, to-morrow, forever. We need it in our homes, at our firesides, on our altars, for therewith win we the race of the centuries; and we have it only as we live it. This is that needful one thing — Divine Science, whereby thought is spiritualized, reaching outward and upward — to Science in Christianity; Science in medicine, in physics and in metaphysics.

Happy are the people whose God is All in all; who ask only to be judged according to their works; who live to love. We thank the Giver of all good for the marvelous speed of the chariot-wheels of Truth, and for the steadfast, calm coherence in the ranks of Christian Science.

On comparison, it will be found that Christian Science possesses more of Christ's teachings and example than all other religions since the first century. Comparing our scientific system of metaphysical therapeutics with materia medica, we find it completely overshadows and overwhelms it, even as Aaron's rod swallowed up the rods of the magicians of Egypt. I deliberately declare that when I was in practice, out of one hundred cases I healed ninety-nine to the ten of materia medica.

We should thank God for persecution and for prosecution, if thereby ensue a purer protestantism and monotheism for the latter days of the nineteenth century. A siege of the combined centuries, culminating in fierce attack, cannot demolish our strongholds. The forts of Christian Science, garrisoned by God's chosen ones, can never surrender. Unlike Russia's armament, ours is not costly as men count cost; — but it is rich beyond price; staunch and indestructible on land or sea; — it is not curtailed in peace, surrendered in conquest, nor laid down at the feet of progress through the hands of Omnipotence. And wherefore? Because it is "Peace on earth, good will towards men," — a cover and a defence adapted to all men, all nations, all times, climes, and races. I cannot quench my desire to say this: and words are not vain when the depth of desire can find no other outlet to liberty. "Therefore . . . let us go on unto perfection; not laying again the foundation of repentance from dead works" (Hebrews, 6: 1).

A coroner's inquest, a Board of Health, or class legislation is less than the Constitution of the United States; and infinitely less than God's benign government, which is no respecter of persons. Truth crushed to earth springs spontaneously upward, and whispers in the breeze man's inalienable birthright — Liberty. "Where the spirit of the Lord is, there is liberty." God is everywhere, nor crown nor sceptre, nor rulers rampant can quench the vital heritage of freedom — man's right to adopt a religion, to employ a

physician, to live or to die according to the dictates of his own rational conscience and enlightened understanding. Man cannot punish a man for suicide — God does that.

Christian Scientists abide by the laws of God and the laws of the land; and following the command of the Master they go into all the world, preaching the gospel and healing the sick. Therefore be wise and harmless, for without the former the latter were impracticable. A lack of wisdom betrays Truth into the hands of evil men as effectually as a subtle conspirator; the motive is not as wicked, but the result is as injurious. Return not evil for evil, but overcome evil with good. Then whatever the shaft aimed at you or your practice may be, it will fall powerless, and God will reward your enemies according to their works. Watch and pray daily that evil suggestions, in whatever guise, take no root in your thought, or bear fruit. Ofttimes examine yourselves and see if there be found anywhere a deterrent of truth and love, and hold fast that which is good.

I reluctantly foresee great danger threatening our nation, — imperialism, monopoly, and a lax system of religion. But the spirit of humanity, ethics, and Christianity sown broadcast — all concomitants of Christian Science — is taking strong hold of the public thought throughout our beloved country and in foreign lands, and is tending to counteract the trend of mad ambition.

There is no night but in God's frown; there is no day but in His smile. The oracular skies, the verdant earth — bird, brook, blossom, breeze, and balm — are richly fraught with Divine reflection: they come at Love's call. The nod of Spirit is nature's natal.

And how is man, seen through the lens of Spirit, enlarged, and how counterpoised his origin from dust! — and how he presses to his original, never severed from Spirit! O ye who leap disdainfully from this Rock of Ages, return and plant thy steps in Christ, Truth, the Stone that the builders reject. Then will angels administer grace, do thy errands, and be thy dearest allies. The Divine law gives to man health and Life everlasting — gives a soul to Soul, a present harmony wherein the good man's heart takes hold on Heaven — whose feet can never be moved. These are His green pastures beside still waters, where faith mounts upward, expatiates, strengthens, and exults.

Lean not too much on your Leader: trust God to direct your steps. Accept my counsel and teachings only as they include the spirit and the letter of the Ten Commandments, the Beatitudes, and the teachings and example of Christ Jesus. Refrain from public controversy; correct the false with the true — then leave the latter to propagate. Watch and guard your own thoughts against evil suggestions, and against malicious mental malpractice, wholly disloyal to the teachings of Christian Science. This hidden method of committing crime — socially, physically, and morally — will ere long be unearthed and punished as it deserves. The effort of disloyal students to blacken me and to keep my works from public recognition — students seeking only public notoriety, and whom I have assisted pecuniarily and striven to uplift morally — has been made too many times, and has failed too often, for me to fear it. The spirit of Truth is the lever which elevates mankind. I have neither the time nor the inclination to be continually pursuing a lie — the one evil or the Evil One. Therefore I ask the help of others in this matter, and that according to the Scriptures my students reprove, rebuke, and exhort. A lie left to itself is not so soon destroyed as it would be with the help of the truth-telling. Truth never falters nor fails; it is our faith that fails.

All published quotations from my works must have the author's name added to them; quotation-marks are not sufficient. Borrowing from my copyrighted works without credit is inadmissible. But I need not say this to the loyal Christian Scientist — to him who keeps the Commandments. "Science and Health with Key to the Scriptures," has an enormous strain put upon it, being used as a companion to the Bible in all your public ministrations,

as teacher, and as the embodiment and substance of the Truth that is taught; — hence my request that you borrow little else from it should seem reasonable.

Beloved, that which purifies the affections strengthens them, removes fear, subdues sin, and endues with Divine power; that which refines character, humbles, exalts, and commands a man; and obedience gives him courage, devotion, and attainment. For this hour, for this period, for spiritual sacrament, sacrifice, and ascension, we unite in giving thanks. For the body of Christ, the life that we commemorate and would emulate — for the bread of Heaven "whereof if a man eat he shall live forever" — for the cup red with loving restitution, redemption, and inspiration — we give thanks. The signet of the great Heart, given to me in a little symbol, seals the covenant of everlasting Love. May apostate praise return to its first love, above the symbol seize the spirit, speak the "new tongue" — and may thought soar, and Soul be.

THE ANNUAL CHURCH MEETING.

TO meet her faithful followers face to face and to speak a few words of encouragement to them, the Rev. Mary Baker Eddy attended the Annual Meeting of The First Church of Christ, Scientist, in Boston, Tuesday afternoon, June 6.-----

Mrs. Eddy then addressed the audience as follows: —

My Beloved Brethren: — I hope I shall not be found disorderly, but I wish to say briefly that this meeting is very joyous to me. Where God is we can meet, and where God is we can never part. There is something suggestive to me in this hour of the latter days of the nineteenth century, fulfilling much of the Divine law and the gospel. The Divine law has said to us, —

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

There is with us at this hour this great, great blessing; and may I say with the consciousness of Mind that the fulfilment of divine Love in our lives is the demand of this hour — the special demand. We begin with the Law as just announced, "prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing," and we go to the Gospels, and there we hear, —

"In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

The Christian Scientist knows that spiritual faith and understanding pass through the waters of Meribah here — bitter waters; but he also knows they embark for infinity and anchor in Omnipotence.

O, may this hour be prolific, and at this time, and in every heart, may there come this benediction: Thou hast no longer to appeal to human strength, to strive with agony, I am thy deliverer. Of His own will begat He us with the Word of Truth. Divine Love has strengthened the hand and encouraged the heart of every member of this large church. O, may these rich blessings continue and be increased! It hath opened the Gate Beautiful to us, where we may see God and live, see good in Good, God All, One, one Mind, and that Divine, love our neighbor as ourselves, bless our enemies. Divine Love will also rebuke and destroy disease, and destroy the belief of life in matter.

It will waken the dreamer: the sinner, dreaming of pleasure in sin; the sick, dreaming of suffering matter; the slothful, satisfied to sleep and dream. Divine Love is our only physician, — never loses a case. It binds up the broken-hearted, heals the poor body, whose whole head is sick and whose whole heart is faint; comforts such as mourn, wipes away the unavailing, tired tear, brings back the wanderer to the Father's house wherein are many mansions, many welcomes, many pardons for the penitent. Ofttimes I think of this in the great light of the present, the might and light of the present fulfilment thereof. So shall all earth's children at last come to acknowledge God, and be one, inhabit His Holy Hill, the God-crowned summit of Divine Science, the Church militant rise to the Church triumphant, and Zion be glorified.

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

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

MARY BAKER EDDY. (August 1899 Volume 17 Issue 5)

July 10, 1899

TAKE NOTICE.

BY MARY BAKER G. EDDY.

(November 1899 Volume 17 Issue 8)

THE following three quotations from "Science and Health with Key to the Scriptures" are submitted for the dear Churches of Christ, Scientist, to select from, and to place one of them only on the walls of the church. Otherwise, as our churches multiply, promiscuous selections would write your text-book on the walls of your churches.

Divine Love always has met, and always will meet, every human need.

MARY BAKER G. EDDY.

Christianity is again demonstrating the Life that is Truth, and the Truth that is Life.

MARY BAKER G. EDDY.

Jesus' three days' work in the sepulchre set the seal of eternity on time. He proved Life to be deathless, and Love to be the master of hate.

MARY BAKER G. EDDY.

AN EXPRESSION OF LOVE.

THE following expression of love and confidence speaks for itself: —

Washington, D. C., October 7, 1899.

Reverend Mary Baker Eddy, Concord, N. H.

Beloved Leader and Mother: — We, the Board of Directors and Board of Trustees, comprising the Official Board of First Church of Christ, Scientist, at Washington, D. C., desire to express to you, on behalf of the Church, our love and gratitude, and the profound respect and confidence we entertain for you as our beloved Leader and Guide in Christian Science work and methods.

We desire to say to our Leader and to all, that we believe her system of Church government and methods of propagating the cause of Christian Science are the wisest and best, as a means to an end, that could possibly be adopted under existing circumstances, and as such, they reflect in a large degree the Wisdom and Love that have characterized each step taken by her for the advancement of our great cause and the betterment of mankind. Therefore, for any one to seek to improve upon, or to reform her methods at any time, is, to our sense, the sin of presumption, and we herein and hereby most emphatically disavow and disclaim any affiliation or sympathy with any such movement. Truly "the letter killeth."

Again permit us to assure you of our love and loyalty, and beg to remain your obedient and faithful followers in Christian Science.

JOHN F. LINSCOTT,
A. C. PETER,
THOMAS F. DAWSON,
HARRY W. SESSFORD,
EDWARD P. CRAIG,

ELLEN B. LINSCOTT,
ELIZABETH A. PETER,
ELLA D. DAWSON,
KATE N. FOOTE,
BERTHA HELM SESSFORD
E. W. KEPNER, Clerk.

MRS. EDDY'S REPLY.

To the above Mrs. Eddy promptly sent the following eloquent and appreciative reply: —

Pleasant View, Concord, N. H., October 10, 1899.

First Church of Christ, Scientist, Washington, D. C.

Beloved Brethren: — The Board of Directors, and Trustees of this Church will please accept my grateful acknowledgment of the receipt of their Christian canon pertaining to the hour. The joint resolutions contained therein show explicitly the attitude of this Church in our Capital toward me, and the cause of Christian Science, so dear to our hearts, and to all loyal lovers of God and man.

This Year, standing on the verge of the twentieth century, has sounded the tocsin of a higher hope, of strengthened hands, of unveiled hearts, of fourfold unity between the churches of our denomination in this, and in other lands. Religious liberty and individual rights, under the Constitution of our Nation, are rapidly advancing, avowing and consolidating the genius of Christian Science.

Heaven be praised for the signs of the times. "Let the heathen rage and imagine a vain thing;" our "Trust" is the almighty God, who ruleth in Heaven and upon earth, and none can stay His hand, or say, "What doest thou?"

After reading this letter to your Church please unite in singing the hymn, 169, in the Christian Science Hymnal.

With love, Mother,
MARY BAKER G. EDDY

TIMELY ACTION.

WITH much pleasure we publish below the resolution adopted September 20, 1899, by the Board of Management of First Church of Christ, Scientist, London, England.

THE RESOLUTION.

It was moved by Mrs. Thomson and seconded by Major Rowley and resolved,

That this Board having had its attention drawn to the issue of the Washington News Letter of 6th instant, expresses its unqualified disapproval of the misstatements contained in it reflecting upon our beloved Leader, the Reverend Mary Baker G. Eddy, and showing hostility to the Christian Science Publishing Society of Boston; expresses its unshaken loyalty to and reverence and regard for Mrs. Eddy, and its continued confidence in the motives and acts of the members of the Christian Science Publishing Society, its editors and business manager; and directs that no copies of this newspaper be issued from the Book Room or allowed to remain in the Reading Room of this Church; and that copies of this resolution be forwarded to Mr. Calvin A. Frye, Mrs. Eddy's secretary, and the Publishing Society.

W. N. MILLER,

Chairman Board of Management of First Church of Christ, Scientist, London.

MRS. EDDY'S REPLY.

(December 1899 Volume 17 Issue 9)

Board of Directors of the First Church of Christ, Scientist, London, England.

My Beloved Brethren: — Pardon delay in answering your loyal letter, and living light set upon a hill. The chain of Christian unity unbroken stretches across the sea, and rises upward to the realms of incorporeal Life — even the glorious beatitudes of divine Love. Striving to be good, to do good, and to love our neighbor as ourself, man's soul is safe, man emerges from mortality, and receives his rights inalienable — the love of God and man. What holds us to the Christian life, is the seven-fold shield of honesty, purity, and unselfed love. I need not say this to thee, for thou knowest the way in Christian Science.

Pale sinful sense, at work to lift itself on crumbling thrones of justice, and by pulling down its benefactors, will tumble from this scheme into the bottomless abyss of self-damnation; there to relinquish its league with evil. Wide yawns the gap between this course and Christian Science; here the connection stops.

God spare this plunge, lessen its depths, save sinners; and fit their being to recover its connection with its divine Principle, Love. For this I shall continue to pray.

God is blessing thee, my beloved students and brethren. Press on towards the high calling whereunto Divine Love hath called us, and is fast fulfilling the promises.

Satan is unchained only for a season, as the Revelator foresaw; and Love and good-will to man, sweeter than a sceptre, are enthroned now and forever.

Lovingly yours,

MARY BAKER EDDY

Pleasant View, N. H., October 22, 1899

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

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

MARY BAKER EDDY

July 10, 1899

PLEASANT VIEW, CONCORD, N. H. July 19, 1899

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

(Signed) With love, Mother, M. B. EDDY.

1900

BY-LAWS.

BY MARY BAKER G. EDDY.

(January 1900 Volume 17 Issue 10)

PREPARED July, 1899, and adopted by the Mother Church, The First Church of Christ, Scientist, Boston, Mass., December 22, 1899, and will in due time appear in the Church Manual.

We enjoin upon every member of the Mother Church a careful and prayerful perusal of each of these By-laws, that we may become so thoroughly imbued with their letter and spirit as to be able to carry them out in our daily lives.

In accordance with our text-books — the Bible and "Science and Health with Key to the Scriptures," — and all Mrs. Eddy's other teachings, members of this Church shall, neither orally nor by writing, signify their belief in more than one Christ, even that Christ whereof the Scripture beareth testimony.

They shall entertain no ill-will towards men, towards members of other Churches, M.D.'s, or doctors of any sort.

They shall not publish, nor cause to be published, an article that is uncharitable or impertinent towards religion, medicine, the Courts, or the laws of our land, — on penalty of being removed from the Editorial corps, and the Board of Lectureship.

The Churches of the Christian Science denomination shall have one reading room for each Church.

The following verse shall be sung in Doxology at the close of the Communion Service: —

Be Thou, O God, exalted high;
And as Thy glory fills the sky,
So let It be on earth displayed,
Till Thou art here and now obeyed.

Section I, Article XXXV., is amended so as to read: —

If a Christian Scientist is to be married, the ceremony shall be performed by a clergyman who is legally authorized to perform this ceremony. According to our present laws, a Christian Scientist alone cannot unite individuals in wedlock.

If a member of this Church publishes quotations from Mary Baker G. Eddy's copyrighted writings, without giving the name of the author, he shall be liable to public exposure thereof in our periodicals; and to have his name dropped from this Church.

This remonstrance has become unavoidable, not only to call more serious attention to the commandment of the Decalogue, but to prevent Christian Science from being adulterated. This By-law shall neither be amended, nor annulled, except by the unanimous vote of all the First Members of this Church.

MESSAGE TO THE CONCORD CHURCH.

BY REV. MARY BAKER EDDY.

(February 1900 Volume 17 Issue 11)

THE annual meeting of First Church of Christ, Scientist, in Concord, N. H., was held last night (Thursday, January 11) in Christian Science Hall, and was largely attended. Organized last February with seventy-five charter members, there have since been added thirty- eight new members; and the reports from the trustees and directors showed a decided increase in attendance and interest during the past year.

The treasurer reported all bills-paid, a balance in the treasury, and no church debt.

Of especial interest to the meeting was a message from the Discoverer and Founder of Christian Science, the Rev. Mary Baker Eddy, as follows: —

First Church of Christ, Scientist, Concord, N. H.

My Beloved Brethren: — At this, your first annual meeting, permit me to congratulate this little church in our metropolis, weaving the new-old vesture wherein to appear and clothe the human race. Carlyle wrote: "Wouldst thou plant for eternity, then plant into the deep infinite faculties of man. If the poor toil that we have food, must not the high and glorious toil for him in return that we have light, freedom, immortality?" I agree with him; and in our era of the world I welcome the means and methods, light and Truth emanating from the pulpit and press. Altogether it makes the church militant, embodied in a visible communion, the foreshadowing of the church triumphant. Communing heart with heart, mind with mind, soul with soul, wherein and whereby we are looking heavenward (take it in whatever sense you may) is not looking nor gravitating earthward. It uplifts man's being, it makes healing the sick and reforming the sinner a mutual aid society that begins to be possible here and now.

May this dear little Church, nestled so near my heart and native hills, be steadfast in Christ — always abounding in love and good works — having unfaltering faith in the prophecies, promises, and proofs of Holy Writ; having one God, one Christ, and that one, the God and Saviour whereof the Scriptures declare, — catch the early trumpet-call — take step with the twentieth century — leave behind those things that are behind, lay down the low laurels of vainglory, and, pressing forward in the onward march of Truth, run the race set before them in joy, health, holiness, till — home at last — they find the full fruition of their faith, hope, and prayer.

With love, Yours in Christ,
MARY BAKER EDDY.

Pleasant View, Concord, N. H., January 11, 1900

CHURCH BY-LAWS.

BY MARY BAKER EDDY.

THE By-law on page 66, Article XXX., Section 7, in our Church Manual, shall be amended so as to read, Not less than four lessons, and more if requisite (and but one each day), shall be given to students in Obstetrics under the auspices of the Massachusetts Metaphysical College. A student in this class shall prepare a paper on Accouchement, giving in detail, the physical and mental treatment requisite for the Scientific and safe delivery of the mother. This paper shall be discussed by the class, and examined by the teacher, who shall decide as to the proper qualification of his pupils to practise Obstetrics. The tuition of students in Obstetrics is \$100 each for one course, and they shall pay their tuition to the teacher in this department.

Not less than three thorough lessons, by a well qualified teacher, shall be given to each Primary and Normal class on the subject of mental practice and malpractice. The students in this class shall be required to prepare a paper on this subject, and after reading it, and having it thoroughly discussed by the class and understood, they shall retain no copy of it, but shall give the paper immediately to their teacher, who shall decide upon its thoroughness, and accuracy. This paper shall be sent to Mrs. Eddy, President of the Massachusetts Metaphysical College, for examination, if she so requires, before the Normal class students shall receive their certificates of degrees. The session shall continue not less than two weeks.

The large branch churches in the principal cities of the United States and Canada are hereby requested to appoint a Publishing Committee to serve in their localities, under their Church By-laws.

It shall be the duty of the member constituting said committee to correct, in a Christian manner, a lapse, injustice, or blunder, relating either to Christian Science or to a prominent member of this denomination, in the periodicals issued in the city wherein he resides. This committee shall also be responsible for replying, as above named, to abusive newspaper articles published in his city and state, that have not been answered by other Scientists, but 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 the papers containing these articles circulated in large quantities.

A member of the Mother Church, who is not the clerk thereof, shall not appoint a meeting of the First Members of this Church. Only the clerk appoints said meetings and in accordance with the By-laws of this Church.

The Mother Church By-law as amended reads: — The Churches of the Christian Science denomination shall have one reading room for each church, except those churches are in unity and so situated that it shall be wise to have their reading room, or rooms, in one building that is centrally located.

FROM OUR LEADER.

(March 1900 Volume 17 Issue 12)

THE following letter from our Leader to the First Reader of one of our churches we have gained permission to give to our readers that all may share its blessing. — EDITOR.

Pleasant View, Concord, N. H., February 2, 1900.

Beloved Student. — Christ is meekness and Truth enthroned. Put on the robes of Christ and you will be "lifted up and will draw all men unto you."

The little fishes in my fountain must have felt me when I stood silently beside it, for they came out in orderly line to the rim where I stood. Then I fed these sweet little thoughts that, unfeared me, sought-their food of me.

God has called you to be a fisher of men. It is not a stern but a loving look that calls forth mankind to receive your bestowal; not so much eloquence as tender persuasion that takes away their fear, and it is Love alone that feeds them.

Do you come to your little flock so filled with divine food that you cast your bread upon the waters? Then sure that after many, or a few days, it will return to you.

The little that I have done, has all been done through love, self-forgetful, patient, unflinching tenderness.

With love, Mother,

M. B. EDDY

DEWEY'S "PERFECT" FOUNTAIN PEN.

THE Dewey's "Perfect" Fountain Pen has recently entered my employ, and after one month's trial I find it well named, — perfect. I had tried various styles of fountain pens, but not until I got "Dewey's Perfect Fountain Pen" did I find one that meets the demand in every respect. To write with this pen is indeed a pleasure, it never fails to make its mark; and the construction is such there is no joint through which the ink can leak and stain the fingers. Manufactured by A. A. Waterman & Co., Boston, Mass.

MARY BAKER EDDY.

Pleasant View, Concord, N. H., February 3, 1900.

CHURCH BY-LAWS.

BY MARY BAKER EDDY.

A MEMBER of the Mother Church shall not, under pardonable circumstances, sue his patient for recovery of payment for said member's practice, on penalty of discipline and liability to have his name removed from this church membership. Also, he shall reasonably reduce his price in chronic cases of recovery, — and in cases wherein he has not effected a cure. A Christian Scientist is a humanitarian — he is benevolent, forgiving, long-suffering, and seeks to overcome evil with good.

ONLY one of the largest Branch Churches in each state of the United States, and in Canada and Great Britain, is requested to appoint a Publishing Committee to serve in its locality and under its Church By-laws. This Church can appoint a Publishing Committee conveniently adapted therefor, who is in good fellowship with another Church of Christ, Scientist, to serve in this capacity.

NOTE. — It is understood that the committee referred to consists of one person as indicated in previous By-laws.

CHRISTIAN SCIENCE HISTORY.

THE First Readers of the Branch churches are each requested to distribute at least five hundred copies of the booklet "Christian Science History" in such manner as will do the most good. Also, will the members of the Board of Lectureship see that large numbers of this booklet are properly distributed in their sections of labor?

MARY BAKER EDDY.

Pleasant View, Concord, N. H., January, 1900

THE CHRISTIAN SCIENCE BOARD OF LECTURESHIP.

(April 1900 Volume 18 Issue 1.)

Beloved Students: — I am more than satisfied with your work: its grandeur almost surprises me. Let your watchword always be, — Great, not like Caesar, but only great as I am good. you are not setting-up to be great; you are here for the purpose of grasping and defining the demonstrable, the eternal. Spiritual heroes and prophets are they whose new-old birthright is to put an end to falsities in a wise way, and to proclaim Truth so winningly that an honest, fervid affection for the race is found adequate for its emancipation.

You are the needful and the inevitable sponsors for the twentieth century, reaching deep down into the universal, and rising above theorems into the transcendental, the infinite — yea, the reality of God, man, nature — the universe. No fatal circumstance of idolatry can fold or falter your wings, no Fetishism with a symbol can fetter your flight. You soar only as uplifted by God's power, or you fall for lack of it. You know that to conceive God aright, you must be good. The Christ mode of understanding Life, — exterminating sin and suffering, and their penalty, death, — I have largely committed to you, my twelve faithful witnesses. You go forth to face the foe with loving look, and, with the religion and philosophy of labor, duty, liberty, and love, to challenge universal indifference, chance, and creeds. Your highest inspiration is that nearest the Divine Principle, and nearest the scientific expression of Truth.

You may condemn evil in the abstract without harming any one, or your own moral sense; but persons seldom, if ever. Improve every opportunity to correct sin through your own perfectness. When error strives to be heard above truth, let the "still small voice" produce God's phenomena. Meet the raging element of individual hate dispassionately, and counteract its most gigantic falsities.

The moral abandon of hating even one's enemies excludes goodness: hate is a moral idiocy let loose for one's own destruction. Unless withstood, the heat of hate burns the wheat, spares the tares, and sends forth a mental miasma fatal to health, happiness, and the morals of mankind: and all this only to satiate its loathing of love, and its revenge on the patience, silence, and lives of saints. The marvel is, that at this enlightened period a respectable newspaper should countenance such evil tendencies.

Millions may know that I am the Founder of Christian Science: I only know what that means.

MARY BAKER G. EDDY

CHURCH BY-LAWS.

BY MARY BAKER G. EDDY.

(May 1900 Volume 18 Issue 2)

ONLY the Christian Science Board of Directors, and the First Reader of the Mother Church shall be present at meetings for the examination of complaints against Church members. Only the Board of Directors, and the First Reader shall confer, or vote on cases of complaints and church discipline. A complaint against a member of the Mother Church shall be laid before this Board; and within thirty days thereafter the clerk of the Church shall address a letter of inquiry to the member complained of, as to its validity. If the previous Christian character of the accused member is good, his reply to the clerk contradicting the accusations, or his confession thereof, and compliance with our Church Rules shall be sufficient on behalf of said member for the Board to dismiss the subject, and the clerk of the Church shall immediately so inform him. The complainant, on a second offence of this kind, shall be subject to discipline and dismissal from this Church. No cards shall be removed from our periodicals except by a majority vote of the Christian Science Board of Directors, and First Reader — at a meeting of the Mother Church held for this purpose — or for the examination of complaints. No Church discipline shall ensue until the requirements in Article XXVI., Section 6, of our Manual have been strictly obeyed.

[The following includes changes and/or addition to the previous entry]

CHURCH BY-LAW.

BY MARY BAKER G. EDDY.

(June 1900 Volume 18 Issue 3)

ONLY the Christian Science Board of Directors and the First Reader of the Mother Church, shall be present at meetings for the examination of complaints against Church members. Only the Board of Directors and the First Reader shall confer or vote on cases of complaints and church discipline. A complaint against a member of the Mother Church, if said member belongs to no other church, shall be laid before this Board, and within thirty days thereafter, the clerk of the Church shall address a letter of inquiry to the member complained of, as to its validity.

If the previous Christian character of the accused member is good, his reply to the clerk contradicting the accusations, or his confession thereof and compliance with our Church Rules, shall be sufficient on behalf of said member for the Board to dismiss the subject, and the clerk of the Church shall immediately so inform him. Also, the complainant shall cease to speak ill of him, or be subject to discipline and dismissal from this Church. No cards shall be removed from our periodicals except by a majority vote of the Christian Science Board of Directors and First Reader, at a meeting of the Mother Church held for this purpose, or for the examination of complaints. No Church discipline shall ensue until the requirements, according to the Scripture in Article XXVI., Section 6, of our Manual, have been strictly obeyed.

A member of the Mother Church, and a member or the Reader of a Branch Church of Christ, Scientist, shall not send to the Mother Church a complaint against another

member of a Branch Church. Each Church shall separately and independently discipline its own members, — if this sad necessity ever occurs

THE BOARD OF LECTURESHIP.

THE By-laws relating to the Board of Lectureship have been amended by striking out of section I, Article XXXIV., the words "consisting of not less than three, nor more than twelve members." So that the number of lecturers is now unlimited.

A REQUEST.

BY MARY BAKER EDDY.

(July 1900 Volume 18 Issue 4)

Beloved Christian Scientists: — I have a favor to ask, namely: Will the Christian Scientists throughout our land subscribe one year for the Granite Monthly, issued monthly at \$1.50 per annum in advance, by the Rumford Printing Co., in Concord, New Hampshire? It is an old, well-known, worthy characteristic magazine, from which, it is alleged, support has been withdrawn, because it prints Christian Science literature

A CARD.

(August 1900 Volume 18 Issue 5)

TO the donors of the certificate of one thousand shares in stock of Acme Smelting and Refining Co., Phoenix, Arizona, accompanied by a kind letter, I beg to say: Accept this public, as well as my private acknowledgment of your liberal gift, the certificate whereof, I returned with my thanks on April 24, 1900.

On June 20, 1900, I received two certificates from Ada M. Surbaugh; one representing 306, and the other 732, shares in stock of the Argus Mining and Milling Co., of Bingham Canyon, Utah. These I have also returned, in like manner, to the dear donor, with my grateful thanks for her gift and excellent letter which accompanied it.

I publish these facts to inform said givers of my action relative to these certificates of mining stock, because I have not yet heard from them in reply to my letters, and the certificates which I have returned. I am not at present, never have been, and never shall be, in any way, directly or indirectly, connected with mining stock. I am looking for my treasures above, and not beneath. Besides I am not inclined to stock-holding.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., July 2, 1900

READERS IN CHURCH.

THE report that I prefer to have a male, rather than a female, for First Reader in the Church of Christ, Scientist, I desire to correct. My preference lies with the individual best fitted to perform this important function. If both the First and Second Readers are my students, then without reference to sex, I should prefer that student who was most spiritually-minded. What our churches need most is that devout, unselfed leadership which spiritualizes the congregation.

MARY BAKER EDDY.

Pleasant View, Concord, N. H., July 9, 1900

MY REPLY.

BY MARY BAKER G. EDDY.

(October 1900 Volume 18 Issue7)

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

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

LECTURES.

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

MARY BAKER EDDY

CHRISTIAN SCIENCE AND THE EPISCOPAL CONGRESS.

(January 1901 Volume 18 Issue 10)

THE following article from the pen of the Rev. Mary Baker G. Eddy appeared in the Boston Herald, Sunday, December 2, 1900.

The Church Congress of the Episcopal Church, recently convened at Providence, R. I., smiled mildly on some features of Christian Science, but its arrangement of the programme for the discussion of the subject was unfortunate, in the interests of strict justice and fair play. The discussion was opened, first, with an address by Professor Theodore F. Seward of New York, author of "The Brotherhood of Christian Unity," and a member of the Episcopal Church, which was able, compact, courteous, and altogether logical and ample. It was a conscientious tribute from one whose heart is manifestly full of the love of Christ and love for his fellow-men; who has studied Christian Science from its spiritual standpoint, with a firm belief in Christ Jesus, his example, and his teachings; and who has aimed to get to the very bottom of his subject. It is reported that he was listened to with rapt attention, from its beginning to its close, by an audience of fifteen hundred persons. His opening of the discussion gave unlimited opportunity for unbridled criticism from those who followed him, without possible reply; and a lawyer, who referred to Christian Science in objectionable phrase made the argument against it, and made his exit from the Congress, substantially uncorrected and unrebuked.

As Christian Science is founded strictly on the life and teachings of Christ Jesus, it may be pertinent to ask why a doctor or a lawyer, who evidently has no aggressive faith in Jesus and his life labors for humanity, and who seldom reads a chapter from the Gospels and rarely enters a Christian house of worship, should be asked to address such a Congress on such a subject? Is it not obvious that the religious side of the question — its important and vital side — would be studiously ignored? Note the addresses of Dr. William M. Polk and Mr. W. A. Purrington, as reported in the Providence Journal, for a definite answer. Lawyer Leavitt's reply to unjust criticisms against the Christian Science text-book was a spiritual sunburst on the darkness.

As an interesting illustration of the lack of spirit and breadth, and nobility of Mr. Purrington's address, the following is quoted from it verbatim: —

"It is only just to say that Mrs. Eddy's practice is in accord with this part of her teaching. She says there is no pain and no disease, and that she can restore decaying bones to healthy condition (Science and Health, 16, 359), yet she had her teeth extracted by Dr. Fletcher of 77 North Main Street, Concord, N. H., under the so-called painless method, by local anaesthesia, and she now wears artificial dentures made by him."

The following over Dr. Fletcher's own signature is also given verbatim: —

"The story told by the Rev. Dr. Whitaker and others, to the effect that Mrs. Mary Baker G. Eddy called at my office in Concord, N. H., in great pain, and had a carious tooth extracted, requesting me to use a local anaesthetic before extracting the tooth, is incorrect. Mrs. Eddy did call at my office and had a troublesome tooth extracted. But it was not a carious tooth, neither was she in pain at the time. She did request me to extract

the tooth, allowing me to use my own painless method for extracting teeth, which I had recommended.

"I shall take no further notice of inquiries on this subject."

(Signed) JOHN M. FLETCHER.

"Concord, N. H., November 22, 1900."

I have a copy of a letter which Dr. Fletcher received, in which the writer proposed a bribe of \$200 if the doctor would authorize a story about Mrs. Eddy concerning this remarkable episode (!) such as the correspondent might dictate. But Dr. Fletcher said practically, "Get thee behind me, Satan." The doctor is a man of repute — a native of my native state — a man that cannot be bought or sold.

Those familiar with my writings know that long ago I instructed Christian Scientists not to interfere with methods of surgery, but if they should call a surgeon, to submit to his methods without discussion. Those who are unfamiliar with them, or misconstrue them, should hesitate to criticize without personal knowledge. The following is extracted from the Christian Science text-book, page 400, and has been published in said book since its first issue in 1875: "Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction, and the prevention of inflammation."

I have always instructed students in Christian Science to be wise and discreet, conforming, where conscience is not offended, to the usages of men. The practice of surgery is not introduced into Christian Science, whose rules and methods are based upon the examples of Jesus and his followers. Bishop Berkeley and I agree that all is Mind. Then, consistently with this premise, the conclusion is, that if I employ a dental surgeon, and he believes that the extraction of a tooth is made easier by some application or means which he employs, and I object to the employment of this means, I have turned the dentist's mental protest against myself; he thinks I must suffer because his method is interfered with. Therefore, his mental force weighs against a painless operation, whereas it should be put into the same scale as mine, thus producing a painless operation as a logical result.

Matter is but the objective state of mortal mind. It has only the substance and reality in our day-dreams that it has in our dreams by night. It is all the way the Adam-dream of mind in matter, which is mortal and God-condemned; it is not the spiritual fact of being. When this Scientific classification is understood, we shall have one Mind, one God, and we shall obey the commandment "Love thy neighbor as thyself."

If nineteen hundred years ago Christ taught his followers to heal the sick, he is to-day teaching them the same heavenly lesson. God is the same yesterday, to-day, and forever. "God is Love" — the ever-operative divine Principle (or Person if you please) whose person is not corporeal — not finite. This infinite Person we know not of by the hearing of the ear, yet we may sometimes say with Job, "but now mine eye [spiritual sense] seeth Thee."

God is one because God is all. Therefore there can be but one God, one Christ. We are individually but specks in His universe, the reflex images of this divine Life, Truth, and Love, in whom "we live, and move, and have our being." Divine Metaphysics is not to be scoffed at; it is Truth with us — "God manifest in the flesh" — not alone by miracle and parable, but by proof — even the divine nature of God, which belongs not to a

dispensation now ended, but is ever present casting out evils, healing the sick, and raising the dead — resurrecting individuals buried above-ground in material sense.

To-day this Bethlehem star looks down upon the long night of materialism, — material religion, material medicine, a material world, — and it shines as of yore, though it "shineth in darkness; and the darkness comprehended it not." But the day will dawn and the day-star appear, lighting the gloom, guiding the steps of progress from molecule to mortals outward and upward in the scale of being.

Hidden electrical forces annihilating time and space wireless telegraphy, navigation of the air, in fact, all the et ceteras of mortal mind pressing to the front, remind me of my early dreams of flying in airy space, buoyant with liberty and the luxury of thought let loose, to rise higher and forever higher in the boundless blue. And what of reality, if waking to bodily sensation is real and it makes us captives? The night thought, methinks, should unfold in part the facts of day, and open the prison doors and solve the blind problem of matter. It shows us rationally that even mortals can mount higher in the altitude of being till they cease to be mortal, and Christ hath led captivity captive and immortality is brought to light.

Robert Ingersoll's attempt to convict the Scriptures of inconsistency made his life an abject failure. Happily, misquoting "Science and Health with Key to the Scriptures," or quoting sentences or paragraphs torn from their necessary contexts, may serve to call attention to that book; and thus reveal truths that otherwise the reader would not have sought. "Surely the wrath of man shall praise Thee."

The nature and truth of Christian Science cannot be destroyed by false psychics, crude theories or modes of metaphysics. Our Master Metaphysician, the Galilean Prophet, had much such a class of minds to deal with as we have in our time. They disputed his teachings on practically the same grounds as are now assumed by many doctors and lawyers. But he swept away their illogical syllogisms as chaff is separated from the wheat. The genuine Christian Scientist will tell you that he has found the physical and spiritual status of a perfect life in his textbook.

The text-book of Christian Science maintains primitive Christianity, shows how to demonstrate it, and throughout is logical in premise and conclusion. Can Scientists adhere to it, establish their practice of healing on its basis, become successful healers and models of good morals, and yet the book be absurd and unscientific? Is not the tree known by its fruit? Did Jesus mistake his mission and unwittingly misguide his followers? Were the apostles absurd and unscientific in adhering to his premise and proving his conclusion logical and divine?

"The Scientific Statement of Being" may irritate a certain class of professionals who fail to understand it, while they pronounce it absurd, ambiguous, unscientific. But that Christian Science is valid, simple, real, and self-evident, thousands upon thousands attest from their individual demonstrations, they themselves having been healed and having healed others on the Principle of Christian Science. Science has always been met in this manner. A fiction or a false philosophy flourishes for a time where science gains no hearing. The followers of the Master in the early Christian centuries did just what he enjoined, and what Christian Science makes practical to-day to those who abide therein and build on its chief corner-stone. Our religious denominations interpret the Scriptures to fit a doctrine, but the doctrines taught by Divine Science are founded squarely and only on the Scriptures.

"Science and Health with Key to the Scriptures" is not inconsistent in a single instance with its logical premise and conclusion, and ninety-nine out of every hundred of its

readers — honest, intelligent, and scholarly — will tell you this. The earnest student of this book, understanding it, demonstrates in some degree the truth of its statements, and knows it contains a Science that is demonstrable when understood, and is fully understood, when demonstrated. That Christian Scientists, because of their uniform pure morals and noble lives, are better representatives of Christian Science than the text-book itself, is not in accordance with Scriptures: The tree is known by its fruit. The student of this book will tell you his higher life is the result of his conscientious study of it in connection with the Bible.

A book that has won its way through the good it does into the palaces of emperors, kings, and the president of the United States, into the chief cities and the best families in our own and in foreign lands, that lies beside the Bible in hundreds of pulpits and in thousands of homes, that heals the sick and reclaims sinners in court and in cottage, is not less the evangel of Christian Science than he who studies it and thereby is healed of disease, or who practises its teachings. About a quarter of a century ago this book was first given to the public; since then two hundred editions of one thousand copies each, have been sold, and the sale continues to increase. Can such a book be ambiguous, self-contradictory, or unprofitable to mankind?

St. Paul was a follower, but not an immediate disciple of our Lord, and he declares the truth of the complete system of Christian Science in these brief sentences: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Was it profane for St. Paul to aspire to this knowledge of Christ and the demonstration thereof — healing sin and sickness — because he was not a disciple of the personal Jesus? Nay, verily. Neither is it presumptuous or un-Scriptural or vain for another, a suckling in the arms of divine Love, to perfect His praise.

A child will demonstrate Christian Science and have a clear perception of it. Then, is it a cold, dull abstraction? Or is that unscientific which all around us is demonstrated on a fixed principle and given rule, and in proportion as these are understood men are found casting out the evils of mortal thought, healing the sick, and uplifting human consciousness to a more spiritual life and love? The signs of the times emphasize the answer to this in the rapid and steady advancement of this Science among the scholarly and titled, the deep thinkers, the truly great men and women of this age. In the words of the Master, "Can ye not discern the signs of the times?"

Christian Science teaches: Owe no man; be temperate; abstain from alcohol and tobacco; be honest, just, and pure; cast out evil and heal the sick; in fine, Do unto others as ye would have others do to you. Has one Christian Scientist yet reached the maximum of these teachings? And if not, wherefore point the people to the lives of Christian Scientists and decry the book which has moulded their lives? Simply because the treasures of this text-book are not yet uncovered to the gaze of many men, the beauty of holiness is not yet won.

My first writings on Christian Science began with notes on the Scriptures. I consulted no other authors and read no other books but the Bible for about three years. What I wrote had a strange coincidence or relationship with the light of revelation and solar light. I could not write those notes after sunset: all thoughts in the line of Scriptural interpretation would leave me until the rising of the sun: then the influx of divine interpretation would pour in upon my spiritual sense as gloriously as the sunlight on the material senses. It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated "Science and Health with Key to the Scriptures." I have been learning the higher meaning of this book since writing it.

Is it too much to say that this book is leavening the whole lump of human thought? You can trace its teachings in each step of mental and spiritual progress, from pulpit and press, in religion and ethics, and find this step either written or indicated therein. It has mounted thought on the swift and mighty chariot of divine Love, which to-day is circling the whole world.

I should blush to write of "Science and Health with Key to the Scriptures" as I have were it of human origin, and I, apart from God, its author. But, as I was only a scribe echoing the harmonies of heaven in divine Metaphysics, I cannot be super-modest in my estimate of the Christian Science text-book.

CHRISTIAN SCIENCE THANKS.

THE following was contributed by the Rev. Mary Baker G. Eddy to a symposium on Thanksgiving which appeared in the Boston Globe, November 29, 1900. There were twenty-three articles written by prelates of various denominations, and Mrs. Eddy's was the only one contributed by a woman.

The communications were sent in answer to the following telegraphic inquiry from The Globe. —

On the threshold of the twentieth century, will you please send through The Globe to the people of New England, which is the birthplace of Thanksgiving Day, a sentiment on what the last Thanksgiving Day of the nineteenth century should signify to all mankind?

New England's last Thanksgiving Day of this century signifies, to the minds of men, the Bible better understood and Truth and Love made more practical; the first commandment of the decalogue more imperative, and, "loving thy neighbor as thyself," more possible and pleasurable. That Love, unselfed, knocks more loudly than ever before at the heart of humanity and finds admittance. That revelation, spiritual voice and vision are less subordinate to material sight and sound and more apparent to reason. That evil flourishes less, invests less in trusts, loses capital, and is bought at par value. That the Christ spirit will cleanse the earth of human gore. That civilization, peace between nations, and the brotherhood of man should be established and justice plead not vainly in behalf of the sacred rights of individuals, peoples, and nations. That the Science of Christianity has dawned upon human thought to appear full-orbed in millennial glory. That Scientific religion and Scientific therapeutics are improving the morals and increasing the longevity of mankind — mitigating and destroying sin, disease, and death. That religion and materia medica be no longer tyrannical and proscriptive. That divine Love, understood in Divine Science, impartial and universal, forms the coincidence of the human and divine, which fulfils the saying of our great Master, "The kingdom of heaven is already within you." That the atmosphere of the human mind, when cleansed of self and permeated with divine Love, will reflect its subjective state in clearer skies, less thunderbolts, tornadoes, and extremes of heat and cold. That agriculture, manufacture, commerce, and wealth should be governed by honesty, industry, and justice, reaching out to all classes and peoples. For these signs of the times we thank our Father-Mother God.

MARY BAKER G. EDDY

MONUMENT TO BARON AND BARONESS DE HIRSCH.

A MONUMENT is soon to be erected in Central Park, New York, in commemoration of the eradication of racial prejudice. The monument will cost upwards of fifty thousand dollars, and the amount is to be raised entirely by voluntary subscriptions.

The sculptor's conception is highly artistic and effective. A female figure in bronze, heroic size, typifying Philanthropy, is represented holding in her left arm a tablet on which are engraved the features of the Baron and Baroness. Before this figure is a smaller one, that of a child, representing posterity, placing on the tablet a bunch of palms.

These figures will be placed on a pedestal of highly polished pink granite. The pedestal will take the form of an exedra, whose majestic sweep of unbroken curves will be intended to convey the idea of the all-embracing arms of true charity.

The motive which prompted the erection of the monument has appealed to all classes. Many letters from clergymen and laymen, college presidents and publicists, have been sent to the Baron and Baroness de Hirsch Monument Association, indorsing the project. A number of these letters were published in the New York Mail and Express of January 1, 1901. The Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, wrote as follows: —

The movement to erect a monument to the late Baron and Baroness de Hirsch enlists my hearty sympathy. They were unquestionably used in a remarkable degree as instruments in the Divine Love.

Divine Love reforms, regenerates; giving to human weakness strength, serving as admonition, instruction, and governing all that really is. Divine Love is the noumena and phenomena, principle and practice of Divine metaphysics. Love talked and not lived is a poor shift for the weak and worldly. Love lived in a court or cot is God exemplified, governing governments, industries, human rights, liberty, life.

In love for man we gain the only and true sense of Love for God, practical good, and so rise, and still rise, to His image and likeness, and are made partakers of that Mind whence sprang the universe.

Philanthropy is loving, ameliorative, revolutionary; it wakens lofty desires, new possibilities, achievements, and energies; it lays the axe at the root of the tree that bringeth not forth good fruit; it touches thought to spiritual issues, systematizes action, and insures success. It starts the wheels of right reason, revelation, justice, and mercy; it unselfs men and pushes on the ages. Love unfolds marvelous good and uncovers hidden evil. The philanthropist or reformer gives little thought to self-defence — his life's incentive and sacrifice need no apology. The good done and the good to do are his ever-present reward.

Love is the elevator of the human race; it demonstrates Truth and reflects Love. Good is divinely natural; evil is unnatural; it has no origin in the nature of God, and He is the father of all.

The great Galilean prophet was, is, the reformer of reformers. His piety partook not of the travesties of human opinions, pagan mysticisms, tribal religion, Greek philosophy, creed, dogma, or materia medica. The Divine Mind was his only instrumentality in religion or medicine. The so-called laws of matter he eschewed; with him matter was not the

auxiliary of Spirit. He never appealed to matter to perform the functions of Spirit, Divine Love.

Jesus cast out evil, disease, death, showing that all suffering is commensurate with sin; therefore, he cast out devils and healed the sick. He showed that every effect or amplification of wrong will revert to the wrong-doer; that sin punishes itself; hence his saving "Go and sin no more, lest a worse thing come upon you." Love atones for sin through love that destroys sin. His rod is Love.

We cannot re-make ourselves, but we can make the best of what God has made; we can know that all is good because God made all, and that evil is not a fatherly grace.

All education is work; the thing most important is what we do, not what we say. God's open secret is seen through Grace, Truth, and Love.

I enclose a check for \$500 for the De Hirsch monument fund.

MARY BAKER G. EDDY

"INSUFFICIENT FREEDOM."

(February 1901 Volume 18 Issue 11)

THE following from the pen of the Rev. Mary Baker G. Eddy appeared in the New York World of December 30, 1900. It was written at the request of the editors, and was one of upwards of sixty replies received from prominent thinkers of the world, both men and women, in answer to the query, What is the chief danger, social or political, that confronts the new century?

To my sense the most imminent dangers confronting the coming century are robbing people of life and liberty under warrant of the Scriptures, the rights of politics and human power, industrial slavery, insufficient freedom of honest competition, ritual, creed, and trusts in place of the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them."

AT a special meeting of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., held January 31, 1901, this letter from our Pastor Emeritus, the Reverend Mary Baker G. Eddy, Discoverer and Founder of Christian Science, was read, and the following resolutions unanimously adopted as fully expressing the sentiment of the entire church of nearly twenty thousand members.

Pleasant View, Concord, N. H., January 27, 1901.
Mr. William B. Johnson, C.S.B., Clerk.

Beloved Student: — I deem it proper that the Mother Church in Boston, Massachusetts, the first church of Christian Science known on earth, should, upon this solemn occasion congregate. That a special meeting of its First Members convene for the sacred purpose of expressing our deep sympathy with the bereaved nation, its loss and the world's loss, in the sudden departure of the late lamented Victoria, Queen of Great

Britain, and Empress of India, — long honored, revered, beloved. "God save the Queen" is heard no more in England, but this shout of love lives on in the hearts of millions.
With love,

MARY BAKER G. EDDY (March 1901 Volume 18 Issue 12)

OBEY THE LAW.

THE following from the pen of Rev. Mary Baker G. Eddy appeared in The Boston Herald on the 17th inst.

To the Editor of The Herald.

On the subject of reporting contagion I have this to say: I have always believed that Christian Scientists should be law abiding; and, actuated by this conviction, I authorized the following statement, which appeared in The Boston Herald about one year ago: —

"Rather than quarrel over vaccination, I recommend that if the law demand an individual to submit to this process, he obey the law; and then appeal to the gospel to save him from any bad results. Whatever changes belong to this century, or any epoch, we may safely submit to the providence of God, to common justice, individual rights and governmental usages."

This statement should be so interpreted as to apply, on the basis of Christian Science, to the reporting of contagion to the proper authorities when the law so requires. When Jesus was questioned about obeying the human law, he declared: "Render unto Caesar the things that are Caesar's," even while you "render unto God the things that are God's."

MARY BAKER G. EDDY.

Concord, N. H., February 17, 1901

SOMETHING NEW.

ALL Churches of Christ, Scientist (from this date), are requested to read at the close of services, and before benediction, the "Scientific Statement of Being."

There is no life, truth, intelligence, or substance in matter. All is infinite Mind and its infinite manifestation, for God is All in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material.

And the correlative Scripture according to 1 John, 3:1, 2, 3.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like him; for we shall see him as He is. And every man that hath this hope in him purifieth himself, even as He is pure.

Beloved brethren all over our land and in every land accept Mother's Spring Greeting, while

The bird of hope is singing,
A lightsome lay, a cooing call,
And in her heart is beating
A love for all —
" 'Tis peace not power I seek,
'Tis meet that man be meek."

MARY BAKER G. EDDY.

**CHRISTIAN SCIENCE HEALING
EXPLAINED AND DEFENDED,**

**BY
MRS. MARY BAKER G. EDDY.**

(May 1901 Volume 19 Issue 2)

WRITTEN especially for the New York Sunday Journal by Mrs. Eddy, the Founder of the Christian Science faith, in answer to the charges made in the famous Brush will contest in the New York Court.

To say that it is sin to ride to church on an electric car would not be more preposterous than to believe that man's Maker is not equal to the destruction of disease germs. Christ, Truth, the ever-present God, who raised the dead, is equal to the giving of life and health to man, and the healing, as aforetime, of all manner of diseases. I would not charge Christians with doubting the Bible record of our great Master's life of healing, since Christianity must be predicated of what Christ Jesus taught and did; but I do say that Christian Science cannot annul or make void the laws of the land, since Christ, the great demonstrator thereof, said, "I come not to destroy the law, but to fulfil it in righteousness."

That a law suit was contemplated or in progress before Surrogate Fitzgerald in New York City was unknown to me until very recently, having read a report of it through the press.

I have never issued orders of any sort relative to the presiding Surrogate in the Brush case. The great Master knew that faith in God, who is our Life, is not insanity, whereas lack of charity may be a species of insanity.

What is alleged to be Miss Brush's statement, namely, "It is impossible for me to die," simply reiterated the declarations of our Lord, who said, "If a man keep my saying, he shall never see death;" and "Daughter, be of good comfort; thy faith hath made thee whole; go in peace."

CHRISTIAN SCIENTISTS SHOULD SUBMIT TO THE LAW.

I have already expressed my opinion publicly as to the precautions against the spread of so-called infectious and contagious diseases in the following words. —

Rather than quarrel over vaccination, I recommend that if the law demand an individual to submit to this process, he obey the law, and then appeal to-the Gospel to save him from bad physical results. Whatever changes come to this century, or to any

epoch, we may safely submit to the providence of God, to common justice, to the maintenance of individual rights, and to governmental usages. This statement should be so interpreted as to apply, on the basis of Christian Science, to the reporting of a contagious case to the proper authorities when the law so requires. When Jesus was questioned concerning obedience to human law, he replied: "Render unto Caesar the things that are Caesar's," even while you "render unto God the things that are God's."

I believe in obeying the laws of the land. I practise and teach this obedience, since justice is the moral signification of law. Injustice denotes the absence of law. Each day I pray for the pacification of all national difficulties, for the brotherhood of man, for the end of idolatry and infidelity, and for the growth and establishment of Christian religion — Christ's Christianity. I also have faith that my prayer availeth, and that He who is overturning will overturn until He whose right it is shall reign. Each day I pray, "God bless my enemies; make them Thy friends; give them to know the joy and the peace of love."

Past, present, or future philosophy or religion that departs from the instructions and example of the great Galilean Prophet cannot be Christ-like. Jesus obeyed human laws, and fell a victim to those laws. But nineteen centuries have greatly improved human nature and human statutes. That the innocent should suffer for the guilty seems less divine; and that humanity should share alike liberty of conscience seems more divine to-day than yesterday.

THE WAR BETWEEN RELIGION AND MATERIALISM.

The earthly price of spirituality in religion and medicine at a material age — persecution — and the moral distance between Christianity and materialism precluded his doctrine, then as now, from finding favor with certain purely human views: The prophets of old looked for something higher than the systems and practices of their times. They foresaw the new dispensation of Truth and the demonstration of God in His more infinite meanings, which were to destroy sin, disease, and death, establish the definition of omnipotence and illustrate the Science of Mind. Earth hath not known another so great and good as Christ Jesus. Then can we find a better moral philosophy, a more complete natural and Divine Science of medicine, or a better religion than his?

God is Spirit. Then other modes of healing than the spiritual and divine break the first commandment of the Decalogue, "Thou shalt have no other gods before me." There are no other heaven-appointed means than the spiritual wherewith to heal sin and disease. Our Master conformed to this law, and instructed his followers, saying, "He that believeth on me, the works that I do shall he do also." This is enough.

All issues of morality, of Christianity, of pleasure or of pain, must come through a correct or incorrect state of thought, since matter is not conscious; then, like a watchman forsaking his post, shall we have no faith in God, in the divine Mind, thus throwing the door wide open to the intruding disease, forgetting that the divine Mind, Truth and Life, can guard the entrance?

AUTHORITY TO HEAL THE SICK GIVEN IN CHRIST'S TEACHINGS.

We earnestly ask, shall we not believe the Scripture, "The prayer of faith shall save the sick"? In the seventeenth chapter of the Gospel according to St. Matthew we read that even the disciples of Jesus once failed in their faith and understanding, mentally to cure a violent case of lunacy. And because of this Jesus rebuked them, saying: "O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? bring him hither to me." When his disciples asked him why they could not heal that case Jesus, the Master Metaphysician, answered, "Because of your unbelief" (lack of faith); and then

continued: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove." Also he added: "This kind goeth not out but by prayer and fasting" (refraining from admitting the claims of the senses). Even in those dark days Jesus was not arrested and executed (for "insanity") because of his faith and his great demands on the faith of his followers, but because "He stirreth up the people." Be patient, O Christian Scientist! It is well that thou canst unloose the sandals of thy Master's feet.

The Constitution of the United States does not provide that materia medica shall make laws to regulate man's religion; rather does it imply that religion shall permeate our laws. Mankind will be God-governed in proportion as this becomes apparent, the Golden Rule utilized, and the rights of man and the liberty of conscience held sacred. Meanwhile they who name the name of Christian Science will assist in the holding of crime in check, will aid the ejection of error, will maintain law and order, and will cheerfully await the end — justice and judgment.

POWER OF MIND OVER MATTER

The fundamental propositions of Christian Science are summarized in the four following, to me, self-evident propositions, as given in "Science and Health with Key to the Scriptures," and well known by all Christian Scientists. Even if read backward these propositions will be found to agree in statement and proof: —

1. God is All in all.
2. God is Good. God is Mind.
3. God, Spirit, being All, nothing is matter.
4. Life, God, omnipotent Good, deny death, evil, sin, disease. Disease, sin, evil, death, deny Good, omnipotent God, Life.

Which of the denials in Proposition Four is true? Both are not, cannot be, true. According to the Scripture, I find that God is true, "and every [mortal] man a liar."

Which was first, Mind or medicine? If Mind was first, and self-existent, then Mind, not matter, must have been the first medicine. Mind being All, it made medicine; but that medicine was Mind. It could not have been that which departs from the nature and action of Mind, for Truth is God's remedy for error of every sort.

THE USELESSNESS OF DRUGS.

It is plain that God does not employ drugs or hygiene, or provide them for human use, else Jesus also would have recommended and employed them in his healing. The sick are more deplorably lost than the sinful if the sick cannot rely on God for help, and the sinful can. The divine Mind never called matter medicine; and matter required a material and human belief before it could be considered as medicine.

You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain, through inflammation and swelling; and you call this belief a boil. Now administer mentally to your patient a high attenuation of truth on this subject, and it will soon cure the boil. The fact that pain cannot exist where there is no mortal mind to feel it, is a proof that this so-called mind makes its own pain; that is, its own belief in pain.

We weep because others weep, we yawn because they yawn, and we have smallpox because others have it; but mortal mind, not matter, contains and carries the infection. When this mental contagion is understood, we shall be more careful of our company, and we shall avoid the loquacious tattler about disease as we should the advocate of crime. Neither sympathy nor society should ever tempt us to hear about error; and certainly we should not be its advocate.

ALL DISEASE CAUSED BY FEAR.

Disease arises, like other mental conditions, from association. It being a law of mortal mind — that is, of mortals — that certain diseases should be regarded as contagious, this law obtains credit, through association — calling up the fear that creates the image of disease and its consequent manifestation in the body.

Metaphysics in Christian Science exterminates the drug and employs Mind alone as the curative Principle, acknowledges that the divine Mind has all power; but homoeopathy mentalizes a drug, with such repetition of thought attenuations that it becomes more like mortal mind than like the substratum of mortal mind, called matter; and its power of action is proportionately increased.

If drugs are part of God's creation, which (according to the narrative in Genesis) He pronounced good, then drugs cannot be poisonous. If He could create drugs intrinsically bad, then they should never be used. If He creates drugs at all, and designs them for medical use, then why did Jesus not employ them and recommend them for the treatment of disease? Matter is not self-creative, for it is unintelligent. Mortal mind confers the only power a drug can ever possess.

Narcotics quiet mortal mind and so reach the body, but leave both mind and body the worse for this submission. Christian Science impresses the entire mental strata, namely, mind and body, and brings out the proof that Life is continuous and harmonious. Science both amputates error and destroys it. Mankind is the better for this sincere and profound surgery.

The profession of medicine originated in idolatry, with pagan priests who besought the gods to heal the sick, and designated Apollo as the God of Medicine. He was supposed to dictate the first prescription, according to the "History of Four Thousand Years of Medicine." It is here noticeable that Apollo was also regarded as the sender of disease. Hippocrates turned from image gods to vegetable and mineral drugs for healing. This was deemed progress; but really, it only introduced another form of mythology and pagan worship. The future fate and history of material medicine will correspond with that of its material god, Apollo, who was banished from heaven and endured great sufferings on earth.

Drugs, cataplasms, and whiskey are stupid substitutes for the dignity and potency of divine Mind and its power to heal.

Beyond the frail premises of human hypotheses, above the loosening grasp of creeds, the demonstrations of Christian Science stand revealed as practical science. Divine metaphysics is Christ Jesus' revelation of Truth and Love, for which he labored and suffered, then left a legacy to mankind, and which remains the divine standard for the understanding and practice of every man.

A WORD TO THE WISE.

BY MARY BAKER G. EDDY.

THE hour is imminent. Upon it lie burdens that time will remove. Just now divine Love and wisdom saith "Be still and know that I am God." Do all Christian Scientists see or understand the importance of that demand at the moment when human wisdom is inadequate to meet the exigencies of the hour, and they should wait on the logic of events?

I respectfully call your attention thereto, knowing a little as I ought the human need, the Divine demand, and the blessing and the bane which follow obedience and disobedience. Hurried conclusions as to the public thought are not apt to be correctly drawn. The public sentiment is helpful, or dangerous only in proportion to its right, or its wrong concept, and the forward footsteps it impels, or the prejudice it instills which the future must disclose and dispel. Avoid for the immediate present, public debating clubs. Also be sure that you are not caught in some author's net, or made blind to his loss of the Golden Rule of which Christian Science is the predicate and postulate — when borrowing the thoughts, words, and classification of one author, without quotation marks; and giving full credit to another more fashionable but less correct. My books state Christian Science correctly. They may not be as taking to those ignorant of this Science as books less correct — and therefore less profound. But it is not safe to accept the latter as standards. We would not deny their authors a hearing since the Scripture declares: "He that is not against us is on our part." And we would also speak in loving terms of their efforts, but we cannot afford to recommend any literature as wholly Christian Science, that is not absolutely genuine.

Beloved students, just now let us adopt the classic saying, — "They also serve who only stand and wait." Our cause is growing apace under the present persecution thereof. This is a crucial hour wherein the coward and the hypocrite come to the surface to pass off; while the loyal at heart and the worker in the spirit of Truth are rising to the zenith of success, — the "well done good and faithful" — spoken by our Master.

OPENING SERVICES AT NEW YORK

A most important and interesting feature of each service was the reading of the following letter from our Leader, the Rev. Mary Baker G. Eddy: —

To Second Church of Christ, Scientist, New York City, N. Y.

Beloved Brethren: — Please accept a line from me in lieu of my presence on this auspicious occasion. Hope springs exultant on this blest morn. May its white wings widen over this white temple and soar above it, pointing the path from earth to heaven; from human ambition, fear, or distrust, to the faith, meekness, and might of him who hallowed this Easter morn.

Now may his salvation draw near, for the night is far spent, and the day is at hand. In the words of St. Paul: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; honor to whom honor. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law."

May the benediction of "well done, good and faithful," rest worthily on the builders of this beautiful temple, and the glory of the resurrection morn burst upon the spiritual sense of this people with renewed vision, infinite meanings, endless hopes, and glad victories in the onward and upward chain of being

With love,
MARY B. G. EDDY.

Pleasant View, Concord, N. H., April 5, 1901

DEDICATION AT CHICAGO

At each of the services the following letter from our Leader, the Rev. Mary Baker G. Eddy was read: —

Pleasant View, Concord, N. H., April 4, 1901.

To the Second Church of Christ, Scientist, Chicago, Ill.

My Beloved Brethren: — Your card of invitation to this feast of soul was duly received — accept my thanks.

Ye sit not in the idol's temple. Ye build not to an unknown God. Ye worship Him whom ye serve. Boast not thyself, thou ransomed of divine Love, but press on unto the possession of unburdened bliss. Heal the sick, make spotless the blemished, raise the living dead, cast out fashionable lunacy.

The ideal robe of Christ is seamless. Thou hast touched its hem and art being healed. The risen Christ is thine. The haunting mystery and gloom of his glory rule not this century. Thine is the upspringing hope, the conquest over sin and mortality, that lights the living way to Life, not death.

May the God of our fathers, the infinite Person whom we worship, be and abide with you; may the blessing of divine Love rest with you. My heart hovers around your churches in Chicago, for the dove of peace sits lovingly on these branches and sings of our Redeemer.

Lovingly yours,
MARY BAKER EDDY.

KING EDWARD'S COURTESY.

Beloved Christian Scientists: — I take the following gems from my private treasures and give them to the public that, thereby, American manners toward religion and distinguished individuals be improved, and pattern our ancestors.

MARY BAKER G. EDDY.

Home Office, Whitehall, 28th February, 1901.

Sir: — I am commanded by the King to convey to you hereby His Majesty's thanks for the Loyal and Dutiful Resolution of the Members of the First Church of Christ, Scientist, London, expressing their sympathy with His Majesty and the Royal Family on the occasion of the lamented death of Her late Majesty Queen Victoria.

I am, Sir, Your obedient servant,

(Signed CHAS. S. RITCHIE. William N. Miller, Esq., 55 Bryanston Street, Marble Arch, W.)

55 Bryanston St., Marble Arch, London, W.
20th March, 1901.

Beloved Mother: — Since writing you of the meeting to pass a resolution of sympathy with the King and Royal Family, we have received-an acknowledgment of its receipt from His Majesty, King Edward. I read it after the close of the Wednesday evening meeting to a large audience. It was received with great satisfaction, arising largely from its recognition of us by His Majesty, as a Church of Christ, Scientist. The people separated after singing enthusiastically "God Save the King." I enclose the above copy of the acknowledgment.

Now I want to tell you of something else that will rejoice your heart. The demonstration of reaching the public through the press is at last made. Only those who know the conservatism of the English people and press can fully appreciate what it is to accomplish this.

With deepest gratitude and love from Mrs. Miller and Your student,

W. N. MILLER

MRS. EDDY TALKS.

(June 1901 Volume 19 Issue 3)

THE following account of an interview with the Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, appeared in the New York Herald, May 1, 1901. The report will be read with interest by the many readers of the Journal, and the honest investigator of Christian Science will find that the many false rumors which have come to his ears are without foundation.

The Herald's report of the interview was as follows: —

CONCORD, N. H., Tuesday, April 30, 1901. — Christian Science has been so much to the fore of late that unusual public interest centres in the personality of Mrs. Mary Baker Eddy, the Founder of the cult, and in her opinions on the matters which have brought her followers in opposition to state laws and the public opinion behind those laws. More than that, unkind rumors, started doubtless by the unfriendly, have made Mrs. Eddy a myth. She died long ago, said some; she is living but bedridden, said others, and her place is taken by another woman whenever it is a question of a public appearance.

To settle both these rumors at one stroke was the object of a call at Pleasant View, her handsome home near here. The granting of interviews is not usual. Mrs. Eddy's house would be overrun with reporters, and the followers of Christian Science itself would be present in growing numbers. Hence it was a special favor that Mrs. Eddy received the Herald correspondent. It had been raining all day and was damp without. The change from the misty air outside to the pleasant warmth within the ample, richly furnished house was agreeable. The house represents only a part of Mrs. Eddy's wealth, resulting

from the sale of her books. It contains hundreds of costly objects, sent to her with heartfelt good wishes by her "children in Christ."

Seated in the large parlor, I became aware of a white-haired lady slowly descending the stairs. She entered with a gracious smile, walking uprightly and with light step, and after a kindly greeting took a seat on a sofa. It was Mrs. Eddy.

While the lady in a clear but not loud voice was telling how she had sought light upon the matter of seeing me, and what had induced her at last to reach a favorable conclusion, let me say first of all that the lady was Mrs. Eddy indeed. There was no mistaking that. Older in years, white haired and frailer, but Mrs. Eddy herself. The likeness to the portraits of twenty years ago, so often seen in reproductions, was unmistakable. There is no mistaking certain lines that depend upon the osseous structure; there is no mistaking the eyes — those eyes the shade of which is so hard to catch, whether blue gray or grayish brown, and which are always bright. And when I say frail, let it not be understood that I mean weak, for weak she was not. Well preserved age is not uncommon now, and Mrs. Eddy seemed very well preserved.

Later, when we were snugly seated in the other smaller parlor across the hall, which serves as a library, Mrs. Eddy sat back to be questioned. She seemed to think that I would want to know about her lawsuit with the Messrs. Woodbury of Boston, but was not anxious to discuss it. It would come on in a couple of weeks, and it had occupied some of her attention, but would we not talk of more fundamental matter?

FORETELLS ABSORPTION OF CHURCHES.

"The continuity of the Church of Christ, Scientist," she said in her clear voice, "is assured. It is growing wonderfully. It will embrace all the churches, one by one, because in it alone is the simplicity of the oneness of God; the oneness of Christ and the perfecting of man stated Scientifically. "

"How will it be governed after all now concerned in its government shall have passed on?"

"It will evolve Scientifically. Its essence is evangelical. Its government will develop as it progresses."

"Will there be a hierarchy, or will it be directed by a single earthly ruler?"

"In time its present rules of service and present rulership will advance nearer perfection."

It was plain that the answers to questions would be in Mrs. Eddy's own spirit. She has a rapt way of talking, looking large-eyed into space, and works around a question in her own way, reaching an answer often unexpectedly after a prolonged exordium. She explained: "No present change is contemplated in the rulership. You would ask, perhaps, whether my successor will be a woman or a man. I can answer that. It will be a man."

"Can you name the man?"

"I cannot answer that now."

Here, then, was the definite statement that Mrs. Eddy's immediate successor would, like herself, be the ruler.

NOT A POPE OR A CHRIST.

"I have been called a Pope, but surely I have sought no such distinction. I have simply taught as I learned while healing the sick. It was in 1866, that the light of the Science came first to me. In 1875 I wrote my book. It brought down a shower of abuse upon my head, but it won converts from the first. I followed it up, teaching and organizing, and trust in me grew. I was the mother, but of course the term Pope is used figuratively.

"A position of authority," she went on, "became necessary. Rules were necessary and I made a code of by-laws, but each one was the fruit of experience and the result of prayer. Intrusting their enforcement to others, I found at one time that they had five churches under discipline. I intervened. Dissensions are dangerous in an infant church. I wrote to each church in tenderness, in exhortation, and in rebuke, and so brought all back to union and love again. If that is to be Pope, then you can judge for yourself. I have even been spoken of as a Christ, but to my understanding of Christ that is impossible. If we say that the sun stands for God, then all his rays collectively stand for Christ, and each separate ray for men and women. God the Father is greater than Christ, but Christ is 'one with the Father,' and so the mystery is Scientifically explained. There can be but one Christ."

"And the soul of man?"

"It is not the spirit of God, inhabiting clay and withdrawn from it — but God preserving individuality and personality to the end. I hold it absurd to say that when a man dies, the man will be at once better than he was before death. How can it be? The individuality of him must make gradual approaches to Soul's perfection."

"Do you reject utterly the bacteria theory of the propagation of disease?"

"Oh," with a prolonged inflection, "entirely. If I harbored that idea about a disease, I should think myself in danger of catching it."

ABOUT INFECTIOUS DISEASES.

"Then as to the laws — the health laws of the states on the question of infectious and contagious diseases. How does Christian Science stand as to them?"

"I say render unto Caesar the things which are Caesar's. We cannot force perfection on the world. Were vaccination of any avail I should tremble for mankind, but knowing it is not and that the fear of catching smallpox is more dangerous than any material infection, I say where vaccination is compulsory let your children be vaccinated and see that your mind is in such a state that by your prayers it will do the children no harm.

"So long as Christian Scientists obey the laws I don't suppose their mental reservations will be thought to matter much. But every thought tells, and Christian Science will overthrow false knowledge in the end."

"What is your attitude to science in general? Do you oppose it?"

"Not," with a smile, "if it is really science."

"Well, electricity, engineering, the telephone, the steam engine — are these too material for Christian Science?"

"No, only false science — healing by drugs. I was a sickly child. I was dosed with drugs until they had no effect on me. The doctors said I would live if the drugs could be made to act on me. Then homoeopathy came like blessed relief to me, but I found that when I prescribed pellets without any medication they acted just the same and healed the sick. How could I believe in the science of drugs?"

"But surgery?"

"The work done by the surgeon is the last healing that will be vouchsafed to us or rather attained by us as we near a state of spiritual perfection. At present I am conservative about advice on surgical cases."

"But the pursuit of modern material inventions?"

"Oh, we cannot oppose them. They all tend to newer, finer, more etherealized ways of living. They seek the finer essences. They light the way to the Church of Christ."

"We use them, we make them our figures of speech. They are preparing the way for us."

We talked on many subjects, some only of which are here touched upon, and her views, strictly and always from the standpoint of Christian Science, were continually surprising. She talks as one who has lived with her subject for a lifetime — an ordinary lifetime — and so far from being puzzled by any question, welcomes it as another opportunity for presenting another view of her religion.

Those who have been anticipating nature and declaring Mrs. Eddy non-existent, may learn authoritatively from the Herald that she is in the flesh and in health. Soon after I reached Concord on my return from Pleasant View, Mrs. Eddy's carriage drove into town and made several turns about the court house before returning. She was inside, and as she passed the same expression of looking forward, thinking, thinking, was on her face.

MRS. EDDY'S SUCCESSOR.

(July 1901 Volume 19 Issue 4)

IN a recent interview which appeared in the columns of the New York Herald, the Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, stated that her successor would be a man. Various conjectures having arisen as to whether she had in mind any particular person when the statement was made, Mrs. Eddy gave the following to the Associated Press, May 16, 1901: —

"I did say that a man would be my future successor. By this I did not mean Mr. Alfred Farlow nor any other man to-day on earth.

"Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, his two witnesses. What remains to lead on the centuries and reveal my successor, is man in the full image and likeness of the Father-Mother God, man the generic term for mankind."

DEDICATION OF THIRD CHURCH OF CHRIST, SCIENTIST, OF CHICAGO

MESSAGE FROM MRS. EDDY.

(August 1901 Volume 19 Issue 5)

Rev. Mr. Fonda was followed by Edward A. Kimball, C.S.D., who read the following message from Mrs. Eddy.

Pleasant View, Concord, N. H., July 10, 1901.

Third Church of Christ, Scientist, of Chicago.

Beloved Brethren: — May this church find God all instead of part, and reflect His goodness and power. Behold, how good and how pleasant it is for brethren to dwell together in unity!

MARY. BAKER G. EDDY

TRIBUTE FROM MRS. EDDY.

(October 1901 Volume 19 Issue 7)

IN response to a request from the committee on arrangements for the memorial service at Concord, N. H., September 19, the Rev. Mary Baker Eddy sent the following tribute to President McKinley's life, and words of sympathy to the chief mourner. It was published in many daily newspapers in Boston and elsewhere. These strong and powerful, yet deeply tender words, will go down in history as among the greatest tributes paid to the beloved President.

Their conciseness is as remarkable as their great depth of meaning. They are indeed worthy the careful perusal and study of all thinking and patriotic people. It was as follows: —

"Imperative, accumulative, holy demands rested on the life and labors of our late beloved President, William McKinley. Presiding over the destinies of a nation meant more to him than a mere rehearsal of aphorisms, a uniting of breaches soon to widen, a quiet assent or dissent. It began with heavy strokes, measured movements, reaching from the infinitesimal to the infinite. It began warming the marble of politics into zeal according to wisdom, quenching its volcanoes, uniting the interests of all peoples, and it ended a universal good overcoming evil.

"His home relations enfold a wealth of affection, — a tenderness not talked but felt and lived. His humanity, weighed in the scales of divinity, is not found wanting. His public intent was uniform, consistent, sympathetic, — and, so far as it fathomed the abyss of difficulties, — was wise, brave, unselfed. May his history waken a tone of truth that shall reverberate, renew euphony, emphasize humane power, and bear its banner into the vast forever.

"While our nation's ensign of peace and prosperity waves over land and sea, — while her reapers are strong, her sheaves garnered, her treasury filled, she is suddenly stricken, — called to mourn the loss of her renowned leader! Tears blend with her

triumphs; she stops to think, to mourn, yea, to pray, that the God of Harvests send her more laborers, who, while they work for their own country, shall sacredly regard the liberty of other peoples and the rights of man.

"What cannot love and righteousness achieve for the race? All that can be accomplished, and more than history has yet recorded. All good that ever was written, taught, or wrought, comes from God, and human faith in the right. Through divine Love, the right government is assimilated, the way pointed out, the process shortened, and the joy of acquiescence consummated. May God sanctify our nation's sorrow in this wise, and His rod and His staff comfort the living as it did the departing. O may His love shield, support, and comfort, the chief mourner at the desolate home."

NOTICE.

THE Church By-laws on the qualification of students to teach Christian Science have not recently been changed. My notice in the Sentinel of September 5, 1901, contained nothing new on this subject or that would naturally alarm the Field. It meant simply that those students who have neither taken courses of instruction at the Massachusetts Metaphysical College, nor passed examination there by the Board of Education, are not now expected to teach Christian Science. Please turn to page 47, section 3, and page 71, section 3, in Church Manual, and you can verify the above statement.

MARY BAKER G. EDDY

MEMORIAL SERVICE

Before delivering his address the First Reader read the following letter from the Rev. Mary Baker G. Eddy to Mrs. McKinley: —

Pleasant View, Concord, N. H., September 14, 1901.

My dear Mrs. McKinley: — My soul reaches out to God for your support, consolation, and victory. Trust in Him whose love enfolds thee. "Thou wilt keep him in perfect peace whose mind is staid on Thee, because he trusteth in Thee." "Out of the depths have I called thee." Divine Love is never so near as when all earthly joys seem most afar.

Thy tender husband, our nation's chief magistrate, has passed earth's shadow into Life's substance, through a momentary mist he beheld the dawn. He awaits to welcome you where no arrow wounds the eagle soaring — where no partings are for love — where the high and holy call you again to meet.

"I know Thou hearest me always," — are the words of him who suffered and subdued sorrow. Hold this attitude of mind, and it will remove the sackcloth from thy home.

With love,
MARY BAKER G. EDDY

THE CONCORD STATE FAIR

The Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, whose visit to the Concord State Fair on Governor's Day, last Wednesday, was so highly appreciated by the officers of the Association and by the thousands who were present, is not unmindful of the courtesies shown her on that occasion, and she has sent the following appreciative letter as indicative of her feeling: —

Pleasant View, Concord, N. H., August 31, 1901.

Officers of the Fair Association and Mr. Moses, Editor of the Monitor.

Dear Friends: — I am almost proud of your general management of the Concord State Fair. Your special reception of me and eloquent address were more to me than the homage of thousands — you represented the animus of my native state-and its chief executive, Governor Jordan — than whom who is more like her granite in goodness and grandeur?

I beg to say that my brief visit to the grounds was a pleasant rest for me — your polite, tender, impressive reception of me, Judge Ewing, Mrs. Ewing, and the visiting Christian Scientists greatly appreciated. Accept my thanks. and long live my fair neighbors.

Most Respectfully,
MARY B. G. EDDY.

A CORRECTION.

We also republish from the Concord Evening Monitor the following letter from Mrs. Eddy: —

Pleasant View, September 7, 1901.

Dear Editor: — In reference to two reports that found their way into the kindly notices of the press relative to this year's State Fair in Concord, I beg to say: One mistake that was made last year was repeated this year, namely that our governor invited me. Whereas last year the governor invited me to attend the Old Home Week celebration. Both last year and this year the invitation to visit the Fair came from the officers of the Fair Association; and my small gift to the children came from my love for children, and it would have pleased me not to have had that gift emphasized. I find it more troublesome to be overrated publicly than underrated, since conscience requires a bit of my time to correct the former, while happily the latter old time will correct.

MARY BAKER G. EDDY.

TAKE NOTICE.

ALL gifts by mail, express, or that are handed to the porter at my door without cards, and have not come from persons with whom I am acquainted, — will be returned to the office whence they came, or rejected at my door. Recent attempts of third parties to scandalize me through the friendly means aforesaid, have occasioned this notice.

MARY BAKER G. EDDY

1902

CHRISTMAS GIFTS

BY MARY BAKER G. EDDY.

(February 1902 Volume 19 Issue 11)

Beloved Students: — For your manifold Christmas memorials, too numerous to name, I group you in one benison and send you my Christmas gift, two words enwrapped, — love and thanks.

To-day Christian Scientists have their record in the monarch's palace, the Alpine hamlet, the Christian traveler's resting-place. Wherever the child looks up in prayer, or the book of life is loved, the sinner reformed and the sick healed — those are the signs following. What is it that lifts a system of religion to deserved fame? Nothing worthy its name save one lowly offering-love.

This period, so fraught with opposites, seems lit for woman's hope with Divine light. It bids her bind the tenderest tendril of the heart to all of holiest worth. To the woman at the sepulchre, bowed in strong affection's anguish, one word, "Mary!" — broke the gloom with Christ's all-conquering love. Then came her resurrection and task of glory, to know and to do God's will, — in the words of St. Paul: "Looking unto Jesus the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The memory of the Bethlehem babe bears to mortals gifts greater than those to Magian kings; hopes that cannot deceive, that waken prophecy, gleams of glory, coronals of meekness, diadems of love. Nor should they repine who drink their Master's cup, over blossoms that mock their hope and friends that forsake. Divinely beautiful are the Christmas memories of him, who sounded all depths of love, grief, death, and humanity.

To the dear children let me say: Your Christmas gifts are hallowed by our Lord's blessing; a transmitted charm rests on them. May this consciousness of God's dear love for you, give you the might of love, and may you move onward and upward, lowly in its majesty.

To the children who sent me that beautiful statuette in alabaster — a child with finger on her lip reading a book — I write: Fancy yourselves with me, take a peep into my studio, look again at your gift, and you will see the sweetest sculptured face and form conceivable — mounted on its pedestal between my bow windows — and on either side lace and flowers. I have named it, my white student.

From the First Church of Christ, Scientist, in London, Great Britain, I received the following cabled message: —

December 24, 1901.

Rev. Mrs. Eddy, Pleasant View, Concord, N. H.

Loving, grateful Christmas greetings from members, London, England, Church.

MILLER.

To this church across the sea I return my heart's wireless love. All our dear churches' Christmas telegrams to me are refreshing, and most pleasing Christmas presents; for they require less attention than packages and give me more time to think and work for others. I hope that in 1902 they will remember me only thus. Dinna forget that an honest wise zeal, a lowly triumphant trust, a true heart, and a helping hand, constitute man, and nothing less is man, or woman

TO WHOM IT MAY CONCERN.

(March 1902 Volume 19 Issue 12)

LETTERS and despatches from individuals, with whom I have no acquaintance, and of whom I have no knowledge whatever, containing questions about secular affairs I do not answer. First, because I have not sufficient time to waste on them — and second, because I do not suppose myself capable of instructing people in what I know nothing about. All such questions are superinduced by wrong motives — or by "evil suggestions" — either of which I do not entertain.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., January 22, 1902

NOTICE.

OUR Reading Room at the Christian Science Hall in Concord, N. H., is open as usual. All are cordially invited to visit it for the purpose for which it was established. This hall is our only place, at present, for Sunday services; and it is not used as an office except for local patients.

Some compilations in form of manuscript, purporting to be my old original copies, are in circulation and for sale. I hereby notify the public that said copies, which I have seen, are not in my handwriting, and they contain much that is borrowed from my copyrighted books. I credit Christian Scientists with sufficient wisdom not to purchase anything of the kind.

MARY B. G. EDDY.

Pleasant View, Concord, N. H., February 14, 1902

EASTER MESSAGE.

(May 1902 Volume 20 Issue 2)

WE clip the following from The Daily Patriot regarding the Easter service at First Church of Christ, Scientist, Concord, N. H. - - - .

The church was made glad by the following beautiful letter from Mrs. Eddy, which was read during the service:

To the First Church of Christ, Scientist, Concord, N. H.

Beloved Brethren: — Allow me to thank you for lending to me your good Church-leader, Rev. I. C. Tomlinson, a few days in the week, and on the seventh day cheering him with your earnest attention.

May this glad Easter morn find the members of this dear church having a pure peace, a fresh joy, a clear vision of heaven here, heaven within us — and an awakened sense of the risen Christ. May long lines of light span the horizon of their hope, and brighten their faith with a dawn that knows no twilight, and no night. May those who discourse music to-day, sing, as the angels, Heaven's symphonies that come to earth.

May the dear Sunday School children always be gathering Easter lilies of love, with happy hearts, and ripening goodness. To-day, may they find some sweet scents, and beautiful blossoms in Mother's love, that she sends to them this glad morn in the flowers and the cross from Pleasant View, smiling on them.

Tenderly, truly,
MARY BAKER EDDY

Pleasant View, Concord, N. H., March 30, 1902.

NOTICE.

THE churches of the Christian Science denomination will hold religious services, on days set apart by our government for religious worship, — such as Thanksgiving, and Fast.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., April 16, 1902

EXPRESSION OF GRATITUDE.

(June 1902 Volume 20 Issue 3)

FIRST CHURCH OF CHRIST, SCIENTIST, of Oakland, California, expresses gratitude and appreciation to our dear Mother for the great work done in the new revision of our text-book, "Science and Health with Key to the Scriptures.'

With love and obedience,

BOARD OF DIRECTORS, and F. J. and ELLA V. FLUNO, First and Second Readers.
April 1, 1902.

Pleasant View, Concord, N. H., April 17, 1902.

First Church of Christ, Oakland, Cal.,

Mr. and Mrs. Fluno and Board of Directors.

Beloved Brethren: — I thank you for the words of cheer and love in your letter. The taper unseen in sunlight, cheers the darkness. My work is reflected light; and a drop from His ocean of love — the underived glory, the divine Esse. From the dear tone of your letter, you must be bringing your sheaves into the storehouse.

Press on, the way is narrow at first but it expands as we walk in it. "Herein is my Father glorified, that ye bear much fruit."

God bless this vine of His planting.

With love, Mother,

MARY B. G. EDDY

WORDS FOR THE WISE.

(August 1902 Volume 20 Issue 5)

THE MOTHER CHURCH By-law, relative to a three years' term for Church Readers, was entitled to and has received profound attention. Rotation in office promotes wisdom, quiets mad ambition, satisfies justice, and crowns honest endeavors.

The best Christian Scientists will be the first to adopt said By-law in their churches, and the Readers to retire ex officio after three years of acceptable service as Church Readers, to higher usefulness in this vast vineyard of our Lord.

The churches who adopt the aforesaid By-law will please send to the Editor of our periodicals due notice thereof.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., July 12, 1902.

AFTERGLOW.

Beloved Students: — The By-law of the Mother Church, stipulating three years as the term for its Readers, neither binds nor compels the branch churches to follow suit. And it applies only to Christian Science churches in the United States and Canada. Doubtless the churches adopting this By-law will discriminate its adaptability to their conditions. But if now is not the time, the branch churches can wait for the favored moment to act on this subject.

I rest peacefully in knowing that the impulsion of this action in the Mother Church was from above. So I have faith that whatever is done in this direction by the branch churches will be blest. The Readers who have filled this sacred office many years, have beyond it duties and attainments beckoning them. What these are I cannot yet say. The great Master saith: "What I do thou knowest not now; but thou shalt know hereafter."

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., July 21, 1902

To the members of the Mother Church: — I am bankrupt in thanks to you, my beloved brethren, who at our last Annual Meeting pledged yourselves with startling grace to contribute any part of two millions of dollars towards the purchase of more land for its site, and to enlarge our church edifice in Boston. I never before felt poor in thanks, but I do now, and will draw on God for the amount I owe you, till I am satisfied with what my heart gives to balance accounts.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., July 21, 1902. (September 1902 Volume 20 Issue 6)

WHEREFORE?

MARY BAKER G. EDDY.

(December 1902 Volume 20 Issue 9)

OUR faithful laborers in the field of Science have been told, through the alert editor-in-chief of the Christian Science Sentinel and Journal, that "Mrs. Eddy advises, until the public thought becomes better acquainted with Christian Science, that Christian Scientists decline to doctor infectious or contagious diseases."

The great Master said, "For which of these works do ye stone me?" He said this to satisfy himself whereof he spake as God's representative — as one who never weakened in his own personal sense of righteousness because of another's wickedness, or the minifying of his own goodness. Charity is quite as rare as wisdom, but when it does appear it is known by its patience and endurance.

When, under the protection of State or United States laws, good citizens are arrested for manslaughter because one out of three of their patients, having the same disease and in the same family, dies while the others recover, we naturally turn to Divine justice for support, and wait on God. Christian Scientists should be influenced by their own judgment in the taking of a case of malignant disease, they should consider well as to their ability to cope with the case — and not overlook the fact that there are those lying in wait to catch them in their sayings; neither should they forget that, in their practice, whether successful or not, they are not specially protected by law. The above quotation stands for this: Inherent justice, constitutional individual rights, self-preservation, and the gospel injunction, "Cast not your pearls before swine, lest they trample them under foot and turn again and rend you."

And it stands side by side with Christ's command, "Whosoever shall smite thee on thy right cheek, turn to him the other also." I abide by this rule, and triumph by it. The sinner may sneer at this beatitude, for "the fool hath said in his heart, No God." It is known that the good young student, Mr. Lathrop, after he was prosecuted for practising Christian Science, finished healing the cases of diphtheria that he had on hand. Statistics show that this Science cures a larger per cent of malignant diseases than does materia medica.

I call disease by its name, and have cured it thus; so there is nothing new on this score. My book Science and Health names disease, and thousands are healed by reading its name and learning that so-called disease is a sensation of mind, not matter. Evil minds signally blunder in Divine Metaphysics: hence I am always saying the unexpected

to them. The evil mind calls it "skulking," when to me it is wisdom to "overcome evil with good." I fail to know how one can be a Christian, and yet depart from Christ's teachings.

No record has been kept of the preventive aspect of Jesus' ministry, and, in the very nature of things, such a record is impossible; but we can readily perceive that the divine understanding which healed all manner of disease was no less potent for its prevention.

In healing sickness and sin, the Master in no wise acted in opposition to God's law; but, on the contrary, he healed in obedience to it. He said, "For I came down from heaven, not to do mine own will, but the will of him that sent me."

Jesus came not to destroy the works of the Father, but to fulfil the law of Love; and, in healing sickness and sin, he but restored man to the true understanding of his birthright, destroyed the mistaken sense of the reality of evil which had bound him, and freed him from the effects of his mistaken belief. A clear and reverent understanding of God is not consistent with the belief that He is the creator of evil and sickness; nor can a right estimate of Jesus' miracles be based upon a belief that he destroyed that which God creates. The inevitable conclusion must be that God is not the author of sickness and sin, and that Jesus, knowing this, was able to demonstrate their unreality. The constant knowing that disease of every name and nature is not of God, that it is therefore unreal and does not pertain to man, the divine concept, renders the belief in it powerless and inoperative, awakens human understanding to the great fact that man is not the helpless and hopeless victim of disease which the accumulated teachings of centuries declare him to be, and that he is not in bondage to the fear of disease which has relentlessly pursued him.

There is no more reason why Christian Scientists should be sick and suffer, or that sickness should appear in their families, than there is for them to break every commandment of the Decalogue. There is no more reason that they should fail to prevent disease than there is that they should fail to heal it. Sickness is but the externalization of a belief that disease is real and that man is subject to it.

Which is the easier, to destroy the belief of disease after it has manifested itself, or to prevent its manifestation by knowing its unreality and powerlessness?

No question of the efficacy of Christian Science in cases of infectious and contagious diseases is involved in Mrs. Eddy's advice that until public thought becomes better acquainted with Christian Science, Christian Scientists shall decline to doctor such cases.

Attempts to pervert her words into an admission that Christian Science is impotent in cases of malignant disease are unwarranted by the facts, and fail of their purpose. The healing of cases of this character, diagnosed and designated by physicians, and recorded by Boards of Health and other health officers, proves beyond question that Christian Science is most efficacious, and every effort to controvert this evidence must signally fail if public records are correct and medical diagnosis is of value.

Mrs. Eddy's advice is wise and timely, and we can best serve our Cause and express our gratitude for her loving care, foresight, and leadership by giving heed to it.

When we fully awaken to the necessity of preventing disease instead of waiting for its manifestation, we shall see more clearly the wisdom of her advice, and that we have been led to a potent realization of the powerlessness of all evil, whether present in manifestation, or feared for the future.

ARCHIBALD MCLELLAN, Editor

1903

MRS. EDDY REPLIES TO MARK TWAIN.

(February 1903 Volume 20 Issue 11)

BELIEVES IN BUT ONE MOTHER MARY AND KNOWS SHE IS NOT THAT ONE. — EXPLAINS THE APPELLATION. — NAME GIVEN WITHOUT HER CONSENT BY STUDENTS SPREAD LIKE WILDFIRE.

CONCORD, N. H., Friday. — In answer to criticisms by Mark Twain, Mrs. Mary Baker G. Eddy makes the following statement: —

It is a fact, well understood, that I begged the students who first gave me the endearing appellation "mother" not to name me thus. But without my consent that word spread like wildfire. I still must think the name is not applicable to me: I stand in relation to this century, as a Christian discoverer, founder, and leader. I regard self-deification as blasphemous; I may be more loved, but I am less lauded, pampered, provided for, and cheered, than others before me — and wherefore? Because Christian Science is not yet popular, and I refuse adulation.

My first visit to the Mother Church after it was built and dedicated pleased me, and the situation was satisfactory. The dear members wanted to greet me with escort and the ringing of bells, but I declined, and went alone in my carriage to the church, entered it, and knelt in thanks upon the steps of its altar. There the foresplendor of the beginnings of truth fell mysteriously upon my spirit. I believe in one Christ, teach one Christ, know of but one Christ. I believe in but one incarnation, one Mother Mary, and know I am not that one, and never claimed to be. It suffices me to learn the Science of the Scriptures relative to this subject.

Christian Scientists have no quarrel with Protestants, Catholics, or any other sect. They need to be understood as following the divine Principle — God, Love — and not imagined to be unscientific worshipers of a human being.

In the aforesaid article, of which I have seen only extracts, Mark Twain's wit was not wasted in certain directions. Christian Science eschews divine rights in human beings. If the individual governed human consciousness, my statement of Christian Science would be disproved, but to understand the spiritual idea is essential to demonstrate Science and its pure monotheism, — one God, one Christ, no idolatry, no human propaganda. Jesus taught and proved that what feeds a few feeds all. His life-work subordinated the material to the spiritual, and he left this legacy of truth to mankind. His metaphysics is not the sport of philosophy, religion, or Science, rather is it the pith and finale of them all.

I have not the inspiration or aspiration to be a first or second Virgin-Mother — her duplicate, antecedent, or subsequent. What I am remains to be proved by the good I do. We need much humility, wisdom, and love to perform the functions of foreshadowing and foretasting heaven within us. This glory is molten in the furnace of affliction.

New York Herald

SIGNIFICANT QUESTIONS.

MARY BAKER G. EDDY.

(May 1903 Volume 21 Issue 2)

WHO shall be greatest? The great Master said: "He that is least in the kingdom of heaven" — that is, he who hath in his heart in the least the kingdom of heaven, the reign of holiness, shall be greatest.

Who shall inherit the earth? The meek who sit at the feet of Truth, bathing the human understanding with tears of repentance and washing it clean from the taints of self-righteousness, hypocrisy, envy — shall inherit the earth — for wisdom is justified of her children.

"Who shall dwell in Thy Holy Hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

Who shall be called to Pleasant View? — He who strives, and attains — who has the divine presumption to say: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (St. Paul). It goes without saying that such a one was never called to Pleasant View for penance, or reformation; and I call none but genuine Christian Scientists, unless I mistake their calling. No mesmerist, nor disloyal Christian Scientist is fit to come hither, I have no use for such, and there cannot be found at Pleasant View one of this sort. "For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee" (Deuteronomy, 18).

It is true, that loyal Christian Scientists called to the home of the Discoverer and Founder of Christian Science, can acquire in one year the Science that otherwise might cost them a half century. But this should not be the incentive for going thither. Better far that Christian Scientists go to help their helper, and thus lose all selfishness, as she has lost it, and thereby help themselves and the whole world, as she has done according to this saying of Christ Jesus: "And whosoever doth not bear his cross, and come after me, cannot be my disciple."

Pleasant View, April 20, 1903

NOW AND THEN.

MARY BAKER G. EDDY.

(June 1903 Volume 21 Issue 3)

THIS was an emphatic rule of St. Paul: "Behold, now is the accepted time." A lost opportunity is the greatest of losses. Whittier mourned it as what "might have been." We own no past, no future, we possess only, now. If the reliable now is carelessly lost in speaking or in acting, it comes not back again. Whatever needs to be done that cannot be done now, God prepares the way for doing; while that which can be done now, but is not, increases our indebtedness to God. Faith in divine Love supplies the ever-present help and now, and gives the power to act in the living present.

The dear children's good deeds are gems in the settings of manhood and womanhood. The good they desire to do, they insist upon doing, now. They speculate neither on the past, present, nor future but taking no thought for the morrow act in God's time.

A book, by Benjamin Wills Newton, called "Thoughts on the Apocalypse," and published at London, Eng., in 1853, — Mr. Marcus Holmes, K. C., presented to me in 1903, — the first that I had even heard of it. When scanning its interesting pages my attention was arrested by the following: "The Church at Jerusalem, like a sun in the center of its system, had other churches, like so many planets, revolving around it. It was strictly a mother and a ruling church." According to his description, the Church of Jerusalem seems to prefigure the Mother Church at Boston.

I understand that the members of the Mother Church, out of loving hearts pledged to this Church in Boston, "any part of two millions" of money wherewith to build an ample temple dedicate to God, to Him "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." A temple whose spiritual spire reaches the stars with divine overtures, holy harmony, reverberating through all cycles of systems and spheres.

Because Christian Scientists virtually pledged this munificent sum, not only to my Church, but to Him who returns it unto them after many days, their loving giving has been blessed. It has crystallized into a foundation for our temple, and it will continue to "prosper in the things whereto it is sent." In the now they brought their tithes into His storehouse, then when this bringing is consummated, God will pour them out a blessing above the song of angels, beyond the ken of mortals — a blessing that two millions of love currency will bring to be discerned in the near future as a gleam of reality, not a madness and nothing, but a sanity and something from the individual, stupendous, Godlike agency of man.

QUESTION ANSWERED.

MY beloved church will not receive a Message from me this summer. For my annual Message is swallowed up in sundries already given out. These crumbs and monads will feed the hungry, and the fragments gathered therefrom should waken the sleeper, — "dead in trespasses and sins" — set the captive sense free from self's sordid sequela; and one more round of old Sol give birth to the sowing of Solomon.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., May 11, 1903

EDITOR'S TABLE.

CARD.

FROM the overflow of my heart I hereby send to the Christian Scientists at Boston, Mass., thanks for their desirable gift of additional land whereon to build the edifice of First Church of Christ, Scientist, in Concord, N. H., and to First Church of Christ, Scientist, New York City, for the sum of one thousand dollars to said Church.

MARY BAKER G. EDDY

Pleasant View, May 24.

THE following paragraphs are taken from the newspaper reports of a most excellent sermon preached by Rev. Henry Van Dyke at the recent meeting of the Presbyterian General Assembly at Los Angeles: —

"I want to speak to you to-day about the religion of Christ in its relation to happiness. The desire of happiness is natural. Now what does Christ say in regard to this natural human wish? Does he say that it is an illusion? Does he condemn and deny it? Would he have accepted Goethe's definition: 'Religion is renunciation'? Surely such a notion is far from the spirit of Jesus. There is nothing of the hardness of Stoicism, the coldness of Buddhism, in Christ's gospel. It is humane, sympathetic, consoling. If we accept his teaching we must believe that men are not wrong in wishing for joy, but wrong in their ways of seeking it. Earthly happiness, pleasure that belongs to the senses and perishes with them, is a dream and a delusion. But happiness on earth, blossoming in spiritual joy, fruiting in spiritual power, is a reality. . . .

"Christians are not as much calmer, steadier, and more cheerful than other people as they ought to be. Some Christians are among the most depressing and worryful people in the world, the most difficult to live with. The religion of Jesus tells us that cheerful piety is the best piety. There is something finer than to do right against inclination, and that is to have an inclination to do right. It is said of the first disciples that they 'did eat their meat with gladness and singleness of heart.' Not till that gladness of life returns will the Church regain her early charm for the souls of men.

"What, then, are the conditions upon which true happiness depends? Christ tells us in the text, 'If ye know these things, happy are ye if ye do them.' This is the blessing with a double if. 'If ye know,' this is the knowledge which Christ gives to faith; 'if ye do,' this is the obedience which faith gives to Christ. Knowing and doing, these are the twin pillars, Jachin and Boaz, on which the house of happiness is built. The harmony of faith and life, this is the secret of inward joy and vital power. Christianity is a revealing religion, a teaching religion, a religion which conveys to the inquiring spirit certain positive solutions of the problems of life.

"What shall we say of the proposal to adapt Christianity to the needs of the world to-day by eliminating or ignoring its characteristic doctrines? You might as well propose to fit a ship for service by taking out its compass and its charts and cutting off its rudder. Make Christianity silent in regard to these great questions of spiritual existence, and you destroy its power to satisfy the heart. Try the experiment, if it may be done without irreverence. Read Christ's familiar discourses in the shadow of agnosticism.

"What the world wants and waits for to-day is a strong, true, vital preaching of doctrine. The Church must realize anew the precious value of the truths which Christ has given her. She must not conceal them or cast them away; she must bring them out into the light, press them home upon the minds and hearts of men. She must simplify her statement of them, so that men can understand what they mean.

"Let not the Church falter and blush for her doctrine. Let her not turn and go down the hill of knowledge to defend her position in the valley of ignorance. Let her go up the hill, welcoming every wider outlook, rejoicing in every new discovery, gathering new evidences of the truths which man must believe concerning God, and new motives to the duties which God requires of men. . . .

"My brethren, we must work and pray for a true revival of Christian doctrine in our age. We must deepen our own hold upon the truths which Christ has taught us. But most of all we must keep them in close and living touch with the problems of daily duty and experience: for no doctrine, however high, however true, can make men happy until it is translated into life.

"What is the duty of the Church? What must she do to win the confidence of the world? What is the best way for her to 'price her doctrine all divine'? First, she must increase her labors in the love of men; second, she must practise the simple life in the trust of God. The things that I care for most in our Church are not those which divide us from other Christians, but are those which unite us to them. The things that I love most in Christianity are those which give it power to save and satisfy, to console and cheer, to inspire and bless human hearts and lives. The thing that I most desire for Presbyterianism is that it should prove its mission and extend its influence in the world by making men happy in the knowing and doing of the things which Christ teaches. The Church that the twentieth century will hear most gladly and honor most sincerely will have two marks. It will be the Church that preaches the central truths of Christianity most clearly, strongly, and joyfully. It will be the Church that finds and shows most happiness in living the simple life and doing good in the world."

From these extracts it will be seen that Dr. Van Dyke's sermon was a call for that practical understanding of Christianity whose fruitage of joy and gladness is to be garnered to-day and throughout all eternity, rather than a religion which offers at best a present certainty of asceticism, suffering, and sadness as the necessary prelude to the possibility of future happiness.

This plea for present happiness marks the difference between the religion of a quarter of a century ago and the religion of to-day, and we think we are not claiming too much in saying that Christian Science has been a large factor in this re-adjustment of the spiritual aspirations of even those who do not fully accept its teachings. Christian Science is pre-eminently the gospel of peace and happiness, and the bright faces and cheerful demeanor of its adherents have become proverbial, yet "the deep things of God" are not forgotten; "the weightier matters of the law" are not put aside.

There is no reason why Christianity should not bring happiness to its followers, and in emphasizing this fact before a body of such wide influence and high character as the Presbyterian General Assembly. Dr. Van Dyke has rendered a distinct service to Christ's cause.

M.

EDITOR'S TABLE.

MRS. EDDY CORRECTS A MISSTATEMENT.

THE publication in The Literary Digest of May 30 of an article attributing the origin of Christian Science to Ralph Waldo Emerson, has led Mrs. Eddy to make the following statement, which appeared in The Boston Journal June 8. Mrs. Eddy's correction is not a reflection upon the Unitarian denomination. — [EDITOR.]

TO WHOM IT CONCERNS.

I was early the pupil of Miss Sarah J. Bodwell, the principal of Sanbornton Academy of New Hampshire, and finished my course of studies under Prof. Dyer H. Sanborn, author of Sanborn's Grammar. Among my early studies were Comstock's Natural Philosophy, Chemistry, Blair's Rhetoric, Whateley's Logic, Watt's "On the Mind and Moral Science."

At sixteen years of age I began writing for leading newspapers, and for many years wrote for the best magazines in the South and North. I have lectured in large and crowded halls in New York City, Chicago, Boston, Portland, and at Waterville College, and have been invited to lecture in London and Edinburgh.

In 1883, I started The Christian Science Journal, and for several years was the proprietor and sole editor of that Journal. In 1893, Judge S. J. Hanna became editor of The Christian Science Journal, and for ten subsequent years he knew my ability as an editor. In his recent lecture at Chicago, he said, "Mrs. Eddy is, from every point of view, a woman of sound education and liberal culture."

Agassiz, the celebrated naturalist and author, wisely said, "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they have always believed it."

The first attack upon me was, — Mrs. Eddy misinterprets the Scriptures; second, she has stolen the contents of her book, "Science and Health with Key to the Scriptures" from one P. P. Quimby (an obscure, uneducated man) and he is the founder of Christian Science. Failing in these attempts, the calumniator has resorted to Ralph Waldo Emerson's philosophy as the authority for Christian Science! Lastly, the defamer will declare as honestly (?) "I have always known it."

In Science and Health, edition 271, page 68, paragraph 3, I briefly express myself unmistakably on the subject of "vulgar metaphysics." And the manuscripts and letters in my possession which "vulgar" defamers have circulated stand in evidence. People do not know who is referred to as "an ignorant woman in New Hampshire." Many of the nation's best and most distinguished men and women were natives of the Granite State.

I am the author of the Christian Science text-book, "Science and Health with Key to the Scriptures;" the demand for this book increases, and the book is already in its 274th edition of one thousand copies each. I am rated in the National Magazine (1903) as "standing the eighth in a list of twenty-two of the foremost living authors."

I claim no special merit of any kind. All that I am in reality God has made me. I still wait at the cross to learn definitely more from my great Master, but not of the Greek nor of the Roman schools — simply how to do his works.

MRS. EDDY EXPLAINS.

"My recent reply to the reprint of a scandal in the Literary Digest was not a question of 'Who shall be greatest?' but 'Who shall be just?' Who is or is not the founder of Christian Science was not the trend of thought, but to lift the curtain on wrong, on falsehood persistently misrepresenting my character, education, and authorship, and attempting to narrow my life into a conflict for fame.

"Far be it from me to tread on the ashes of the dead, or to dissever any unity that may exist between Christian Science and the philosophy of a great and good man, for such was Ralph Waldo Emerson, and I deem it unwise to enter into a newspaper controversy over a question that is no longer a question. The false should be antagonized only for the purpose of making the true transparent. I have quite another purpose in life than to be thought great; time and goodness determine greatness. The greatest reform, with almost unutterable truths to translate, must wait to be transfused into the practical and to be understood in the 'new tongue.' Age, with experience acquired patience and unselfed love, waits on God. Human merit or demerit will find its proper level. Divinity alone solves the problem of humanity, and in God's own time. 'By their fruits ye shall know them.' "

This clear and consistent statement of our Leader, appeared in The New York Sun of June 15, in the distorted form which we publish below.

It will be seen that the word discover has been supplied for the word dissever, in the second line of the second paragraph, and that Mrs. Eddy is thus made to say precisely the opposite of what she did say. The injustice of this misstatement of her thought is the more marked in view of the fact that the article was an explanation, and was made by one whose words receive the closest attention of hundreds of thousands of readers, and we protest against the wrong that has been done our Leader and our Cause under circumstances which so greatly augment its seriousness.

Those who are acquainted with Mrs. Eddy, who have been unspeakably blessed by the ministry of her life, and who know how unjustifiable was the charge which evoked her explanation, can but feel a sense of indignation that her effort to define her position was subject to this perversion.

MARY BAKER G. EDDY EXPLAINS.

ANIMUS OF HER REPLY TO AN ARTICLE IN THE "LITERARY DIGEST."

(July 1903 Volume 21 Issue 4)

"My recent reply to the reprint of a scandal in the Literary Digest was not a question of 'Who shall be greatest?' but 'Who shall be just?' Who is or is not the founder of Christian Science was not the trend of thought, but to lift the curtain on wrong, on falsehood persistently misrepresenting my character, education, and authorship, and attempting to narrow my life into a conflict for fame.

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CORNER-STONE LAID AT CONCORD

(August 1903 Volume 21 Issue 5.)

Mrs. Eddy's beautiful letter was then read: —

“First Church of Christ, Scientist, Concord, N. H.

"Beloved Brethren: — This day drops down upon the glories of summer, it is a glad day, in attune with faith's fond trust. We live in an age of Love's divine adventure to be All in all. This day is the natal hour of my lone earth life; and for all mankind to-day hath its gloom and glory — it endureth all things — it points to the new birth, heaven here, the struggle over — it profits by the past, and joys in the present — to-day lends a new-born beauty to holiness, patience, charity, love.

"Having all faith in Christian Science we must have faith in whatever manifests love for God and man. The burden of proof that Christian Science is Science, rests on Christian Scientists. The letter without the spirit is dead: it is the Spirit that heals the sick, and the sinner — that makes the heart tender, faithful, true. Most men and women talk well, and some practise what they say

"God has blessed and will bless this dear band of brethren; He has laid the chief corner-stone of the temple which to-day you commemorate, to-morrow complete, and thereafter dedicate to Truth and Love. O may your temple and; all who worship therein stand through all time for God and humanity.

"MARY BAKER G. EDDY."

EDITOR'S TABLE.

THE LETTER OF THE PASTOR EMERITUS.

THE following letter from the Pastor Emeritus was read at the Communion service of the Mother Church June 28, 1903.

My Beloved Brethren: — I have a secret to tell thee, and a question to ask. Do you know how much I love you and the nature of this love? No: then my sacred secret is incommunicable, and we live apart. But, yes: and this inmost something becomes articulate — and my book is not all you know of me — but your knowledge with its magnitude of meaning uncovers my life, and your heart has discovered it. The spiritual bespeaks our temporal history. Difficulty, abnegation, constant battle against the world, the flesh, and evil, tell my long kept secret-evidence a heart wholly in protest, and unutterable in love.

The unprecedented progress of Christian Science is proverbial, and we cannot be too grateful, nor too humble for this — inasmuch as our daily lives serve to enhance or to stay its glory. To triumph in truth, to keep the faith individually and collectively, conflicting elements must be mastered. Defeat need not follow victory; joy over good achievements and work well done should not be eclipsed by some lost opportunity, some imperative demand not yet met.

Truth, Life, and Love will never lose their claim on us. And here let me add: —

Truth happifies life in hamlet or town;
Life lessons all pride — its pomp and its frown —
Love comes to our tears like soft summer shower,
To beautify, bless, and inspire man's power.

With everlasting love,

MARY BAKER G. EDDY

This loving letter was supplemented by the earnest words which were addressed to the awaiting multitude by Mrs. Eddy from the balcony of her residence in Concord, where they were permitted to visit her June 29, 1903. The speaker, apparently without effort, succeeded in being heard by practically all the assembled thousands. To address an audience of this size in the open air, is a task which few public speakers would undertake with any hope of being heard by more than a limited number, but Mrs. Eddy's strong, clear voice was distinctly heard even by those a long distance removed. The loving thought conveyed will be treasured by that great company in all the years to come. She said: —

Beloved Brethren: — Welcome home! to your home in my heart. Welcome to Pleasant View, but not to varying views. I would present a gift to you to-day only that this gift is already yours, God hath given it to all mankind. It is His coin, His currency, it hath His image and superscription. This gift is a passage of Scripture, it is my sacred motto, and reads thus: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desire of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. He shall bring forth thy righteousness as the light, and thy judgment as the noonday."

Beloved, some of you have come long distances to kneel with us in sacred silence, in blest communion, unity of faith, understanding, prayer and praise, and to return in joy, bearing your sheaves with you. In parting I repeat to these dear members of my Church, Trust in Truth, and have no other trusts. To-day is fulfilled the prophecy of Isaiah: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

MRS. EDDY EXPRESSES SYMPATHY.

IN response to the following letter from the editor of the Concord Evening Monitor, Mrs. Eddy gave out the statement which appeared in the Monitor and in the leading papers throughout the country.

Concord, N. H., July 20, 1903.

The Rev. Mary Baker Eddy, Pleasant View.

My Dear Mrs. Eddy: — In case you care to make any public comment upon the death of Pope Leo XIII., which occurred in Rome this afternoon, the Monitor would be pleased to become the vehicle to transmit your tribute to the public.

Faithfully yours,

GEORGE H. MOSES.

The sad, sudden announcement of the decease of Pope Leo XIII., touches the hearts and will move the pen of millions. The intellectual, moral, and religious energy of this illustrious Pontiff have moved the Church of Rome for one quarter of a century. The august ruler of 250,000,000 human beings has now passed through the shadow of death into the great forever. The Court of the Vatican mourn him — his relatives shed "the unavailing tear;" he is the loved and lost of many millions. I sympathize with those who mourn: but rejoice in knowing our dear God comforts such with the blessed assurance that life is not lost, its influence remains in the minds of men, and divine Love holds its substance safe in the certainty of immortality. "In Him was life; and the life was the light of men" John, 1:4.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., July 20, 1903

MENTAL DIGESTION.

(October 1903 Volume 21 Issue 7)

WILL those beloved students whose growth is taking in the Ten Commandments and scaling the steep ascent of Christ's Sermon in the Mount, accept profound thanks for their swift messages rejoicing over the Twentieth Century Church Manual? Heaps upon heaps of praise confront me, and for what? That of which I said in my heart, it will never be needed; namely, laws of limitation for a Christian Scientist. "Thy ways are not as ours." Thou knowest best what we need most, hence my disappointed hope and grateful joy. The redeemed should be happier than the elect. Truth is strong with destiny, it takes life profoundly, it measures the infinite against the finite. Notwithstanding the sacrilegious moth of time, eternity awaits our Church Manual, which will maintain its rank as in the past, midst ministries aggressive, and active, and will stand when those have passed to rest.

Scientific pathology illustrates the digestion of spiritual nutriment as both sweet and bitter. Sweet in expectancy and bitter in experience, or the senses' assimilation thereof, and digested only when Soul silences the dyspepsia of sense. This Church is impartial, its rules apply not to one member only, but to one and all equally. Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., September 7, 1903

EDITOR'S TABLE.

CARD.

THE Executive Members of the Mother Church will please accept my heartfelt acknowledgment of their beautiful gift to me, — a LOVING CUP, — presented July 16, 1903. The exquisite design of boughs encircling this cup, illustrated by Keats' touching couplet, would almost suggest that Nature had reproduced her primal presence, bough, bird, and song to salute me. The twelve beautiful pearls that crown this cup, call to mind

the twelve whom our Master chose to be his disciples, and the parable of the priceless pearl which purchases our field of labor in exchange for all else.

While I treasure my LOVING CUP, with all its sweet associations, who shall say that Mrs. Eddy is fond of her cups!

MARY BAKER G. EDDY.

OUR LEADER'S LETTER TO THE TEACHERS.
(November 1903 Volume 21 Issue 8)

General Association of Teachers.

My Beloved Students: — I call you mine, for all is Thine and mine. What God gives, elucidates, armors, and tests in His service, is ours — and we are His. You have Convened only to convince yourselves of this grand verity; namely, the unity in Christian Science; cherish steadfastly this fact. Adhere to the teachings of the Bible, Science and Health, and our Manual, — and you will obey the law and gospel: Have one God and you will have no devil. Keep yourselves busy with divine Love, then you will be toilers, always distributing sweet things, which, if bitter to sense, will be salutary as Soul, and like the bee, but not the spider that weaves webs which ensnare.

Rest assured that the good you do unto others you do to yourselves as well, and the wrong you may commit must, will, rebound upon you. The entire purpose of true education is to make one not only know the truth but live it — enjoy doing rightly — and not work in the sunshine and run away in the storm — but work midst clouds of wrong, injustice, envy, hate; and wait on God, the strong deliverer, who will reward righteousness and punish iniquity. "As thy days, so shall thy strength be."

With love,
MARY B. G. EDDY.

Pleasant View, Concord, N. H., October 27, 1903

A MEMORABLE COINCIDENCE.

WE are glad to publish the following interesting letter and enclosures received from our Leader. That legislatures and courts are thus declaring the liberties of Christian Scientists is most gratifying to our people; not because a favor has been extended, but because their inherent rights are recognized in an official and authoritative manner. It is especially gratifying to them that the declaration of this recognition should be coincident in the southern and northern states in which Mrs. Eddy has made her home.

Pleasant View, Concord, N. H. October 16, 1903.

Dear Editor: — I send for publication in our periodicals the following deeply interesting letter from Elizabeth Earl Jones of Asheville, N. C., — the state where my husband, Col. George W. Glover, passed on and up, — the state that so signally honored his memory, where with wet eyes the Free Masons laid on his bier the emblems of a Master Mason, and in long procession with tender dirge bore his remains to their last resting-place. Deeply grateful I recognize the Divine hand in turning the hearts of the noble southrons of North Carolina legally to protect the practice of Christian Science in that state.

Is it not a memorable coincidence, that, in the Court of New Hampshire, my native state, and in the legislature of North Carolina, they have the same year, in 1903, made it legal to practise Christian Science in these states?

MARY B. G. EDDY.

105 Bailey St., Asheville, N. C., October 11.

Beloved Leader: — I know the inclosed article will make your heart glad, as it has made glad the hearts of all the Christian Scientists in North Carolina. This is the result of the work done at last winter's term of our legislature, when a medical bill was proposed calculated to limit or stop the practice of Christian Science in our state. An amendment was obtained by Miss Mary Hatch Harrison and a few other Scientists who stayed on the field until the last. After the amendment had been passed, an old law, or rather a section of an act in the legislature regulating taxes, was changed as follows, because the representative men of our dear state did not wish to be "discourteous to the Christian Scientists." The section formerly read, "pretended healers," but was changed to read as follows: "All other professionals who practise the art of healing," etc.

We thank our heavenly Father for this dignified legal protection and recognition, and look forward to the day, not far distant, when the laws of every state will dignify the ministry of Christ as taught and practised in Christian Science, and as lived by our dear, dear Leader, even as God has dignified, blessed, and prospered it, and her.

With devoted love,
ELIZABETH EARL JONES.

The following article, copied from the Raleigh (N. C.) News and Observer, is the one referred to in Miss Jones's letter.

The Christian Science people, greatly pleased at the law affecting them passed by the last legislature, are apt also to be pleased with the fact that the law recognizes them as healers, and that it gives them a license to heal.

This license of five dollars annually, required of physicians, has been required of them, and how this came about in Kinston is told in the Kinston Free Press as follows: —

Sheriff Wooten issued licenses yesterday to two Christian Science healers in this city. This is probably the first to be issued to the healers of this sect in the state.

Upon the request of a prominent healer of the church; the section of the machinery act of the legislature covering it was shown, whereupon application for license was made and obtained.

The section, after enumerating the different professions, for which a license must be obtained to carry them on in this state, further says, "and all other professionals who practise the art of healing for pay, shall pay a license fee of five dollars."

This was construed to include the healers of the Christian Science Church, and license was accordingly taken out.

The idea prevails that the last General Assembly of North Carolina relieved the healers of this sect from paying this fee, but this is not so. The board only excused them from a medical examination before a board of medical examiners

CHURCH DEDICATION IN MINNEAPOLIS.

OVER five thousand people attended the simple and impressive dedicatory services of the church edifice of Second Church of Christ, Scientist, Minneapolis, Minn., on Sunday, September 20, 1903

A telegram from Mrs. Eddy was read by Mr. Carol Norton during the dedicatory service.

TELEGRAM FROM MRS. EDDY

Beloved: — The spiritual dominates the temporal. Love gives nothing to take away. Nothing dethrones His house. You are dedicating yours to Him. Protesting against error, you unite with all who believe in Truth. God guard and guide you.

Lovingly, MARY BAKER EDDY

EDITOR'S TABLE.

CARD.

My beloved Students: — If your right hand is not to know what your left hand doeth, may I ask you to change hands, and allow me to thank you deep down in my heart for the gift of \$1,632.46 from the Christian Scientists who were present at the General Association of Teachers, which convened October 26, Anno Domini 1903. This generous sum is to be applied to the building of First Church of Christ, Scientist, edifice in Concord, N. H.

MARY BAKER G. EDDY.

Pleasant View, November 1.

1904

**MRS. EDDY'S LETTER TO FIRST CHURCH
OF CHRIST, SCIENTIST, NEW YORK, N. Y.**

(January 1904 Volume 21 Issue 10)

UPON the occasion of the dedication of the new edifice of First Church of Christ, Scientist, New York City, November 29, 1903, the following letter was received by the Church from Mrs. Eddy and was read at each service.

First Church of Christ, Scientist, New York City.

Beloved Brethren: — Carlyle writes, "Give a thing time; if it succeeds, it is a right thing." Here I aver that you have grasped time and labor-taking the first by the forelock, and the last by love. In this lofty temple, dedicated to God and humanity, may the prophecy of Isaiah be fulfilled: "Fear not, for I have called thee by thy name; thou art Mine." Within its sacred walls may song and sermon generate only such as Christianity writes in broad facts over great continents — sermons that fell forests and remove mountains — songs of joy and gladness.

he letter of your work dies, as do all things material, but the spirit thereof is immortal. Remember that a temple but foreshadows the idea of God — the "house not made with hands, eternal in the heavens," while a silent grand man or woman healing sickness and destroying sin builds a heaven-reacher. Only that group of men and women gain greatness who gain themselves, in a complete subordination of self.

The tender memorial engraven on your grand edifice stands for human self lost in divine light-melted into the radiance of His likeness: it stands for meekness and might, for Truth as attested by the Founder of your denomination, and emblazoned on the fair escutcheon of your church.

Lovingly yours in Christ,

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., November 28, 1903.

DECLINED BY MRS. EDDY.

**CANNOT ACCEPT PRINCELY GIFT OF \$1,185,000 CHURCH
IN NEW YORK CITY.**

CONCORD, N. H., December 5. — The new building erected at a cost of \$1,185,000 for First Church of Christ, Scientist, in New York City, has been declined as a gift by Rev. Mary Baker G. Eddy, founder of Christian Science and head of the faith. The tender was made by members of the church on November 29.

The following correspondence has passed between the church and Mrs. Eddy: —
November 29, 1903.

Rev. Mary Baker G. Eddy, Pleasant View, Concord, N. H.

First Church of Christ, Scientist, of New York City, rejoices in the accomplishment of its desire to honor the Cause of Christian Science and in an acknowledgment of its merits from thousands of representative people and offers to our beloved Leader this church as a tribute of loving loyalty and gratitude.

AUGUSTA L. STETSON,
EDWIN F. HATFIELD,
ADOLPH RUSCH,
JOSEPH B. WHITNEY,
JOHN D. HIGGINS, constituting Executive Committee of the Board of Trustees.
LAURA C. LYMAN, First Reader,
STEUART C. ROWBOTHAM, Second Reader,
Ex officio members of the Executive Committee.
WM. H. TAYLOR, representing Building Committee.

Pleasant View, Concord, N. H., December 3, 1903.

Mrs. Augusta E. Stetson, first First Reader; Gentlemen,
Edwin F. Hatfield, Adolph Rusch, William H.
Taylor, Steuart C. Rowbotham, John D. Higgins.

Beloved Students: — Your telegram in which you present to me the princely gift of your magnificent church edifice in New York City is an unexpected token of your gratitude and love. I deeply appreciate it, profoundly thank you for it, and gratefully accept the spirit of it; but I must decline to receive that for which you have sacrificed so much, and labored so long. May divine Love abundantly bless you, reward you according to your works, guide and guard you and your church through the depths; and may you —

“Who stood the storm when seas were rough,
Ne'er in a sunny hour fall off.”

Lovingly yours in Christ,
MARY BAKER G. EDDY.
Boston Globe

EDITOR'S TABLE.

NO CLAIM TO NEW HARLEM.

MARY BAKER G. EDDY.

NEW YORK,-December 6, 1903. — Regarding the rumor that Christian Scientists are planning to establish a "New Jerusalem" on the ground occupied by New Harlem, in New York City, Mrs. Mary Baker G. Eddy has sent the following despatch to the New York World: —

"Over an article on the above subject published in the World, November 27, you said: 'The followers of Mrs. Eddy plan to establish a New Jerusalem there.' Allow me to state I knew nothing of the Harlem movement until recently when receiving a book written on

the subject. Said book I have not read, and am not at all concerned in the history of New Harlem, or the building of a New Jerusalem, since, as I apprehend it, the New Jerusalem 'cometh down from heaven,' and is not an outcome of litigation. Christian Scientists are not, to my knowledge, interested in locating heaven, but in finding it within themselves."
Boston Herald.

NEW CHURCH EDIFICE IN WASHINGTON, D. C.

(April 1904 Volume 22 Issue 1)

THE advance of our Cause in the national capital is of special interest, and the Sentinel has already referred to the acquisition of a new church home by First Church of Christ, Scientist. The opening service, February 28, will mark the beginning of a new era of growth and usefulness. We give below our Leader's telegram and extracts from addresses delivered on that occasion as they appeared in the columns of the Washington Post.

Concord, N. H., February 26, 1904.

First Church of Christ, Scientist, Washington, D. C.

Beloved Brethren: — I have nothing new to communicate — all is in your text-books. Pray aright, and demonstrate your prayer; sing in faith. Know that religion should be distinct in our consciousness and life, but not clamorous for worldly distinction. Church laws, that are obeyed without mutiny, are God's laws. Goodness and philanthropy begin with work and never stop working. All that is worth reckoning is what we do, and the best of everything is not too good, but is economy and riches. Be great not as a grand obelisk, nor by setting up to be great, — only as good. A spiritual hero is a mark for gamesters, but he is unutterably valiant, the summary of suffering here and heaven hereafter. Our thoughts beget our actions; they make us what we are. Dishonesty is a mental malady that kills its possessor, and a sure precursor that he is mortal. A deep sincerity is sure of success, for God takes care of it. God bless this dear church, and I am sure that He will if it is ready for the blessing.

MARY B. G. EDDY.

Pleasant View, Concord, N. H

EDITOR'S TABLE.

GENERAL ASSOCIATION OF TEACHERS IN LONDON, ENGLAND.

LETTER TO REV. MARY B. G. EDDY AND HER REPLY.

WE are pleased to be permitted to publish the following loving letter received by our Leader from the members of the General Association of Teachers recently organized in London, also her inspiring reply.

LETTER TO MRS. EDDY.

London, 19 February, 1904.

Beloved Leader and Teacher: — We the undersigned members of the Teachers' Association in London do hereby wish to express our gratitude to you for the great privilege you have granted to us in establishing the Association of Teachers through the instrumentality of which we now are enabled to demonstrate greater unity of thought, and for the future the certainty of uniformity of action. We also wish to express our gratitude to you for emphasizing the fact that nothing can take the place of healing in Christian Science, and that this must be done quickly and wholly as you have told us in the new Manual.

We are also deeply grateful for, and rejoice in the spiritual perception reflected through your consciousness, realizing what it has done for all mankind in the past, and will do in the future.

We remain, Beloved Teacher in Truth and Love, your loyal and loving students,

MARJORIE COLLES, C.S.D.
GERTRUDE DUNMORE, C.S.B.
DUNMORE, C.S.B.
W. N. MILLER, C.S.B. E.

F. L. MILLER, C.S.B.
VICTORIA MURRAY, C.S.B.
MILDRED MURRAY, C.S.B.
BLANCHE WARD, C.S.B.

MRS. EDDY'S REPLY.

Earl of Dunmore and the Teachers' General Association, London, England.

Beloved Students: — Your letter and dottings are an oasis in my wilderness world, they point to verdant pastures, and are already rich rays from the eternal sunshine of Love lighting and leading humanity into paths of peace and holiness. Your "Thanksgiving Day," instituted in England on New Year's Day, was a step in advance — it expressed your thanks, and gave to the "happy new year" a higher hint. You are not roused to this action by the allurements of wealth, pride, or power; the impetus comes from above, it is moral, spiritual, divine. All hail to this higher hope that neither slumbers nor is stilled by the cold impulse of a lesser gain! It rejoices me to know you know that healing the sick, soothing sorrow, brightening this lower sphere with the ways and means of the higher, everlasting harmony — brings to light the perfect, original man and universe. What nobler achievement, what greater glory can nerve your endeavor? Press on, my heart and hope are with you.

"Thou art not here for ease or pain,
But manhood's glorious crown to gain."

Yours in Christ, MARY B. G. EDDY

Pleasant View, Concord, N. H., March 7, 1904

GIFT TO THE CONCORD CHURCH

(May 1904 Volume 22 Issue 2)

THE munificent contribution from the six Christian Science churches in Chicago was sent to Mrs. Eddy several weeks ago, and it was a most happy way of expressing love. The number of people represented in the gift is, in round numbers, forty-five hundred; but the great charm of the incident is that they were all of one mind, all the Christian Scientists of the city of Chicago joining in the demonstration. The following excerpts from

the letter which accompanied the gift express the gratitude of those into whose lives Christian Science has brought health, holiness, and gladness: —

"Christian Scientists of Chicago, members of the several churches of Christ, Scientist, and their congregations, unite in tendering to you the gift of ten thousand dollars for the furnishing of seats in the auditorium of the new church edifice of First Church of Christ, Scientist, of your home city, Concord, New Hampshire.

"The opportunity for making this offering has been welcomed by our people with joyful acclamation, and they ask that you will accept this present as a token of grateful appreciation of the benefits of Christian Science and of deep, tender, and lasting reverence and affection for you, the Discoverer and Founder.

"The sum thus tendered for this object represents the heartfelt, earnest desires and hopes of a great body of people in this western metropolis, looking toward the accomplishment of your 'life purpose,' which, defined by you in your own most forceful words, is 'to impress humanity with the genuine recognition of practical, operative Christian Science.'

"Our deepest convictions, hope, and faith concur with yours our ceaseless prayers to God sustain you and your Cause."

This splendid gift was acknowledged by our Leader in the following letter, replete with gentle, loving helpfulness, counsel, and benediction: —

MRS. EDDY'S ACKNOWLEDGMENT.

To the six Christian Science Churches in Chicago, Illinois.

My Beloved Brethren: — I have yearned to express my thanks for your munificent gift to First Church of Christ, Scientist, in Concord, of ten thousand dollars. What is gratitude but a powerful camera obscura, a thing accumulating where love, memory, and all within the human heart is there to encourage it.

Is it not a joy to compare the beginning of Christian Science in Chicago with its present prosperity? Now six dear churches are there, whose members not only possess a sound faith but that faith possesses them. A great sanity, a mighty something buried in the depths of the unseen, has wrought a resurrection in your midst, and leaped into living love. What is this something, this phenix fire, this pillar by day kindling, guiding, and guarding your way? It is unity, the bond of perfectness, the thousand-fold expansion that will engirdle the world, — unity, that unfolds the thought most within us into the greater and better, the sum of all reality and good. This unity is reserved wisdom and strength; it builds upon the Rock 'gainst which envy, enmity, or malice beats in vain. Man lives, moves, and has his being in God, Love; then man must live, he cannot die, and Love must necessarily promote and pervade all his success. Of two things fate cannot rob us; namely, of choosing the best and helping others thus to choose. But in doing this the Master became the servant, — the grand must stoop to the menial, there is scarcely an indignity that I have not endured for the cause of Christ, Truth; and returned blessing for cursing, — the best help the worst, the righteous suffer for the unrighteous, — and by this spirit man lives and thrives and God governs.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., April 11, 1904

EDITOR'S TABLE.

TAKE NOTICE.

MARY B. G. EDDY.

(June 1904 Volume 22 Issue 3)

I BEG to inform my beloved members of the Mother Church that the By-law in Article XXVI. of its Manual does not require members of benevolent and progressive organizations, such as the Free Masons, Odd Fellows, temperance societies, and those of similar cult, to resign this membership. It specifies in plain English that after individuals become members of our Church they shall not thereafter "be made" members of clubs or other organizations not named in its Manual, and wherefore? Because our religious denomination demands the faithful attention and labor of its members in all philanthropic, therapeutic, and progressive Christian work for the human race, and relies upon the adequate, scientific Source and resource therefor.

CHRISTIAN SCIENCE BOARD OF EDUCATION.

MARY B. G. EDDY.

THE Magna Charta of Christian Science means much, multum in parvo, — all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his Creator is self-governed. The Church is the mouthpiece of Christian Science, — its law and gospel are according to Christ Jesus; its rules are health, holiness, and immortality, — equal rights and privileges, equality of the sexes, rotation in office.

The long term of the incumbent teacher in the Board of Education, Mr. Edward A. Kimball, C.S.D., expires in June, when he retires crowned with honors — his Teacher and Leader loving him, his students praising him, and the race benefited by his labors. May his successor "go and do likewise."

When the crude forms of human thought take on higher symbols and significations, the scientifically Christian views of the universe will appear, illuminating time with the glory of eternity.

MARY BAKER EDDY

THE EVENTS OF COMMUNION WEEK.

THE ANNUAL COMMUNION SERVICE.

(July 1904 Volume 22 Issue 4)

THE Communion Service of the Mother Church, which was held Sunday, June 12, will be remembered by all who participated in it as impressively harmonious and helpful. The day was a perfect one, and although no general invitation had been issued and it was understood that a large gathering was not expected this year, nevertheless every part of

the auditorium was crowded with eager and expectant worshipers at each of the three services.

Our Leader's Hymn, "Blest Christmas Morn," No. 186, and "Here, O my Lord," No. 166, were used, and the Scripture reading was John, 21: 1-6, 10-17. Early in the service the following brief message from the Pastor Emeritus, Rev. Mary Baker G. Eddy, was read: —

Pleasant View, Concord, N. H., June 8, 1904.

The First Church of Christ, Scientist, Boston, Mass.

My Beloved Brethren: — As you are not expecting an invitation to visit Concord at each successive Communion season, I shall not disappoint any hope of your receiving it. My heart goes out to you as ever in daily desire that the Giver of all good transform you into His own image and likeness. Already I have said to you all that you are able to bear now, and thanking you for your gracious reception of it, I close with Kate Hankey's excellent hymn, —

I love to tell the story
Of unseen things above,
Of Jesus and his glory,
Of Jesus and his love!
I love to tell the story I
Because I know it's true;
It satisfies my longings
As nothing else would do.
I love to tell the story!
For those who know it best
Seem hungering and thirsting
To hear it, like the rest.
And when, in scenes of glory,
I sing the NEW, NEW SONG,
'Twill be — the OLD, OLD STORY
That I have loved so long.

Lovingly yours,

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., June 11, 1904.

Beloved Students: — The new Concord church is so nearly completed that I think you would enjoy seeing it. Therefore I hereby invite all my Church Communicants, who attend this Communion, to come to Concord, and view this beautiful structure, at two o'clock in the afternoon, Monday, June 13, 1904.

Lovingly yours,

MARY B. G. EDDY.

The President then opened the rosewood box which was handed to him by Mrs. Eddy in the presence of the members during Monday's visit at Concord, and took from it the gavel, which he then presented to the Church in accordance with her wishes.

The following letter which accompanied the gavel, together with the words spoken by Mrs. Eddy on the occasion of the presentation of the box and its contents, was then read.

Pleasant View, Concord, N. H., June 13, 1904.

The Mother Church, Boston, Mass.

My Beloved Brethren: — You will please accept from me the accompanying gift as a simple token of love.

Ever yours in Christ,
MARY BAKER G. EDDY

EDITOR'S TABLE

THE MENTAL MURDERERS.

THEIR published boast, in 1903, that Mary Baker G. Eddy would never again meet with her church is not fulfilled. She deems it wise for her church not to visit her home at each Communion season. Also, the less ceremony we include in our worship the better. Hence I hereby notify my beloved brethren that I shall not attend the church dedications, but, as usual, remain at home working and praying for the prosperity of Zion.

The mental assassins are in God's hands, and He will uncover their crimes, and punish them in His own good time and way. Let us obey Jesus' command, to bless our enemies, and do good to them that despitefully use us.

MARY B. G. EDDY.

Pleasant View, Concord, N. H., June 7, 1904.

[THE following letter from our Leader appeared in the Concord papers of June 15, and we know that those who experienced the hospitality of the citizens of Concord will thank her for having expressed the sentiments which all felt so deeply.]

Dear Mr. Editor: — Allow me through your paper to thank the citizens of Concord for the generous hospitality extended yesterday to the members of my church, The Mother Church of Boston.

After the Christian Science periodicals had given notice that no preparations would be made for a large gathering at this annual meeting of the Mother Church, I scarcely supposed that a note, sent at the last moment, would bring thousands here yesterday. As many gifts had come from Christian Scientists everywhere, to help furnish and beautify our new church building in Concord, it came to me, why not invite those who attend the Communion in Boston to take a peep at this church edifice, on the day when there are no formal exercises at the denominational headquarters? The number of visitors, about four thousand, exceeded my expectation and my heart welcomed each and all. It was a glad day for me — sweet to observe with what unanimity my fellow-citizens vied with each other to make the Christian Scientists' short stay so pleasant.

Special thanks are due and are hereby tendered to his Honor the Mayor, for arranging the details and allowing the visitors to assemble on the green surrounding the High School; also to Mr. Geo. D. Waldron, Chairman of the Prudential Committee of the Unitarian Church and to his co-laborers on said committee, and to the Church itself, — for their kindly foresight in granting permission, not only to use the beautiful lawn surrounding their church building, but also for throwing open their doors for the comfort and convenience of the Christian Scientists during the day. The wide spreading elms, and soft green-sward proved an ideal meeting place. I greatly appreciate the courtesy

extended to my friends, by the Wonolancet Club in again opening their spacious club house to them on this occasion, and that of the efficient City Marshall and his staff of police extended to me throughout. And last but not least I thank the distinguished Editors in my home city for their reports of the happy occasion.

MARY B. G. EDDY.

Pleasant View, Concord, N. H., June 14, 1904.

DEDICATION OF THE CHURCH IN CONCORD

ADDRESS BY OUR LEADER, MARY BAKER G. EDDY, THE DISCOVERER
AND FOUNDER OF CHRISTIAN SCIENCE

(August 1904 Volume 22 Issue 5)

First Church of Christ, Scientist, Concord, N. H.

Beloved Brethren: — Never more sweet than to-day, seem to me, and must seem to thee, those words of our loved Lord, "Lo, I am with you alway, even unto the end." Thus may it ever be that Christ rejoiceth and comforteth us. Sitting at his feet, I send to you the throbbing of every pulse of my desire for the ripening and rich fruit of this branch of His vine; and thank God who hath sent forth His word to heal and to save.

At this period, the greatest man or woman on earth stands at the vestibule of Christian Science, struggling to enter into the perfect love of God and man. The infinite will not be buried in the finite; the true thought escapes from the inward to the outward, and this is the only right activity and that whereby we reach our higher nature. Material theorems tend to check spiritual attraction — a tendency towards God the infinite and eternal — by an opposite attraction towards the temporary and finite. Truth, life, and love are the only legitimate and eternal demands upon man; they are spiritual laws enforcing obedience thereto and punishing disobedience thereof.

Even Epictetus, a heathen philosopher who held that Zeus, the Master of the gods, could not control human will, writes, "What is the essence of God? Mind." The general thought most regards material things, and keeps Mind much out of sight. The Christian, however, strives for the spiritual, — he abides in a right purpose, as in laws which it were impious to transgress, and follows fearlessly Truth. The heart that beats mostly for self is seldom alight with Love. To live so as to keep human consciousness in constant relation with the divine, the spiritual and eternal, is to individualize infinite power, — and this is Christian Science.

It is of less importance that we receive from mankind justice, than that we deserve it. Most of us willingly accept dead truisms that can be buried at will; but a live Truth, even though it be a sapling within rich soil and with blossoms on its branches, scares folks. The trenchant Truth that cuts its way through iron and sod, most men avoid until compelled to glance at it, then open their hearts to it for actual being, health, holiness, and immortality.

I am asked, "Is there a hell?" Yes, there is a hell for all who persist in breaking the Golden Rule, or in disobeying the commandments of God. Physical science shows that the internal fires of our earth will eventually consume this planet. Christian Science shows that hidden unpunished sin is this internal fire, — even the fire of a guilty conscience waking to a true sense of itself, and burning in torture until the sinner is consumed, his sins destroyed, which may take millions of cycles; but of the time no man

knoweth. The advanced psychist knows that this situation is mental, not material, and that the Christian has no part in it. Only the makers of hell burn in their fire.

Concealed crimes, the wrongs done to others, are millstones hung around the necks of the wicked. Christ Jesus "paid our debt and set us free," by enabling us to pay it, — for which we are still his debtors, washing the Wayshower's feet with tears of joy.

The intentional destroyer of others, would destroy himself eternally, were it not that his suffering reforms him; thus balancing his account with divine Love that never remits the sentence necessary to reclaim the sinner. Hence these words of Christ Jesus: "Depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out" (Luke, 13: 27, 28). He is saved through Christ, Truth, who gains self-knowledge, self-control, and the kingdom of heaven within himself — within his own consciousness. Mortals must drink of the cup of their Lord and Master sufficiently to unself mortality, and destroy its erroneous claims — therefore, said Jesus: "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with."

We cannot boast ourselves of to-morrow; sufficient unto each day is the duty thereof. Lest human reason becloud spiritual understanding, say not in thy heart, Sickness is possible because one's thought and conduct do not afford a sufficient defence against it. Trust in God and "He will direct thy path." The God-like man said, "My burden is light," — when evil was avenging itself on its destroyer; his pre-eminent goodness. Only he who learns through meekness and love the falsity of supposititious life and intelligence in matter, — can triumph over their ultimatum, — sin, suffering, and death.

God's mercy for mortal ignorance and need, is assured; then who shall question our want of more faith in His everpresent help in times of trouble? Jesus said: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness."

Strength is in man, not in muscles; unity and power are not in atom or dust. A small group of wise thinkers is better than a wilderness of dullards, and stronger than the might of empires. Unity is spiritual co-operation, heart to heart, the bond of blessedness such as my beloved Christian Scientists all over the field, and the dear Sunday School children, have demonstrated in gifts to me of about \$80,000 to be applied to building, embellishing, and furnishing our church edifice in Concord, N. H.

We read in Holy Writ, "This man began to build, and was not able to finish." This was spoken derisively; but the love that rebukes, praises also; and methinks the same wisdom which spake thus, in olden time, would say to the builder of the Christian Scientists' church edifice in Concord, N. H., "Well done, good and faithful." Our proper reason for church edifices is, that Christians may therein worship God; not that Christians may worship church edifices!

May the loving shepherd of this feeble flock lead it gently into "green pastures beside still waters;" may He increase its members, and their faith never falter — their faith in, and understanding of divine Love, — this church born in my nativity, may it build upon the Rock of ages against which the waves and winds beat in vain; may the towering top of its goodly temple, burdened with beauty, pointing to the heavens, bursting into the rapture of song, long call the worshippers to seek the haven of hope, the heaven of Soul, the sweet sense of angelic song chiming chaste challenge to praise him who won the way, and taught mankind to win through meekness to might, goodness to grandeur — from cross to crown, from sense to Soul, from gleam to glory, from matter to Spirit.

MARY BAKER G. EDDY

LETTER TO MRS. EDDY.

Boston, Mass., June 23, 1904.

Reverend Mary Baker Eddy, Pleasant View, N. H.

Beloved Teacher and Leader: — The enclosed draft for \$10,000 is sent you on behalf of the local members of the Mother Church in Boston and of the members of the nearby branch churches who frequently attend the services in the Mother Church. It is their gift to you to pay for the organ for First Church of Christ, Scientist, in Concord, N. H.

This is a token of love and gratitude from those who have been healed and spiritually blessed through your ministry.

The beautiful edifice in Concord erected by your munificent gift of \$120,000 stands as a perpetual testimonial to the teachings of Christ Jesus, and to the fact that the sick are healed and sinners are reformed through the right understanding of his gospel. This right understanding you have given to the world through your work, and it has richly blessed the race.

Lovingly yours, for the donors,

WILLIAM B. JOHNSON, Clerk.

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., June 25, 1904.

The Mother Church.

My Beloved Brethren: — Your munificent gift of ten thousand dollars wherewith to furnish First Church of Christ, Scientist, of Concord, N. H., with an organ is positive proof of your remembrance and love. Days of shade and shine, may come and go, but we will live on and never drift apart. Life's ills are its chief recompense: they develop hidden strength. Had I never suffered for the Mother Church, neither she nor I would be practising the virtues that lie concealed in the smooth seasons and calms of human existence. When we are willing to help and to be helped, divine aid is near, and if all our years were holidays, sport would be more irksome than work. So, my dear ones, let us together sing the old-new song of salvation and our measure of time and joy be spiritual not material.

Lovingly yours,

MARY B. G. EDDY

LETTER TO MRS. EDDY.

First Church of Christ, Scientist, New York City.

May 27, 1904.

To the Reverend Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader and Teacher: — Through you, the windows of heaven have been opened to us, and blessings have been poured out so that there is not room enough to receive them. (Malachi, 3: 10.)

We rejoice in the opportunity of expressing, in part, our gratitude, through the gift of the two stained-glass windows which this Church had the privilege of ordering in February last for First Church of Christ, Scientist, Concord, New Hampshire, and which are approaching completion. We now have the pleasure of handing you draft for their cost.

They typify your pure spiritual perception, through which "the sunshine of Truth" (Science and Health, p. 299) reveals the real Church, the expression of eternal Life and power, "the worship of God in spirit and in truth," the manifestation of the Christ idea.

It is an honor to be represented in the edifice so near to you, and so dear to your heart, and to let our offering speak of the love that unites us indissolubly to her who has filled our treasuries with priceless gems of immortal thought.

Lovingly and loyally yours,
E. F. HATFIELD, Chairman of Trustees,

First Church of Christ, Scientist, New York City.

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., June 1, 1904.

First Church of Christ, Scientist, New York City.

Beloved Brethren: — I beg to thank the dear brethren of this church for the sum of \$10,000 presented to me for First Church of Christ, Scientist, in Concord, N. H. Goodness never fails to receive its reward, for it makes life a blessing. As an active portion of one stupendous whole, goodness identifies man with universal good. Thus may each member of this church rise above the oft-repeated inquiry, What am I? to the scientific response, — I am able to impart truth, health, and happiness, and this is my Rock of salvation and my reason for existing.

Human reason gets tired and calls for rest, it has a relapse into the common hope. Goodness and benevolence never tire, they maintain themselves and others and never stop from pure exhaustion. He who is afraid of being too generous has lost the power of being magnanimous. The best man or woman is the most unselfed. God grant that this church is rapidly nearing the maximum of might — the means that builds to the heavens, that has indeed found and felt the infinite Source wherein is all, and wherefrom to help its neighbor. Then efforts to be great will never end in anarchy but continue with divine approbation. It is insincerity and a half persuaded faith that fail to succeed, and fall to the earth.

Religions may waste away, but the fittest survives; and so long as we have the right ideal, life is worth living and God takes care of it.

Lovingly yours,
MARY B. G. EDDY.

A KINDLY GREETING.

(August 1904 Volume 22 Issue 5)

THE following note from Mrs. Eddy is proof of the spirit in which her splendid gift to the cause of religion is made. In the beautiful temple just completed and to be dedicated tomorrow, stand revealed her loving regard for Concord as well as her abiding faith in the endurance of the religion she has founded. The Patriot feels that in saying her gift and her words of kindly greeting are received by the good people of Concord in the spirit in which they are sent, it is but expressing what is in the mind of all.

Dear Editor: — When I removed from Boston in 1889 and came to Concord, N. H., it was that I might find retirement from many years of incessant labor for the Cause of Christian Science; and the opportunity in Concord's quiet to revise our text-book, Science and Health. Here let me add that, together with the retirement I so much coveted, I have also received from the leading people in this pleasant city all, and more than I anticipated. I love its people — love their scholarship, friendship, and granite character. I respect their religious beliefs; and thank their ancestors for helping to form mine. The movement of establishing in this city a church of our faith was then far from my purpose, — knowing that such an effort would involve a lessening of the retirement I so much desired. But the demand increased, and I consented, hoping thereby to give to many in this city a church home.

MARY B. G. EDDY.

Pleasant View, Concord, N. H., July 16, 1904.

Concord (N. H.) Daily Patriot, July 16.

EDITOR'S TABLE.

TAKE NOTICE.

(October 1904 Volume 22 Issue7)

ALL inquiries coming directly or indirectly from a member of The Mother Church, which relate in any manner to keeping or breaking one of its By-laws, shall be addressed to the Christian Science Board of Directors, and not to the Pastor Emeritus.

MARY BAKER EDDY

UNSELFISH LOYALTY

THE action of the church at Colorado Springs, disclosed in the following letter to Mr. Chase, will appeal to every Christian Scientist as a truly unselfish manifestation of love and loyalty to The Mother Church and to our Leader.

Mrs. Eddy's reply expresses her appreciation of the Christian spirit shown by the members of this branch church, and it will have an important place in their history.

Colorado Springs, Col., August 18, 1904.

Mr. Stephen A. Chase, Treasurer,

Box 56, Fall River, Mass.

Dear Sir and Brother: — Enclosed please find four drafts aggregating \$1,650, being a further contribution towards The Mother Church Building Fund. This makes the total to date from First Church of Christ, Scientist, Colorado Springs, Col., \$4,000.

On July 6 last our building committee was in session. It had met to pass finally upon the plans selected for our local church, and which were to be submitted at our business meeting of July 7.

The Sentinel of July 2 had just been received. The condition of The Mother Church Building Fund as therein set forth was earnestly considered, and it did not seem right that we should build under such conditions, — conditions that were a complete surprise to us.

The result was a joint meeting with our Board of Directors and Trustees, when it was decided to submit the selected plan, blue prints, and report on our proposed building, then read the article in the Sentinel of July 2 already referred to, and leave the whole matter to the church.

This was done, with the result, that the members unanimously postponed our building, discharged the building committee, released all pledges to our fund, and earnestly advised that the sums so released be turned into The Mother Church Building Fund.

While under consideration many beautiful expressions of gratitude and loyalty to our dear Leader were voiced, and not one dissentient or disappointed word uttered or, we believe, thought.

As a church and individually, we are truly grateful for this opportunity, — we deem it a privilege of which we joyfully avail ourselves, — and we do want to be a branch bearing fruit meet for our Leader's approval and our true growth.

I am yours in Truth, WILLIAM LLOYD, Treasurer

First Church of Christ, Scientist, Colorado Springs, Col.

MRS. EDDY'S REPLY

First Church of Christ, Scientist,

Colorado Springs, Col.

Beloved Brethren: — It is conceded, that our shadows follow us in the sunlight wherever we go, — but I ask for more even this: That this dear church shall be pursued by her substance, the immortal fruition of her unselfed love, and that her charity, which "Seeketh not her own but another's good," shall reap richly the reward of goodness.

Those words of our holy Wayshower, vibrant through time and eternity with acknowledgment of exemplary giving, — no doubt, fill the memory and swell the hearts of the members of The Mother Church, because of that gift you so sacredly bestowed towards its Church Building Fund, — those applicable words, "Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (St. Mark, 14: 9).

Gratefully yours in Christ,

MARY B. G. EDDY.

Concord, N. H., September 1, 1904.

Admit the existence of matter, and we admit that mortality (and therefore disease) has a foundation in fact. — MARY BAKER EDDY.

EDITOR'S TABLE

A NOTABLE BOOK.

(November 1904 Volume 22 Issue 8)

THE following telegrams prefaced the delivery to Rev. Mary Baker Eddy at her home, Pleasant View, on Tuesday, September 27, of four magnificently bound copies of the edition de luxe of "Bohemia," a notable book just published by the International League of Press Clubs.

Philadelphia, Pa., September 25, 1904.

Rev. Mary Baker Eddy,

Pleasant View, Concord, N. H.

Your especially made volumes "Bohemia" ready for delivery Monday. Shall we deliver them to your representatives here, or would it be more agreeable to have official presentation by League representative? We are more than anxious to have your wishes gratified. Answer.

JAMES S. McCARTNEY.

Concord, N. H., September 25, 1904.

Mr. James S. McCartney,

Care of Philadelphia Record, Philadelphia, Pa.

I deeply appreciate your courtesy, kindness, veracity, but beg to be excused from further official favors bestowed on me by the honorable League's representative, however much I value the proposition thereof.

MARY BAKER EDDY

EDITOR'S TABLE

HOLIDAY GIFTS.

(December 1904 Volume 22 Issue 9)

Beloved Students: — The holidays are coming and I trow you are awaiting on behalf of your Leader the loving liberty of their license. May I relieve you of selecting and name your gifts to her, in advance? Send her only what God gives to His Church. Bring all your tithes into His storehouse, and what you would expend for presents to her, please add to your givings to The Mother Church Building Fund, and let this suffice for her rich portion in due season. Send no gifts to me the ensuing season, but the evidences of glorious growths in Christian Science.

MARY BAKER EDDY.

Pleasant View, Concord, N. H., October 31, 1904.

THE GENERAL ASSOCIATION OF TEACHERS.

THE second annual meeting of The General Association of Teachers in the United States was held at Chicago, October 24 and 25, and was largely attended by members from practically every state in the Union. The proceedings were of great benefit to the members, and unity and harmony prevailed.

The following despatch was sent to our Leader upon the unanimous vote of the Association: —

Chicago, Ill., October 24, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

The members of The General Association of Teachers for the United States in annual session convened at the city of Chicago, send their loving and cordial greeting to their Teacher and Leader, the Discoverer and Founder of Christian Science.

The key that has unlocked the storehouse of the Scriptures and given its marvelous wealth and peace, song, love, and redemption to the children of men, is your munificent contribution to the weal of the world. Reverently we call you Teacher, with emotions of pardonable pride we acknowledge your unchallenged Leadership of the great moral, intellectual, and spiritual endeavor of your Church, that to-day makes for righteousness and the reign of God's kingdom in the hearts of men. We love you, but your abundant reward rests in the full fruition of the divine declaration "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Dutifully awaiting any communication you may desire to make to the Association, we are

Sincerely your students,

Attest, IDA G. STEWART, Secretary.

Mrs. Eddy replied in the following felicitous and encouraging telegram: —

Pleasant View, Concord, N. H., October 25, 1904.

General Association of Teachers, First Church of Christ, Scientist,

Drexel Boulevard and 40th St., Chicago, Ill.

Beloved Brethren: — I thank you. Jesus said, "The world hath not known thee: but I have known thee, and these have known that thou hast sent me."

Lovingly,

MARY BAKER EDDY.

Mrs. Eddy also sent the following telegram to The General Association of Teachers in Canada in response to the letter of its president.

Pleasant View, Concord, N. H., October 25, 1904.

General Association of Teachers in Canada, Ormond Higman, President,

231 McLeod Street, Ottawa, Canada.

Beloved Brethren: — Accept my love and those words of Jesus, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

MARY BAKER EDDY.

WORDS OF APPRECIATION

THE following telegram expressive of love and loyalty was recently received by our Leader.

New York, November 4, 1904.

Reverend Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

We, the members of the Students' Association of the New York City Christian Science Institute in annual meeting assembled, send to you, our beloved Leader and Teacher, our love and assurance of increasing appreciation of your wisdom and untiring guidance. We reconsecrate ourselves that we may demonstrate the spiritual co-operation which is the unity to which your wise Leadership calls us. Our earnest aim is to reach your exalted ideals of purity and power.

AUGUSTA E. STETSON, For the Members.

Mrs. Eddy's cordial and cheering reply follows: —

Concord, N. H., November 7, 1904.

Mrs. Augusta E. Stetson, C.S.D., and Students' Association of the New York City Christian Science Institute.

Accept my thanks and loving congratulation. Jesus said, "My sheep hear my voice and I know them, and they follow me."

MARY BAKER EDDY.

THE NEW BY-LAWS FOR THE SUNDAY SCHOOL.

THE following letters show true appreciation of the new By-laws relating to the Sunday School, and our Leader's deep interest in the spiritual welfare of the children as well as her estimate of faithfulness in the Sunday School workers.

Boston, Mass., November 13, 1904.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Dear Leader and Guide: — We, the teachers in the Sunday School of The Mother Church, desire to express to you our gratitude for, and appreciation of, the new By-law and Amendment, Article XIX., Sections 5 and 6 of the Church Manual, in regard to Sunday School work. We recognize that the subject for lessons given in this By-law is the basis of Christian Science and is therefore of the greatest importance in our foundation work.

From past experience we have all learned the wisdom of your guidance, and our desire is that we may more closely follow and obey your teaching.

Faithfully and lovingly yours,
CALVIN C. HILL, Superintendent, For the Teachers

MRS. EDDY'S REPLY.

Mr. Calvin C. Hill, Superintendent, and teachers of the Sunday School
of The Mother Church. Boston, Mass.

Beloved Students: — I read with pleasure your approval of the Amendments of Article XIX., Sections 5 and 6. — in our Church Manual. Be assured that fitness and fidelity such as thine, in the officials of my church, give my solitude sweet surcease. It is a joy to know that they who are faithful over foundational trusts such as the Christian education of the dear children, — reap the reward of rightness, rise in the scale of being, and realize at last their Master's promise, "And they shall be all taught of God."

MARY BAKER EDDY.

Pleasant View, November 14, 1904

Good deeds overdone numerically, or bad deeds, are remedied by reading the Manual.

— MARY BAKER EDDY

1905

EDITOR'S TABLE

THE TEACHERS' ASSOCIATION IN LONDON.

(January 1905 Volume 22 Issue 10)

THE following cablegram, conveying an expression of the love of the English students, was recently received by our Leader.

London, November 18, 1904.

Rev. Mary Baker Eddy,

Pleasant View, Concord, N. H.

Members of Teachers' Association, London, send much love, and are striving, by doing better, to help you.

DUNMORE.

MRS. EDDY'S REPLY.

Concord, N. H., November 29, 1904

Earl of Dunmore, and Teachers' Association,

London, G. B.

Increasing gratitude and love for your lordly help and that of your Association.

MARY BAKER EDDY

EDITOR'S TABLE

THE REIGN OF UNIVERSAL PEACE.

THE Christmas issue of The Boston Globe contained a very interesting symposium of answers to the question, "Have the events of 1904 been such as to add encouragement to the hope that the world is approaching the reign of universal peace and to give promise for a growth of the spirit of the Prince of Peace in the New Year?"

Fifteen prominent persons contributed their views to this symposium, and the majority of them are agreed that substantial progress toward universal peace has been made. Our Leader's contribution appeared as follows: —

HOW STRIFE MAY BE STILLED.

MARY BAKER G. EDDY.

Founder of the Church of Christ, Scientist.

Follow that which is good.

A Japanese may believe in a heaven for him who dies in defence of his country, but the steadying, elevating power of civilization destroys such illusions, and should overcome evil with good.

Nothing is gained by fighting, but much is lost.

. . . civilization the burlesque of uncivil economics. War is in itself an evil, barbarous, devilish, victory in error is defeat in Truth; war is not in the domain of good, it weakens power and must finally fall pierced by its own sword.

The Principle of all power is God, and God is Love. Whatever brings into human thought or action an opposite element is never requisite, never a necessity, in so much as it is not sanctioned by the law of God, the law of Love. The Founder of Christianity said, "My peace I give unto you; not as the world giveth, give I unto you."

Christian Science reinforces Christ's sayings and doings, its Principle demonstrates peace; and Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God. The first commandment in the Hebrew Decalogue — "Thou shalt have no other gods before me" — obeyed, is sufficient to still all strife. God is the divine Mind, hence the sequence, had all peoples one Mind peace would reign.

God is Father, infinite, and this great truth when understood in its divine metaphysics, will establish the brotherhood of man, end wars, and demonstrate "On earth peace, good will toward men."

Concord, N. H.

THE DECEMBER CLASS.

THE following appreciative telegram was received by our Leader from the December, 1904, Primary class of the Board of Education: —

Boston, Mass., December 9, 1904.

Rev. Mary Baker G. Eddy,

Pleasant View.

Beloved Leader and Guide: — We, the students of the Board of Education now in session at The Mother Church, desire to express to you our heartfelt gratitude for making it possible for us to receive such a sense of the allness of God, and also to tell you of the love and inspiration that has come to us through your beautiful and consecrated life and work for humanity. We realize more than ever before that Christian Science is the revelation of Truth to this and all ages

MRS. JENNIE H. S. ROE,
MRS. MARY E. LANDY,
CALEB H. CUSHING. For the Class.

Mrs. Eddy's reply to this telegram is a benediction which we feel sure will encourage and sustain the members of the class in the greater responsibilities they have taken upon themselves. It should be an inspiration to every Christian Scientist.

MRS. EDDY'S REPLY.

Concord, N. H., December 17, 1904.

Mr. Eugene H. Greene, C.S.D., Teacher — and Students in the Massachusetts
Metaphysical College, Boston, Mass.

Beloved Students: — You will accept my profound thanks for letter and telegram. If wishing is wise I send herewith a store of wisdom in three words, "God bless you," — if faith is fruition, you have His rich blessing already, and my joy therewith.

We understand best that which begins in ourselves, and by education brightens into birth. Dare to be faithful to God and man, let the creature become one with his Creator, and mysticism departs, heaven opens, right reigns, and you have begun to be a Christian Scientist.

Lovingly yours,

MARY BAKER EDDY.

OUR LEADER'S LETTER TO THE CONCORD CHURCH.

First Church of Christ, Scientist, Concord, N. H.

Beloved Brethren: — You will accept my gratitude for your dear letter, and allow me to reply in words of the Scripture: "I know whom I have believed, and am persuaded that he is able" — "able to do exceeding abundantly above all that we ask or think," "able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work," "able to keep that which I have committed unto him against that day."

When Jesus directed his disciples to prepare for the material passover that, spiritually speaking, is the passover from sense to Soul — he bade them say to the good man of the house: "The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples? and he shall show you a large upper room furnished: there make ready."

In obedience thereto may these communicants come with the upper chambers of thought prepared for the reception of Truth; with hope, faith, and love ready to partake of the bread that cometh down from Heaven; and to "drink of his blood" — to receive into their affections and lives the inspiration which giveth victory over sin, disease, and death.

MARY BAKER EDDY.

Pleasant View, January 6, 1905

CORNER-STONE LAID IN LONDON.

(February 1905 Volume 22 Issue 11)

THE following correspondence between our Leader and First Church of Christ, Scientist, London, upon the occasion of the laying of the corner-stone of the new edifice in that city, will be read with interest.

London, S. W., December 8, 1904.

Beloved Leader: — It is my privilege to send you, on behalf of the Board of Directors of this church, the enclosed memorandum of the proceedings at the laying of the corner-stone of our new church building —notice of which you will have received by cable last month.

We are very grateful for this onward step and rejoice to feel that stone from your native state, built into the walls of this, the first Christian Science Church in London, will always remain a tribute of our deep gratitude to you as the Discoverer and Founder of Christian Science, and a happy emblem of unity, not only of the two countries but of the one Cause.

Sincerely yours,

GODFREY R. PEARSE,

President, Board of Directors First Church of Christ, Scientist, London.

MRS. EDDY'S REPLY.

First Church of Christ, Scientist,

Sloane Terrace, London, England.

Beloved Students: — You have laid the corner-stone of your church edifice impressively, and buried immortal truths in the bosom of earth safe from all chance to be challenged.

You whose labors are doing so much to benefit mankind will not be impatient, if you have not accomplished all you desire, nor will you be long in doing more. My faith in God, and in His followers rests in the fact that He is infinite good, and He gives them opportunity to use their hidden virtues — to put into practice the power which lies concealed in the calm, and which storms awaken to vigor and to victory.

It is only by looking heavenward that mutual friendships such as ours can begin and never end. Over sea and over land Christian Science unites its true followers on one Principle, the divine Love, that sacred ave and essence of Soul which makes them one in Christ.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., December 23, 1904

EDITOR'S TABLE

HEAVEN.

(March 1905 Volume 22 Issue 12)

IN response to an invitation received by her from the New York American, Mrs. Eddy has contributed a brief but comprehensive article upon a subject which has engaged the

attention of humanity for centuries. We feel sure that our Leader's words will bring light to many.

Mrs. Eddy's article is as follows: —

Concord, N. H., February 9, 1905.

To the New York American.

Is heaven spiritual?

Heaven is spiritual — heaven is harmony, infinite, boundless bliss. The dying or the departed enter heaven in proportion to their progress, fitness to partake of its quality and quantity. One individual may awaken first, from his dream of life in matter, with a sense of music; another with that of relief from fear or suffering, and still another with a bitter sense of lost opportunities and remorse. Heaven is the reign of divine Science. Material thought tends to obscure spiritual understanding, to darken the true conception of man's divine Principle, Love, wherein and whereby soul is emancipate and environed with everlasting Life. Our great Teacher hath said, —

"Behold, the kingdom of God is within you" — within man's spiritual understanding of all the divine modes, means, forms, expression or manifestation of goodness and happiness.

MARY BAKER EDDY.

FROM THE ISLES OF THE SEA.

Nassau, N. P., Bahamas, January 16, 1905.

Reverend Mary Baker G. Eddy, Concord, N. H.

Dear Leader: — We, the Christian Scientists in Nassau, wish to convey to you our thanks and gratitude for your kind thought expressed in sending copies of "Rudimental Divine Science" for distribution here. We feel sure that they will bring a blessing to those who receive them. We are endeavoring to show forth in our lives our gratitude to you for the understanding of Truth which your pure life has enabled you to receive and give forth.

We remain, dear Leader, in the Christ-love.

T. H. C. LOFTHOUSE.

On behalf of the Christian Scientists in Nassau, Bahamas.

MRS. EDDY'S REPLY

Christian Scientists, Nassau, N. P., Bahama Islands.

Beloved Brethren: — May you in a distant isle of the sea know "no night there," no sorrow, no pain. May His peaceful presence guard and guide you.

Lovingly yours,

MARY BAKER G. EDDY

EDITOR'S TABLE

PREVENTION AND CURE OF DIVORCE.*

MARY BAKER G. EDDY.

(April 1905 Volume 23 Issue 1.)

THE nuptial vow should never be annulled so long as the morale of marriage is preserved. The frequency of divorce shows the imperative nature of this relationship to be losing ground, hence that some fundamental error is engrafted therein. What is this error? If the motives of human affection are right the affections are enduring and achieving. What God hath joined together man may not sunder.

Divorce and war should be exterminated, and on the principle of law and gospel, the maintenance of individual rights, the justice of civil codes, and the power of Truth uplifting the motives of men. Two commandments of the Hebrew Decalogue, namely, "Thou shalt not commit adultery," "Thou shalt not kill," obeyed, will eliminate those two flagrant evils. On what hath not a "Thus saith the Lord" I am as silent as the dumb centuries without a living Divina.

This time-world flutters in my thought as an unreal shadow, and I can only solace the sore ills of mankind by a lively battle with "the world, the flesh and the devil," in which Love is the liberator and gives man the victory over himself. Truth canonized by life and love lays the axe at the root of all evil, and lifts the curtain on the Science of being, the Science of wedlock, of living and of loving — and ascends the scale of life harmoniously. Look high enough and you see the heart of humanity warming and winning. Look long enough and you see male and female one — sex or gender eliminated — and the name man meaning woman as well, and the universe, all included in one infinite Mind and reflected in the intelligent compound idea, image or likeness called man, showing forth the infinite divine Principle, Love, called God, wedded to the Lamb — pledged to innocence, purity, perfection. Then shall humanity have learned that "they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more. for they are equal unto the angels; and are the children of God." Luke, 20: 35, 36. This, therefore, was Christ's plan of salvation from divorce.

All are but parts of one stupendous whole,
Whose body nature is, and God the Soul.

Pope.

* This article was contributed by Mrs. Eddy to a very interesting symposium which appeared in The Boston Herald of Sunday, March 6, based upon President Roosevelt's message on divorce, recently sent to the Senate and House of Representatives. Among the contributors to this symposium were Governor Douglas of Massachusetts, Bishop Potter, Thomas Bailey Aldrich, President Henry S. Pritchett of the Massachusetts Institute of Technology, Rabbi Charles Fleischer, Prof. Arlo Bates, and others.

MRS. EDDY IN GOOD HEALTH.

THE following excerpts are from an article written by a reporter for The New York Herald and published in the March 5 issue of that paper.

"Pleasant View, Concord, N. H.

"Saturday. "Editor New York Herald, New York.

"Dear Mr. Editor: — A representative of the Herald called to-day to inform me of the rumor that I had deceased some three months ago. This is an oft-repeated falsehood. I granted him a moment's interview, hoping you would refute this rumor in the next edition of your paper. I am in my usual good health, drive out every day, and attend to my regular business.

MARY BAKER G. EDDY

EDITOR'S TABLE

AN AMENDED BY-LAW.

(May 1905 Volume 23 Issue 2)

ARTICLE XIII.

DATE OF COMMUNION. — SECT. 3. The Communion shall be observed by this Church annually on the fourth Sunday in June of each year.

THE following letter, written by our Leader concerning the attitude of Christian Scientists in Ohio in view of the recent decision of the Supreme Court of that State, will be read with great interest.

Pleasant View, Concord, N. H., March 25, 1905.

First Church of Christ, Scientist, Columbus, O.

Beloved Brethren: — I congratulate you tenderly on the decision you have made as to the present practice of Christian Science in your State, and thoroughly recommend it under the circumstances. I practised gratuitously when starting this great Cause that was then the scoff of the age.

The too long treatment of a disease, — the charging of the sick whom you have not healed, a full fee for treatment, — the suing for payment, — hypnotism, and resenting injuries are not the fruits of Christian Science; while returning good for evil, loving your enemies, and overcoming evil with good, — these are its fruits, and its therapeutics, as aforetime, based on this divine Principle, heals all disease.

We read in the Scriptures, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." "Stand fast therefore in the liberty wherewith Christ hath made us free." "Be ye therefore wise as serpents, and harmless as doves."

Wisdom is won through faith, prayer, experience, — and God is the giver.

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.

Lovingly yours,

MARY BAKER G. EDDY

DEDICATION AT PITTSBURG

THE following correspondence between our Leader and the church at Pittsburg, upon the occasion of the dedication of the new church edifice in that city, will be read with interest.

Pittsburg, Pa., April 3, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader: — From the farther end of the Keystone State your followers ask that you give them a few words of felicitation on the occasion of the dedication on April 9 of their church edifice in Pittsburg, the first to be erected in the State of Pennsylvania by Christian Scientists.

FIRST CHURCH OF CHRIST, SCIENTIST
A. E. PIERPONT, Clerk

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., April 5, 1905.

First Church of Christ, Scientist, Pittsburg, Pa.

My Beloved Brethren: — I congratulate you upon erecting the first edifice of our denomination that has gone up in the Keystone State, a State whose metropolis is the "city of brotherly love," so-called. May this dear church militant accept my tender counsel in these words of the Scripture, to be engrafted in Church and State: —

"Let every man be swift to hear, slow to speak, slow to wrath." "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." "If a man offend not in word, the same is a perfect man, and able also to bridle the whole body." "By thy words thou shalt be condemned." "Love thy neighbor as thyself."

"Christ also suffered for us, leaving us an example, that ye [we] should follow his steps: . . . who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

Yours in Christ,

MARY BAKER EDDY

Pittsburg, Pa., April 9, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader: — Your loving words of greeting and wise counsel have served to lift our thoughts above the contemplation of the material edifice. You bid us look within, to strive for the dedication and consecration of that which belongs wholly to God, to upbuild that "temple not made with hands," whose corner-stone is Christ.

We rejoice in thanking you and earnestly pray that the deep significance of this occasion may leave its impress upon all who have been privileged to participate in the demonstration of love and unity.

Gratefully your followers,
FIRST CHURCH OF CHRIST, SCIENTIST, OF PITTSBURG, PA.

DEDICATION AT ST. LOUIS.

THE following loving words of greeting, counsel, and encouragement were sent by our Leader to First Church of Christ, Scientist, St. Louis, upon the dedication of its recently completed church edifice. Her words will be read with profit and appreciation by all.

First Church of Christ, Scientist, St. Louis, Mo.

My Beloved Brethren: — The good in being, even the spiritually indispensable, is your daily bread — work and pray for it. The poor toil for our bread, and we should work for their health and holiness. Over the glaciers of winter the summer glows. The beauty of holiness comes from the departure of sin. Enjoying good things is not evil, but becoming slaves to pleasure is. That error is most forcible which is least distinct to conscience. Attempt nothing without God's help.

May the beauty of holiness be upon this dear people; and this beloved church be glorious, without spot or blemish.

MARY BAKER EDDY.

Pleasant View, Concord, N. H., April 21, 1905

The church evidenced its appreciation of Mrs. Eddy's despatch by the following telegram: —

St. Louis, Mo., April 23 1905.

Reverend Mary Baker Eddy,

Pleasant View, Concord, N. H.

Beloved Leader: — We acknowledge with deep appreciation your loving despatch, read to-day to three large audiences at the dedicatory services of our church edifice. Your tender words of counsel and admonition have given to this people enlightenment, inspiration, and renewed confidence in the power of divine Love to heal sickness and sin and to abundantly bless a needy race. Your matchless writings and spiritual leadership, extending over a period of nearly forty years, have brought to mankind the full import and present availability of Scriptural truth. This new light thrown upon the sacred page has increased our love for the Bible and made plain the way of salvation through Christ.

With overflowing love and gratitude,
FIRST CHURCH OF CHRIST, SCIENTIST.

**CORRESPONDENCE BETWEEN OUR LEADER AND
THIRD CHURCH OF CHRIST, SCIENTIST,
LONDON, ENGLAND**

London, April 10, 1905.

Beloved Leader: — On behalf of Third Church of Christ Scientist, London, I am privileged to advise you of its establishment, and to express to you, in the name of its members, their dutiful and cheerful loyalty and loving obedience to the Bible and "Science and Health with Key to the Scriptures," and to you not only as the Revelator of Christian Science but as their dear friend and Leader.

I am glad to say that the interest in Christian Science is so increasing that already this hall where we meet, and which holds three hundred, is so filled as to compel us to seek larger quarters.

The large sale in our book room of Science and Health and the other Christian Science literature fills us with gratitude. Knowing how you rejoice over every good work, we feel that your blessing is with us.

Faithfully in truth and love, yours,

ARTHUR FIRTH, Chairman.

To the Rev. Mary Baker G. Eddy.

MRS. EDDY'S REPLY.

Third Church of Christ, Scientist, London, England.

Beloved Brethren: — Love and unity are hieroglyphs of goodness, and their philosophical impetus, spiritual Esculapius and Hygiea, saith, "as the thought is, so is the deed; as the thing made is good or bad, so is its maker." This idealism connects itself with spiritual understanding, and so makes God more supreme in consciousness, man more His likeness, friends more faithful, and enemies harmless.

Scholastic theology, at its best, touches but the hem of Christian Science shorn of all personality, wholly apart from human hypotheses, matter, creed and dogma, the lusts of the flesh and pride of power. Christian Science is the full idea of its divine Principle, God, forever based on Love and demonstrated by perfect rules; it is unerring; hence, health, holiness, immortality are its natural effects. The practitioner may fail, but the Science never.

Philosophical links that unite dead matter with animate, Spirit with matter and material means, prayer with power and pride of position — hinder the divine influx, lose Science, the Principle of divine Metaphysics, and the tender grace of spiritual understanding, that love-linked holiness which heals and saves. Schisms, imagination, and human beliefs are not parts of Christian Science; they even darken the discernment of it; they divide Truth's garment and cast lots for it.

Seeing a man in the moon; or seeing a person in the picture of Jesus; or believing that you see an individual who has passed through the shadow called death, -is not seeing the spiritual idea of God; but it is seeing a human belief which is far from the fact that portrays Life, Truth, Love.

May these words of the Scriptures comfort you: —

"The Lord shall be unto thee an everlasting light, and thy God thy glory." "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son." "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

Yours in Christ,

MARY BAKER EDDY.

Pleasant View, Concord, N. H., April 28, 1905

THE MAY CLASS IN THE COLLEGE.

(June 1905 Volume 23 Issue 3)

Boston, Mass., May 5, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader: — The May, 1905, primary class of the Massachusetts Metaphysical College — that institution which your wisdom has founded and fostered for our spiritual advancement, and now in session within the hallowed precincts of The Mother Church — sends you loving greetings. If, dear Leader, one word alone were to go to you from us to-day, it would be the word Gratitude, — gratitude to God, and to you, the messenger of Christian Science to humanity, for the sacred privilege of the instruction we are receiving at this time.

To us, as students of the Bible and "Science and Health with Key to the Scriptures," your God-given mission is being unfolded, and we understand better your great gift to humanity. Our love and tenderness for you are augmented by a knowledge of the burdens you have borne and your Herculean accomplishments. We comprehend better than ever before the selfless love, sublime patience, and fortitude, that have enabled you to do so great a work. There is imparted to us the deeper meaning of the Church, and why you love it in its work of Christian healing, and we are also awakening to a greater sense of consecration. We have a clearer perception of the religion of Jesus the Christ, and a greater desire to be purified, that we may be worthy of the name Christian Scientists.

We love you, and recognize in you our Leader and spiritual Guide. Our united prayer is that God's blessing may bring to your human striving for the establishment of His kingdom on earth, inflowing grace sufficient for your lifework, and may we ever be actively loyal to you, to our Cause, and to the Christ-principle in our service to mankind.

Gratefully,
MARY L. HOOPER, Connecticut,
JESSIE B. COOPER, Missouri,
LOUISE D. RADZINSKI, Delaware,
PRIESTLY HALL, California,
WILLIAM L. POST, D. C.,

JOHN H. WILLIAMS, Florida,
CHARLES VAREY, Vancouver, B. C.
Committee

MRS. EDDY'S REPLY.

Concord, N. H., May 6, 1905.

Students of the Massachusetts Metaphysical College.

Beloved: — I am glad you enjoy the dawn of Christian Science; you must reach its meridian. Watch, pray, demonstrate. Released from materialism, you shall run and not be weary, walk and not faint.

MARY BAKER EDDY

EDITOR'S TABLE

TO MY CHURCH.

(July 1905 Volume 23 Issue 4)

Dearly Beloved: — I request that every member of The Mother Church in Boston pray each day for the amicable settlement of the war between Russia and Japan; and that God bless this great nation, and those islands of the sea, with peace and prosperity.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., June 13, 1905.

TO THE EXECUTIVE MEMBERS.

Committee of Executive Members of The Mother Church.

Beloved Brethren: — In response to your greeting, I thank you. I rejoice with you. I love you. Have one Mind, and love thy neighbor as thyself.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., June 10, 1905

EDITOR'S TABLE

MRS. EDDY'S REQUESTS.

(August 1905 Volume 23 Issue 5)

THE request from Mrs. Eddy which follows was published in the Christian Science Sentinel of July 1. It referred to her solicitation of the prayers of the members of her Church "for the amicable settlement of the war between Russia and Japan" and for the peace and prosperity of these nations.

HEAR, O ISRAEL: THE LORD OUR GOD IS ONE LORD.

"I now request that the members of my Church cease special prayer for the peace of nations, and cease in full faith that God does not hear our prayers only because of oft speaking, but that He will bless all the inhabitants of the earth, and none can stay His hand nor say unto Him, What doest Thou? Out of His allness He must bless all with His own Truth and Love.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., June 27, 1905

The following article is copied from The Boston Herald of July 13, and we take pleasure in republishing it so that there may be no excuse for misunderstanding our Leader's position respecting this important matter. The article appeared in the Herald as follows:

During the annual business meeting of The First Church of Christ, Scientist, in Boston, the Rev. Mary Baker G. Eddy, through a written message, requested her Church to make special prayer in behalf of the peace of nations. Later she issued another request, advising that this special prayer be discontinued.

The second request evoked a great deal of comment from the public press and other sources, which indicated that it had been taken to mean a cessation of prayer for peace rather than a cessation of the special prayer which the first request enjoined. Mrs. Eddy has issued the following, presumably in explanation of her real attitude: —

HEAR, O ISRAEL: THE LORD OUR GOD IS ONE

"In no way nor manner did I request my Church to cease praying for the peace of nations but simply to pause in special prayer therefor. And wherefore this asking? Because a spiritual foresight of the nations' drama presented itself and awakened a wiser want, even to know how to pray other than the daily prayer of my Church, — 'Thy kingdom come, Thy will be done in earth as it is in heaven.' I cited as our present need faith in God's disposal of events; faith, full-fledged, soaring to the Horeb height brings blessings infinite, and the spirit of this orison is the fruit of rightness, — 'on earth peace, good will toward men.' On this basis the brotherhood of all peoples is established; namely, one God, one Mind, and 'love thy neighbor as thyself,' wherein and whereby the infinite God, good, the Father-Mother Love, is ours and we are His in divine Science.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., July 12, 1905

SIGNS OF THE TIMES.

Is God infinite? Yes. Did God make man? Yes. Did God make all that was made? He did. Is God Spirit? He is. Did infinite Spirit make that which is not spiritual? No. Who or what made matter? Matter as substance or intelligence never was made. Is mortal man a creator, is he matter or spirit? Neither one. Why? Because Spirit is God and infinite, hence there can be no other creator and no other creation, — man is but His image and likeness.

Are you a Christian Scientist? I am. Do you adopt as truth the above statements? I do. Then wherefore this meaningless commemoration of birth days, since there are none?

Had I known what was being done in time to have prevented it, — that which commemorated in deed or in word what is not true, would never have entered into the history of our church buildings. Let us have no more of echoing dreams. Will the beloved students accept my full heart's love for them and their kind thoughts.

MARY BAKER EDDY.

Pleasant View, July 18, 1905.

CARD.

I HAVE the pleasure of saying, that, on June 27, 1905, my beloved student, Mrs. Augusta E. Stetson, formerly the First Reader of First Church of Christ, Scientist, New York City, and the dear practitioners of Christian Science in the Reading Room of this Church, presented to me these lovely tokens of remembrance: Mrs. Stetson sent a magnificent solid silver ice pitcher, tray, cup, and slop bowl; sweetly inscribed on the cup were these Scriptural words — "A cup of cold water in His name;" the other dear Christian Scientists sent an exquisite gilt table with onyx top, — all to be placed in my room in First Church of Christ, Scientist, Concord, N. H.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H. July 5, 1905.

EDITOR'S TABLE

A GRATEFUL RECOGNITION

(September 1905 Volume 23 Issue 6)

[Excerpt from a letter.]

Frank N. Nay
Leon M. Abbott
Nay & Abbott
Counsellors at Law
1043, 1044, and 1045 Tremont Building.
Boston, August 16, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Dear Madam: — We are acting as counsel for Mrs. Whitcomb, the administratrix of the late E. Noyes Whitcomb, in settling her husband's estate, and we desire personally to thank you for relieving the estate from very serious embarrassment by taking title to the Brookline land which Mr. Whitcomb just prior to his death had contracted to purchase.

Mr. Abbott, who is now in the mountains on a vacation, did everything he could to try to get the estate relieved from Mr. Whitcomb's contract, but was utterly unable to accomplish anything in that respect, even though he offered to pay a considerable forfeit.

Therefore, when you came forward and took this land and paid the purchase price, you relieved Mrs. Whitcomb and her daughters of a most severe burden, and we can assure you that we appreciate it. After carefully looking into the circumstances, we have advised them that there was not only no legal obligation on you in this matter, but also no moral obligation whatsoever.

Yours very truly,
NAY & ABBOTT.

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., August 19, 1905.

Messrs. Nay and Abbott.

My Dear Sirs: — Your favor of the 16th inst. was duly received; please accept my deep appreciation and gratitude for your kindness and professional skill.

I well knew that the dear Whitcomb family held no legal claim against me for debt; and yet the moral demand remains with every Christian Scientist to comfort such as mourn. Let us trust that no sinister consciousness will trample on this priceless pearl. The bereaved family are members of my Church, and the sudden loss of a husband and father, one of the very best of men, strongly appealed to me, otherwise, I could have ill afforded so great an undertaking and expense. It is far better to do unto others as we would have them do to us than fail to obey a single precept of our Lord.

Most sincerely yours,
MARY B. G. EDDY

EDITOR'S TABLE

WATCHING VERSUS WATCHING OUT.

MARY BAKER G. EDDY.

(October 1905 Volume 23 Issue 7)

THE above is the caption to an article in the Sentinel of September 16, 1905, that needs to be corrected.

Our Lord and Master left to us the following sayings as living lights in our darkness: "What I say unto you, I say unto all, Watch;" and "If the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through." (Luke, 12:39.) Here we ask: Are Christ's teachings the true authority for Christian Science? They are. Does not the text-book of Christian Science, "Science and Health with Key to the Scriptures," read on page 252, "A knowledge of error and of its operations must precede that understanding of Truth which destroys error, until the entire mortal, material body finally disappears, and the eternal man, created by and of Spirit, is understood and recognized as the true likeness of his Maker"? It does. If so-called watching produces fear or exhaustion, and no good results, does that watch accord with Jesus' saving? It does not. Can watching as Christ demands harm you? It cannot. Then should not "watching out" mean watching against a negative watch, alias, no watch; and gaining the spirit of true watching, even the spirit of our Master's command? It must mean that. Is there not something to watch in yourself, in

your daily life, since "by their fruits ye shall know them," which prevents an effective watch? otherwise, wherefore the Lord's Prayer, "deliver us from evil"? and if this something when challenged by truth frightens you, should you not put that out instead of putting out your watch? I surely should. Then are you not made better by watching? I am. Which should we prefer, ease or unease in sin? Is not discomfort from sin better adapted to deliver mortals from the effects of belief in sin than ease therein, and can you demonstrate over the effects of other people's sins by indifference thereto? I cannot. The Scriptures say, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jeremiah, 6: 14), thus taking the name of God in vain. Ignorance of self is the most stubborn belief to overcome, for apathy, dishonesty, sin, follow in its train. One should watch to know what his errors are; and if this watching destroys his peace in error, should one watch against such a result? He should not. Our Master saith, "He that taketh not his cross, and followeth after me, is not worthy of me . . . and he that loseth his life [his false sense of life] for my sake shall find it." (Matthew, 10: 38, 39.)

Pleasant View, Concord, N. H., September 18, 1905

PRACTISE THE GOLDEN RULE.

[In response to a telegram received by Mrs. Eddy from the Boston Globe, she made the following statement, which appeared in the Globe of August 30, together with the views expressed by other prominent and representative Americans. The telegram and Mrs. Eddy's reply follow. — EDITOR.]

THE GLOBE'S TELEGRAM.

"Official announcement of peace between Russia and Japan seems to offer an appropriate occasion for the expression of congratulations and views by representative persons. Will you do us the kindness to wire a sentiment on some phase of the subject, on the ending of the war, the effect on the two parties to the treaty of Portsmouth, the influence which President Roosevelt has exerted for peace or the advancement of the cause of arbitration."

MRS. EDDY'S REPLY.

Concord, N. H., August 29, 1905.

To the Editor of the Globe.

War will end when nations are ripe for progress. The treaty of Portsmouth is not an executive power although its purpose is good-will towards men. The government of a nation is its peacemaker or breaker.

I believe strictly in the Monroe doctrine, in our Constitution, and in the laws of God. While I admire the faith and friendship of our chief executive in and for all nations, my hope must still rest in God, and the Scriptural injunction, — "Look unto me, and be ye saved, all the ends of the earth."

The Douma recently adopted in Russia is no uncertain ray of dawn. Through the wholesome chastisements of Love, nations are helped onward toward justice, righteousness, and peace, which are the landmarks of prosperity. In order to apprehend

more we must practise what we already know of the Golden Rule that is to all mankind a light emitting light.

MARY BAKER G. EDDY

A QUESTION.

WHY does not Mrs. Eddy attend our State Fair? This question would not naturally be asked concerning another lady of my years and every-day life, but being up we answer it. Because I have lost all pleasure in such entertainments by having found so much else in moral and spiritual directions that demand my entire time and attention, that I deem it my duty and privilege to abstain from all else.

The managers of our State Fair have my good wishes.

MARY BAKER EDDY.
Concord (N. H.) Monitor

EDITOR'S TABLE

COURTESY TO MRS. EDDY OF
THE FIRST CONGREGATIONAL CHURCH IN CONCORD, N. H.

(December 1905 Volume 23 Issue 9)

THE invitation to Mrs. Eddy to honor with her presence the observance of the one hundred and seventy-fifth anniversary of the organization of the First Congregational Church, Concord, the church in which she was baptized, is a graceful tribute to her worth and to her Christian labors in behalf of the race. It is a manifestation of the high esteem in which she is held by her fellow-citizens, irrespective of sect or creed, and in consonance with Mayor Corning's recent public eulogy.

Mrs. Eddy's birthplace in Bow is within sight of her present home in Concord. For about forty years she was a member of the Congregational Church in Tilton, N. H. She is no stranger to these people, although she has no time for social intercourse that she values so highly. In honoring her they have placed the seal of their approval upon the life of one whom they have known for many years, one whose daily walk has impressed them with the beauty of her Christian character and the value of her life-work. The following article from The Boston Herald speaks for itself: —

"The Rev. Mary Baker G. Eddy, Founder of the Christian Science denomination, received a card of invitation to be present at the observance, which closed yesterday, of the one hundred and seventy-fifth anniversary of the Congregational Church in Concord, N. H., in which her parents worshiped and in which she received baptism. In replying to the invitation, after expressing her pleasure at receiving it, she enclosed a check for five hundred dollars to aid in repairing the edifice.

The card of invitation read as follows: —

The honor of your presence is requested
at the observance of the
One Hundred and Seventy-fifth Anniversary

of the organization of the
FIRST CONGREGATIONAL CHURCH
Concord, New Hampshire,
November seventeenth, eighteenth, and nineteenth, nineteen
hundred and five.

REV FRANKLIN D. AYER, D.D., Pastor Emeritus.
REV. GEORGE H. REED, Pastor.
EDWARD A. MOULTON
JOHN C. THORNE, .
WILLIAM P. BALLARD
HENRY K. MORRISON,

Deacons

Mrs. Eddy's reply was, —

Pleasant View, Concord, N. H.,

November 14, 1905.

To the Rev. Franklin D. Ayer, D.D., Pastor Emeritus; the Rev. George H. Reed, Pastor of the First Congregational Church, Concord, N. H.; Edward A. Moulton, John C. Thorne, William P. Ballard, Henry K. Morrison, Deacons: —

Beloved Brethren: — I have the pleasure of thanking you for your kind invitation to attend the one hundred and seventy-fifth anniversary of our time-honored First Congregational Church in Concord, N. H., where my parents first offered me to Christ in infant baptism. For about forty years, and until I had a church of my own, I was a member of the Congregational Church in Tilton, N. H.

To-day my soul can only sing and soar. An increasing sense of God's love, omnipresence, and omnipotence enfolds me. Each day I know Him nearer, love Him more, and humbly pray to serve Him better. Thus seeking and finding (though feebly), finally may we not together rejoice in the church triumphant?

I would love to be with you at this deeply interesting anniversary, but my little church in Boston, Mass., of thirty-six thousand communicants, together with the organizations connected therewith, requires my constant attention and time, with the exception of a daily drive.

Please accept the enclosed check for five hundred dollars, to aid in repairing your church building.

Sincerely yours, in Christ,
MARY BAKER EDDY.

1906

EDITOR'S TABLE

A QUESTION

MARY BAKER G. EDDY.

(January 1906 Volume 23 Issue 10)

Do Christian Scientists love God so much as they love mankind? Aye, that's the question; let us examine it for ourselves. Thinking of person implies that one is not thinking of Principle, and fifty telegrams per holiday signal such thinking. Are the holidays blest by absorbing one's time writing or reading congratulations? I cannot watch and pray reading telegrams; they only cloud the clear sky, and they give the appearance of personal worship which Christian Science annuls. Did the dear students know how much I love them, and need every hour wherein to express this love in labor for them, they would gladly give me the holidays therefor and not task themselves with mistaken means. But God will reward their kind motives and guide them every step of the way from human affection to spiritual understanding, from faith to achievement, from light to love, from sense to Soul.

TAKE NOTICE.

Members of our Church that have not read the By-law, "Duty to God," in the issue of our Sentinel of December 16, 1905, are not amenable for disobeying it until they have read it, but they will be thereafter.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., December 21, 1905.

THE SIGNIFICANCE OF CHRISTMAS.

IN the Christmas Section of the New York World of December 10, there appeared a symposium entitled, "The Significance of Christmas. Notable Comments by Prominent Representatives of Different Creeds," to which Rev. Mary Baker G. Eddy contributed an article worthy of notice for the exalted spiritual concept of Christ and of Christmas which it presents. The teachings of this article should not fail to elevate the world's thought of Christmas from a material to a spiritual plane. Mrs. Eddy's article follows: —

CHRISTMAS AS IN CHRISTIAN SCIENCE.

Certain occasions, considered collectively, individually, and observed properly, tend to give the activity of man infinite scope; but mere merry making or needless gift giving is not that wherein human capacities find the most appropriate and proper exercise. Christmas respects the Christ too much to submerge itself in merely temporary means and ends. It represents the eternal informing Soul recognized only in harmony, in the beauty and bounty of Life everlasting, — the truth that is Life, — the Life that heals and

saves mankind. An eternal Christmas would make matter an alien save as phenomenon, and matter would reverentially withdraw itself before Mind. The despotism of material sense, or the flesh, would flee before such reality to make room for substance, and the shadow of frivolity and inaccuracy of material sense would disappear

Christmas, in Christian Science, stands for the real, the absolute and eternal, — the things of Spirit, not matter. Science is divine: it hath no partnership with human means and ends, no half-way stations, nothing conditional or material belongs to it. Human reason and philosophy may pursue paths devious, the line of liquids, the lure of gold, the doubtful sense that falls short of substance — the things hoped for and evidence unseen.

The basis of Christmas is the Rock, Christ Jesus; its fruits, inspiration and spiritual understanding of joy and rejoicing; not because of tradition, usage, or corporeal pleasures, but because of fundamental and demonstrable truth, the heaven within us. It is love loving its enemies, returning good for evil, that suffereth long and is kind. It elevates medicine to Mind, it casts out evils, heals the sick, raises the dormant faculties, appeals to all conditions, and supplies every need of man. It leaves hygiene, medicine, ethics, and religion to God and His Christ, to that which is the Way, in word and in deed, — the Way, the Truth, and the Life.

Hitherto there is but one Jesus Christ on record. Christ is incorporeal. Neither the you nor the I in the flesh can be or is Christ.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H.

On another page of the same issue of the World, appeared the following editorial note: —

CARD FROM MRS. MARY BAKER G. EDDY.

No person of prominence in the country has been more sought after for magazine and newspaper articles than Mary Baker G. Eddy, the Discoverer and Founder of Christian Science. In recent years she has almost uniformly refused requests of this kind.

This year, however, she consented to write an article for the Christmas World on "Christmas as in Christian Science." This remarkable article from this remarkable woman appears on the second page of the Christmas section of today's World. A subsequent letter from Mrs. Eddy to the editor of The World, possibly explains why she is averse to writing for publication. Her statement is as follows: —

NOTA BENE.

I hereby certify that counterfeit letters frequently follow my contributions to newspapers, letters representing the opposite of my views, feelings, and nature, the contents of which are so subtle that I expose this lawlessness to save those to whom they are addressed from being misinformed.

MARY BAKER G. EDDY

GREETINGS FROM GERMANY.

Bad Sachsa am Harz, Hermannklause, Deutschland,

November 24, 1905.

Mrs. Eddy.

Dear Revered Leader: — About a year ago I asked you to allow "Science and Health with Key to the Scriptures" to be translated into German, and though my wish is, and ever will be, the same, I have seen since then how wise it was of you not yet to give that permission. I admire your wisdom, and I am waiting silently and patiently, knowing that the right time will be revealed to you. I am full of joy to have become now a member of The Mother Church, full of thanks to belong to the great brotherhood of Scientists, and do see in you a wise and beloved Leader. In thinking of you there is always the one thought coming to me, that by you "Love is reflected in love." My desire is to do the same, to give up self-will and to do nothing but the will of my Father, to overcome personality, and to be nothing but "reflection." This is the goal which I am wanting to reach, and I think that in striving for it I can best prove my gratitude to you, for what you have done and are doing for me and mankind.

I am, dear Mrs. Eddy, yours in reverence and love,
COUNTESS FANNY VON MOLTKE.

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H.,

December 11, 1905.

To the Countess Fanny von Moltke, Christian Scientist.

I thank you for your excellent letter, and reply in the words of Scripture: —

"The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant." "Endeavoring to keep the unity of the Spirit in the bond of peace." "Unto the upright there ariseth light in the darkness." "For as a prince hast thou power with God and with men and hast prevailed."

Lovingly yours,
MARY BAKER EDDY

EDITOR'S TABLE

CHRISTMAS FOR THE CHILDREN.

(February 1906 Volume 23 Issue 11)

METHINKS the loving parents and guardians of youth oftentimes query: How shall we cheer the children's Christmas and profit them withal? The wisdom of their elders, who seek wisdom of God, seems to have amply provided for this, according to the custom of the age and to the full supply of juvenile joy. Let it continue thus, with one exception; namely, the children should not be taught to believe that Santa Claus has aught to do with this pastime. A deceit or falsehood is never wise. Too much cannot be done towards guarding and guiding well the germinating and inclining thought of childhood. To mould aright the first impressions of innocence aids in perpetuating purity and unfolding the immortal model, man in His image and likeness. St. Paul wrote, "When I was a child, I

spake as a child, I understood as a child, . . . but when I became a man, I put away childish things."

MARY BAKER EDDY.

Pleasant View, Concord, N. H., December 28, 1905.

CARD.

THE following letter from the Clerk of First Church of Christ, Scientist, at Manchester, England, is indeed interesting. This church was organized by Lady Victoria Murray, daughter of the Earl of Dunmore.

Neither space nor time can separate genuine Christian Scientists. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

MARY BAKER EDDY

A GREETING FROM ENGLAND.

London, England, November 21, 1905.

Dear Mrs. Eddy: — We are taking advantage of our daughter Victoria's departure from Liverpool to-morrow, to cross over to Boston, to send you by her an illuminated copy of the Psalms of David, designed in the early days of Queen Victoria's reign.

We hope you will accept this book as a little Christmas offering of love from

Your affectionate students,
GERTRUDE DUNMORE.
DUNMORE.

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H.,

December 18, 1905.

Countess of Dunmore, C.S.B., and the Earl of Dunmore, C.S.B., Christian Scientists,
London, Great Britain.

My Beloved Students: — Your gift of the beautiful hand-illuminated Victoria Psalter was duly received.

Among my list of gifts gracious, yours is conspicuous, — sent to me across the sea, commemorating one of the very best queens that history has recorded, and issued early in her reign.

I regret that I could not see your dear daughter Victoria when she was in America — she is accomplishing much for the race.

Affectionately yours,

MARY BAKER EDDY

EDITOR'S TABLE

CHRISTIAN SCIENCE AND CHINA.

(April 1906 Volume 24 Issue 1)

[WE have permission to publish the following correspondence between our Leader and Mrs. Conger, wife of the former American Minister to China. These letters should finally dispose of some untrue and unauthorized reports which have been current in the newspapers. — EDITOR.]

Pleasant View, Concord, N. H.,

March 2, 1906.

Mrs. Sarah Pike Conger, C.S.B.

Beloved Student: — Since ever receiving your card I have desired to write to you; and now after what Miss Campbell has written I hasten to reply. Her report of the success of Christian Science in benighted China, when regarded on one side only, is cheering, but to look at both sides of the great question of introducing Christian Science into a heathen nation gives it quite another aspect. I believe that all our great Master's sayings are practical and scientific.

If the Dowager Empress could hold her nation, there would be no danger in teaching Christian Science in her country. A war on religion in China would be more fatal than the Boxers' rebellion.

Silent prayer in and for a heathen nation is just what is needed. But to teach and to demonstrate Christian Science before the minds of the people are prepared for it, and when the laws are against it, is fraught with danger. The dear Countess Von Moltke has come to see that your text-book, Science and Health, cannot be translated at present, not even in Germany.

Give my kind regards to our much-respected Minister, your husband, and give my love to Miss Campbell.

Please to pardon (if it needs forgiveness) my frankness in this letter, and know that it proceeds from the best motives.

Lovingly yours,
MARY BAKER EDDY

44 Orange Grove Avenue,

Pasadena, Cal., March 8, 1906.

Dear Mrs. Eddy,

Beloved Teacher: — Your highly prized message just received. Many, many heart thanks go back to you for your precious letter. It is a joy to me — assures me that my religious attitude in China has your approval. Results brought strong convictions to that effect before I received your golden words.

Many things not true would appear in the papers about Mr. Conger and myself that made me work, but when it was said that I had interviews with Her Imperial Majesty, the Empress Dowager of China, upon Christian Science, I said to Mr. Conger, "That is too absurd for any one to believe;" but papers, clippings, and letters almost flooded me from many parts of the world. Almost in desperation I said, "What can I do?" Mr. Conger in his calm good judgement replied, "You can do nothing; it is false and must fall; oftentimes the papers would like to have us speak." I answered all letters of inquiry. The papers I did not recognize in words.

However much I may have desired to have the Chinese accept an understanding of Christian Science, I never taught nor even talked it to them. In the first place, I was not authorized to do this; I was not sent a Christian Science missionary into China. In the second place, I was not equipped for such a work; I did not speak their intricate language, nor did the Chinese ladies speak mine. We always conversed through an interpreter. While these interpreters were educated, broad-minded, lovely ladies, and in sympathy with me in my methods of reaching the hearts of the Chinese and winning their friendship, they were not Christian Scientists, but orthodox missionaries. These missionaries knew from the first that I was a Christian Scientist. My religion of love never seemed to offend them. It was my watchful prayer to live my blessed faith in all my intercourse with them and with the Chinese. I met them on their ground and strove to learn of them; there was much for me; I learned some of my most valuable lessons in China.

I visited the native temples; religious services of many kinds; their schools, colleges, examination halls; their feasts, their entertainments, their factories and different industries, their palace homes, their imperial palaces, and in a degree found the inner heart and thought of the so-called "heathen Chinese." It was the love-thought that did this; I touched the cord of sisterhood and we joined hands. I visited the foreign missions in their many lines of work; I received much, and I gave of what I had. I never felt the unrest of a "war on religions," but a peace that bespoke an understanding, a friendship, a sisterhood. Friendly relations was my mission to China, and I strove to establish and maintain these relations with the Chinese, with the diplomats, the missionaries, and all with whom I came in contact. God alone knows the rest. Gratitude nourished hope, awakened courage, revealed strength; I read over and over and over your "Love your Enemies : " blessed thoughts. It was ever my earnest prayer that Her Majesty, — the Empress Dowager of China, — the princesses, and the Chinese ladies should realize the tender touch of the true friendship of a foreign lady. I never strove to undermine in any way the religion of the Chinese nor of the missionaries, but to add, if I could, a golden thread of love. At first my position as the wife of the American Minister and Doyenne of the Diplomatic Corps opened the doors that I greatly desired to enter. Friendship kept them open, but when the last good-byes were said, the clasping of hands and the language of the eyes told the "old, old story."

My visits with Her Majesty, and especially the very last one, gave me a rich assurance that she respected, honored, and cared for me; her words, her actions, and her gifts proved these things.

Had it not been for the efficient, willing, sympathetic assistance of our lady foreign missionaries I never could have accomplished what I so much desired to do and undertook to do in China. I can say to you what I dare not say to others, for you will understand. What I succeeded in doing in China (through Christian Science, — not teaching nor talking it, but striving to live it) is wonderful.

The two Love Books — the Bible, and Science and Health — told me how to pray and how to work. I strove to obey. Can you not recall the heart interview which you so freely

gave Miss Campbell and me in 1897, as I was about to leave for South America? I took notes as I remembered it. It was a song of Love from beginning to end, and a benediction such as I never heard before. This little note-book was with me during the troubles of 1900 and I read it. It helped me to be more patient, kind, steadfast, trusting; taught me to be more watchful and fearless when I thought I was in the right.

I left much good will and affection in China, and it comes back to me in gifts and messages from "the throne;" from the princesses and ladies in letters and other ways which are truly gratifying. These strange people with their worthy, strong characters are rapidly awakening to the demand of the hour. This is most remarkable when three years ago their doors were locked and their gates were heavily barred. They write me of their new doings; they send me copies of a woman's daily newspaper, the only one in all the world. They call their princesses together, their ladies together, their women together and discuss, read, and explain the contents of this paper. They are opening many schools for girls and women. They know from our past conversations that I am deeply interested in what they are doing and they try to keep me informed.

When I went to China seven years ago, I found no Christian Science sympathizers; now there are sympathizers and workers in Chefoo, Shanghai, Hong Kong, and Manila. They are all Americans and Europeans. I have never seen nor known of a Christian Science Chinese.

In China my diplomatic duties were arduous — and were not neglected — I strove never to forget that my husband was representing his nation among other represented nations in a foreign country. Our legation home was open to friendly courtesies and functions, both official and otherwise. With unfaltering faithfulness we endeavored to meet the ever-increasing demands. After seven years and more of an unprecedented life in China, and a political life of nearly thirty years, we longed to be free in our own dear land, under our own precious flag, in a much-loved little home. Mr. Conger resigned through his own pleasure his position as Minister to China, but before his resignation was accepted he was transferred as Ambassador to Mexico, which he gratefully accepted as a recognition of his efficient work in the "Far East."

The longing for a quiet home life was not given up, and he again resigned. Our home-coming was most gratifying. We have spent the winter in beautiful California, in the bright sunshine, among a wealth of flowers and rich foliage of "the green things growing," and here we hope to utilize the gatherings of past experiences. This is a long letter, but thoughts have kept coming, asking to be voiced to you.

Wherein I have failed to be true to you or your teachings has been the fault of my meager understanding. Through you, my beloved Teacher, I have been able to look upward, and the extended Christ hand has helped me safely through many very dark, threatening places. Truly Christian Science is the Love Science, the Christ Science. It scatters discords and reveals the harmony and unity of the ever-present, supreme good — God with us.

Mr. Conger bids me thank you for your kind message to him, and returns his most sincere and respectful regards. I shall be pleased to deliver your message to dear Miss Campbell. She is a loyal and untiring worker in Christian Science and her reward is surely great.

My gratitude for your precious letter I am not able to give in words, — I appreciate and prize it.

Letters similar to the enclosed we receive on Christian Science. I send it to you that you may rejoice with us.

Your affectionate student,
SARAH PIKE CONGER

[The following is a copy of the letter enclosed by Mrs. Conger.]

S. S. Kurshan, Hong Kong,

Jan. 4, 1906.

Mrs. Edward Conger, Des Moines, Ia., U.S.A.

Dear Madam: — In another week, a year has passed since I had the pleasure of taking you and Miss Campbell up to Canton. I have often thought of writing to you and thanking you and Miss Campbell for your loving kindness and the trouble you took in bringing to me a knowledge of Truth, through Mr. and Mrs. Dunn. I am indeed grateful to you both, for my beliefs in physical pains have been relegated to the past and I have found the road to salvation, health, and happiness. Had you left undone what you then did for me, I do not know what I should have been to-day. I am more grateful to you for being the means of my spiritual uplifting, for now I see light where before there was darkness and pain; still I would rather have had the pain continue than never to have known what it means to know that one is God's child.

I would write to Miss Campbell, but I do not know her address, and in the mean time I ask you to kindly convey my deep sense of gratitude to her, and I thank you both from the bottom of my heart.

Our small congregation is growing apace, and next Sunday, Jan. 7, we shall hold our first service in a public hall, having secured the Music Room in the City Hall. You see the seed you sowed in China is bringing forth its fruit.

I have had many beautiful demonstrations and I have had the happiness to help others as I have been helped. My wife had an old belief in lumbago which on her return from Europe was instantaneously cured through my understanding of the truth. My only regret is that I did not know Christian Science and its God long ago; but then I was not ready for it. I am now thankful that it took some time to get rid of my rheumatism, for the belief in the pain kept me reading and studying.

With best wishes, I remain
Yours gratefully,
IAC. J. LOSSINS.

A LETTER FROM OUR LEADER.

WITH our Leader's kind permission, the Journal is privileged to publish her letter of recent date, addressed to Mr. John C. Higdon of St. Louis, Mo. This letter is especially interesting on account of its beautiful tribute to Free Masonry.

Pleasant View, Concord, N. H.,

Feb. 9, 1906.

John C. Higdon, Counselor at Law, Christian Scientist.

Beloved Student: — Your interesting letter was handed to me duly. This is my earliest moment in which to answer it.

"Know Thyself," the title of your gem quoted, is indeed a divine command, for the morale of Free Masonry is above ethics — it touches the hem of his garment who spake divinely.

It was truly Masonic, tender, grand in you to remember me as the widow of a Mason.

May you and I and all mankind meet in that hour of Soul, where are no partings, no pain.

Lovingly yours in Christ,
MARY BAKER EDDY

EDITOR'S TABLE

CARD.

(May 1906 Volume 24 Issue 2)

WILL one and all of my dear correspondents accept this, my answer, to their fervid question: Owing to the time consumed in travel, etcetera, I cannot be present in propria persona at our annual Communion and the dedication in June next of The Mother Church of Christ, Scientist. But I shall be with my blessed Church in spirit and in truth.

I have faith in the givers and in the builders of this church edifice, — admiration for and faith in the grandeur and sublimity of this superb superstructure, wherein all vanity of victory disappears and the glory of divinity appears in all its promise.

MARY BAKER EDDY.

Pleasant View, April 8, 1906.

A LETTER FROM OUR LEADER.

Pleasant View, Concord, N. H., April 23, 1906.

Christian Science Board of Directors.

My Beloved Students: — Your generous check of five thousand dollars, April 23, 1906, is duly received. You can imagine my gratitude and emotion at the touch of memory. Your beneficent gift is the largest sum of money that I have hitherto received from my Church, and quite unexpected at this juncture, but not the less appreciated.

My message for June 10 is ready for you. It is too short to be printed in book form, for I thought it better to be brief on this rare occasion. This Communion and dedication include enough of their own.

The enclosed notice I submit to you, and trust you will see, as I foresee, the need of it. Now is the time to throttle the lie that students worship me, or that I claim their homage. This historical dedication should date some special reform, and this notice is requisite to give the true animus of our Church and denomination.

Lovingly yours,
MARY BAKER G. EDDY.

NOTICE.

To the beloved members of my Church, The Mother Church, The First Church of Christ, Scientist, in Boston: Divine Love bids me say, — Assemble not at the residence of your Pastor Emeritus, at or about the time of our Annual Meeting and Communion service, for the divine and not the human should engage our attention at this sacred season of prayer and praise.

MARY BAKER G. EDDY

OUR LEADER'S TRIBUTE TO THE BIBLE.

IN these days of Bible criticism — higher and lower — it is well that there should be at least one to speak whose estimate of the Book of books is based upon actual demonstration of the truths found therein.

Christian Scientists do not need to be told what their Leader thinks of the Bible — they find that opinion emphatically expressed in all her works; but the following tribute to the Bible, brought out by Mr. Wessels' gift of an interesting specimen of the Martin Luther Bible, will be none the less appreciated by them for its inspiring spirituality.

To those who are lovers of the Bible but not Christian Scientists, these words of our Leader will reveal a phase of Mrs. Eddy's character and thought which cannot fail to impress strongly upon them the sincerity of her purpose and the richness of her achievement

MRS. EDDY'S LETTER.

Pleasant View, Concord, N. H.,

March 24, 1906.

Mr. Edward J. Wessels, 275 Clinton Avenue, Brooklyn, N. Y.

Dear Student: — I am in grateful receipt of your timeworn Bible in German. This Book of books is also the gift of gifts; and kindness in its largest, profoundest sense is goodness. It was kind of you to give it to me. I thank you for it.

Christian Scientists are fishers of men. The Bible is our sea-beaten Rock. It guides the fishermen. It stands the storm. It engages the attention and enriches the being of all men.

Sincerely yours,
MARY BAKER EDDY

EDITOR'S TABLE

INCONSISTENCY.

(June 1906 Volume 24 Issue 3)

To teach the truth of life without using the word death, its opposite, were as impossible as to define truth and not name its opposite, error. Straining at gnats, one may swallow camels.

The tender mother, guided by love, faithful to her instincts, and adhering to the imperative rules of Science, asks herself: Can I teach my child the correct numeration of numbers and never name a cipher? Knowing that she cannot do this in mathematics, she should know that it cannot be done in Metaphysics, and so definitely name the error, uncover it, and teach truth scientifically.

MARY BAKER G. EDDY.

[The above words of loving admonition and instruction were called forth by a paragraph of the following letter, recently received by our Leader. — EDITOR.]

Indianapolis, Ind.,

May 10, 1906.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Dearly Beloved Leader: — Several months ago the question of contributing to the Mother Church Building Fund was presented to our children. They were told to consider that such contribution might delay their own future church building, but to remember that The Mother Church is an outward manifestation of the "structure of Truth and Love" (Science and Health, p. 583) being built in each consciousness; also that not one thought of criticism or selfishness must accompany our gift, else it would not be perfect in the sight of God, nor worthy to assist you in your great work for mankind. The children were very quiet in silent prayer for a few moments, and when the vote was called for, rose unanimously. When the call for prompt responses from the Field came, we decided to send what we had raised to date, and with the help of some others we were able to send one hundred dollars to Mr. Chase.

The "milk" with which we are striving to feed His lambs is our highest understanding of the spiritual meaning of the Lord's Prayer, Ten Commandments, and Sermon on the Mount; and we realize that our success must be measured by ever-increasing attendance, punctuality, attention, and obedience.

From the question often asked by parents, "What shall I read to my children?" and from my own realization that the Scriptures cannot be spiritually explained until the little ones are familiar with the exact text, grew the plan of announcing each Sunday in the school a chapter from the Bible to be read during the week. Each week I study the references for the next week's Lesson-Sermon, and choose a chapter suggested by one of these references; for example, Noah and the Ark, Daniel in the Lions' Den, the Fiery Furnace, etc. The parents were asked to remain after a Wednesday evening meeting and it was explained to them how much they could further the work of the school.

This reading at home does not interfere with the teachers' work. During the ten minutes allotted to me as superintendent, I try to have the main points of the story brought out by the children themselves, with the spiritual interpretation thereof. I believe it would have pleased you to hear the thought they brought out that the lions were hungry for flesh, but that, through Daniel's understanding of God, all that was present was the manifestation of Life, Truth, and Love; and again, that neither fire nor water can ever destroy the manifestation of infinite Mind.

Once, when the chapter was Matthew, 2, a young mother said, "My child has never heard the word death, so I did not read about Herod's killing of the children." It seemed to me to attempt such a course was impracticable and really suggested by fear; that instead, the child needed the protection of the spiritual explanation.

Several testimonies given prove that these references have been the means of spiritual growth to both parents and teachers. To you, who have taught us all to better understand and love the Bible, these fruits belong.

Our organist, a true musician, has continued the labor of love, begun by two young girls, of training the children in singing during the half hour before the school opens. Poems from the Journal and Sentinel, as well as some of our own hymns, have been set to simple music, suitable to childish voices. But the last and best loved hymn each morning is "Shepherd."

I would like to add also that copies of the Christian Science Sentinel, furnished by church members as soon as they are through with them, stamped with our Reading Room address, are to be had in the hall at each church service, and our secretary sees that each child is given one every Sunday as they pass out, where it is not subscribed for in the home. The children seem to appreciate the Sentinels very much.

Lovingly and reverently yours,
CLARA P. WALES, Superintendent.
Sunday School, First Church of Christ, Scientist, Indianapolis, Ind.

OUR LEADER'S TRIBUTE TO THE BIBLE.

[THE following letter from our Leader was published in the May issue of the Journal, but through inadvertence it was divided into two paragraphs, the second of which was carried over to another page, thus breaking the continuity of the thought expressed. We regret this mistake, and hope that it will be atoned for by this explanation and the publication of Mrs. Eddy's letter just as it should have appeared last month. — EDITOR.]

Pleasant View, Concord, N. H.,

March 24, 1906.

Mr. Edward J. Wessels,

75 Clinton Avenue, Brooklyn, N. Y.

Dear Student: — I am in grateful receipt of your time-worn Bible in German. This Book of books is also the gift of gifts; and kindness in its largest, profoundest sense is goodness. It was kind of you to give it to me. I thank you for it. Christian Scientists are

fishers of men. The Bible is our sea-beaten Rock. It guides the fishermen. It stands the storm. It engages the attention and enriches the being of all men.

Sincerely yours,
MARY BAKER EDDY

EDITOR'S TABLE

DEDICATORY MESSAGE

BY

Mary Baker G. Eddy.

(July 1906 Volume 24 Issue 4)

CHOOSE YE.

My Beloved Brethren: — The divine might of Truth demands well-doing in order to demonstrate truth, and this not alone in accord with human desire but with spiritual power. St. John writes: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The sear leaves of faith without works, scattered abroad in Zion's waste places, appeal to reformers, "Show me thy faith by thy works."

Christian Science is not a dweller apart in royal solitude; it is not a law of matter nor a transcendentalism that heals only the sick. This Science is a law of divine Mind, a persuasive animus, an unerring impetus, an ever-present help. Its presence is felt, for it acts and acts wisely, always unfolding the highway of hope, faith, understanding. It is the higher criticism, the higher hope; and its effect on man is mainly this — that what one knows of him, on examination one is compelled to think genuine, whoever did it. A Christian Scientist verifies his calling. Choose ye!

When, by losing one's faith in matter and sin, one finds the spirit of Truth, then he practises the Golden Rule spontaneously; and obedience to this rule spiritualizes man, for the world's nolens volens cannot enthrall it. Lust, dishonesty, sin disables the student; it precludes the practice or efficient teaching of Christian Science, the truth of man's being.

The Scripture reads: "He that taketh not his cross, and followeth after me, is not worthy of me." On this basis, how many are following the Wayshower? We follow Truth only as we follow truly, meekly, patiently, spiritually, blessing saint and sinner with the leaven of divine Love, which woman has put into Christendom and medicine.

A genuine Christian Scientist loves Protestant and Catholic, D.D. and M.D., — loves all who love God, good; and he loves his enemies. It will be found that, instead of opposing, such an individual subserves the interests of both medical faculty and Christianity, and they thrive together, learning that Mind-power is good-will toward men. Thus unfolding the true metal in character, the iron in human nature rusts away; honesty and justice, not "just ice," characterize the seeker and finder of Christian Science.

The pride of place or power is the prince of this world that hath nothing in Christ. Our great Master said: "Except ye become as a little child, ye cannot enter the kingdom of heaven" — the reign of righteousness, the glory of good, healing the sick and saving the sinner. The height of my hope must remain. Glory be to Thee, Thou God most high and nigh.

Whatever is not divinely natural and demonstrably true in ethics, philosophy, or religion is not of God and originates in the minds of mortals. It is the Adam dream according to the Scriptural allegory, wherein man is supposed to start from dust and woman to be the outcome of man's rib, — marriage synonymous with legalized lust, and the offspring of sense the murderers of their brothers!

Wholly apart from this mortal dream, this illusion and delusion of sense, Christian Science comes to reveal man as God's image, His idea, co-existent with Him — and God giving all and man having all that God gives. Whence, then, came the creation of matter, sin, and death, mortal pride and power, prestige or privilege? The first commandment of the Hebrew Decalogue, "Thou shalt have no other gods before me," and the Golden Rule are the all-in-all of Christian Science. They are the spiritual idealism and realism, which, when realized, constitute a Christian Scientist, heal the sick, reform the sinner, and rob the grave of its victory.

The spiritual understanding, which demonstrates Christian Science, enables the devout Scientist to worship, not an unknown God, but Him whom, understanding even in part, he continues to love more and to serve better.

Beloved, I am not with you in propria persona at this memorable Dedication and Communion season, but I am with you in spirit and in truth, lovingly thanking your generosity and fidelity, and saying virtually what the prophet said: "Continue to choose whom ye will serve."

Forgetting the Golden Rule and indulging sin, men cannot serve God; they cannot demonstrate the omnipotence of divine Mind, that heals the sick and the sinner. Human will may mesmerize and mislead man; divine wisdom, never. Indulging deceit is like the defendant arguing for the plaintiff in favor of a decision, which he knows will be turned against himself.

We cannot serve two masters. Do we love God supremely? Are we honest, just, faithful? Are we true to ourselves? "God is not mocked: Whatsoever a man soweth, that shall he also reap." To abide in our unselfed better self, is to be done forever with the sins of the flesh, the wrongs of human life, the tempter and temptation, the smile and deceit of damnation. When we have overcome sin in all its forms, men may revile us and despitefully use us, and we shall rejoice, "for great is our reward in heaven."

You have dexterously and wisely provided for The Mother Church of Christ, Scientist, a magnificent Temple wherein to enter and pray. Greatly impressed and encouraged thereby, deeply do I thank you for this proof of your progress, unity, and love.

The modest edifice of The Mother Church of Christ, Scientist, began with the cross; its excelsior Extension is the crown. The room of your Leader remains in the beginning of this edifice, evidencing the praise of babes, and the Word, which proceedeth out of the mouth of God. Its crowning ultimate rises to a mental monument, a superstructure high above the work of men's hands, even the outcome of their hearts, giving to the material a spiritual significance — the speed, beauty, and achievements of goodness. Methinks this church is the one edifice on earth, which most prefigures self-abnegation, hope, faith, love, catching a glimpse of glory.

Pleasant View, Concord, N. H., June 9, 1906

EDITOR'S TABLE

PERSONAL CONTAGION.

MARY BAKER G. EDDY.

(August 1906 Volume 24 Issue 5)

THE following letter is so right and requisite that I hereby endorse it for the benefit of the reader.

At a time of contagious disease, Christian Scientists endeavor to rise in consciousness to the true sense of the omnipotence of Life, Truth, and Love, and this great fact in Christian Science realized will stop a contagion.

In time of religious or scientific prosperity, certain individuals are inclined to cling to the personality of its Leader. This state of mind is sickly; it is a contagion—a mental malady, which must be met and overcome. Why? Because it would dethrone the First Commandment, "Thou shalt have one God."

If God is one and God is Person, then Person is infinite; and there is no personal worship, for God is divine Principle, Love. Hence the sin, the danger and darkness of personal contagion.

Forgetting divine Principle brings on this contagion. Its symptoms are based upon personal sight or sense. Declaring the truth regarding an individual or Leader, rendering praise to whom praise is due, is not a symptom of this contagious malady, but persistent pursuit of his or her person is.

Every loss in grace and growth spiritual, since time began, has come from injustice and personal contagion. Had the ages helped their leaders to, and let them alone in God's glory, the world would not have lost the Science of Christianity.

"What went ye out for to see?" A person, or a Principle? Whichever it be, determines the right or the wrong of this following. A personal motive gratified by sense will leave one "a reed shaken with the wind" whereas helping a Leader in God's direction, and giving this Leader time and retirement to pursue the infinite ascent—the comprehending of the Divine order and consciousness in Science—will break one's own dream of personal sense, heal disease, and make one a Christian Scientist.

Is not the old question still rampant? "When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" But when may we see you, to get some good out of your personality?

"In the beginning was the Word, and the Word was with God, and the Word was God" (St. John). This great truth of God's impersonality and individuality and of man in His image and likeness, individual, but not personal, is the foundation of Christian Science. There was never a religion or philosophy lost to the centuries except by sinking its divine

Principle in personality. May all Christian Scientists ponder this fact, and give their talents and loving hearts free scope only in the right direction!

I left Boston in the height of prosperity to retreat from the world, and to seek the one divine Person, whereby and wherein to show others the footsteps from sense to Soul. To give me this opportunity is all that I ask of mankind.

My soul thanks the loyal, royal natures of the beloved members of my Church who cheerfully obey God and steadily go on promoting the true Principle of Christian Science. Only the disobedient spread personal contagion, and any imaginary benefit they receive is the effect of self-mesmerism wherein the remedy is worse than the disease.

Pleasant View, Concord, N. H., June 30, 1906.

The letter to which Mrs. Eddy refers in the first paragraph of the foregoing article reads as follows: —

Boston, Mass.,

June 26, 1906.

Dear Leader: — Being about to leave the States for South America, to make my home in Ecuador for an indefinite season, I took the liberty of visiting Concord and driving out to your home, some days since.

I just wish to say that the lesson learned during that visit will not soon be forgotten, and I came away with a sense of having intruded upon your much-desired, yea needed, seclusion.

The significance of your words, "time to assimilate myself to God," came to me with renewed force, and I saw how, under the guise of loving interest, we might become tedious hindrances to the fulfilment of not only your highest hope, but our own as well. Therefore my next visit to Concord can only be upon special invitation from an authorized source.

From the "genial tropics" my love will go out to you, as it ever has here. In joyous anticipation of future good news to tell you, I am Earnestly yours,

(MRS.) NINA M. HENDERSON,

[From the Concord Evening Monitor.]

GREETINGS.

ALLOW me to say to the good folk of Concord that the growth and prosperity of our metropolis cheer me. Its dear churches, reliable editors, intelligent medical faculty, up-to-date academics, humane institutions, provisions for the army, and well-conducted jail and State prison — if, indeed, such must remain with us a little longer — speak for themselves.

Our picturesque city greatly needs improved streets. May I ask in behalf of the public this favor of our city government; namely, to macadamize a portion of Warren Street and to macadamize North State Street throughout?

I am pleased to see Professor Kent's homestead freshly thriving and to have its occupants again for neighbors.

Sweeter than the balm of Gilead, richer than the diamonds of Golconda, dear as the friendship of those we love, are justice, fraternity, and Christian charity. The song of my soul must remain so long as I remain. Let brotherly love continue.

I am sure that the counterfeit letters in circulation, purporting to have my signature, must fail to influence the minds of this dear people to conclusions the very opposite of my real sentiments.

MARY BAKER EDDY.

Pleasant View, June 20, 1906.

CARD.

MARY BAKER EDDY.

WE lose the sense of personality when describing love, and so base the behests of praise on worth akin to unworldliness, on goodness shorn of self, and on charity governed by God influencing the acts of men — even a charity which "suffereth long and is kind."

Mrs. Mary Beecher Longyear's charity is of the sort that letteth not the left hand know what the right hand doeth, that giveth unspoken to the needy, and is felt more than heard in a wide field of benefactions. Seldom have I seen such individual, impartial giving as this. Therefore I hasten to praise it and turn upon it the lens of spiritual faith and love, which enforce the giving liberally to all men and the upbraiding of none.

Begging her pardon for the presumption of my pen, if such it be to "render unto Caesar the things that are Caesar's," I hope that I have neither grieved her meekness nor overrated her generosity thereby.

EDITOR'S TABLE

TO ONE AND ALL.

(November 1906 Volume 24 Issue 8.)

Beloved Students: — You have lovingly, lavishly contributed to the fund for paving the streets in Concord, in order to make smooth my daily drive, but you have done enough in this direction.

Now please discontinue sending more sums of money. Accept my deep gratitude, dear ones. Let Mind, not matter, absorb all your thoughts and make your ways pleasant and your paths peace.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., Oct. 19, 1906.

A USEFUL BOOK.

Beloved Editor: — I recommend to the readers of our papers the book, **BRYAN AMONG THE PEACE MAKERS**, edited by Hayne Davis, a lawyer and a Christian Scientist. It is filled with useful information for the members of our denomination.

MARY BAKER EDDY

Pleasant View, Oct. 11, 1906.

MRS. EDDY CONTRADICTS REPORTS OF HER DEATH.

THE story that Mrs. Mary Baker G. Eddy, Discoverer of Christian Science, is dead, which has so often gone the round of the press in sections of the country somewhat remote from Mrs. Eddy's home in Concord, N. H., was again started last week, and has been published in a number of newspapers in western Massachusetts and in other States.

The story came to Mrs. Eddy's attention a day or two ago, and elicited the following letter to the Herald. —

Pleasant View, Concord. N.H.

October 19, 1906.

To the Editor of the Boston Herald,

Dear Sir:

Another report that I am dead is widely circulated. I am in usual good health, and go out in my carriage every day.

Truly yours,

(Signed) Mary Baker Eddy

For ten years past, at intervals, similar stories have been put afloat, with the accompanying statement that the fact of Mrs. Eddy's death was being concealed by the Christian Scientists. Meanwhile, Mrs. Eddy has pursued her usual course of living in Concord, has received visits from her followers who know her personally, and has been in almost daily view of the people of the city in which she has maintained her home for years past. — Boston Herald

[From The Independent.]

HARVEST.

MARY BAKER G. EDDY.

(December 1906 Volume 24 Issue 9)

[In response to a request by The Independent, following the unfounded statements as to her illness, Mrs. Eddy has been good enough to send us this article, which we have received in her own handwriting, and which shows none of that tremulous unevenness

which often appears in the chirography of a person of her age, she being in her eighty-sixth year. We herewith reprint her accompanying letter, reproduced about one-third. This is the first statement which Mrs. Eddy has made as to recent events, and it is probably the only one she will make. — EDITOR.]

GOD hath thrust in the sickle, and He is separating the tares from the wheat. This hour is molten in the furnace of Soul. Its harvest song is world-wide, world-known, world-great. The vine is bringing forth its fruit; the beams of right have healing in their light.

The windows of heaven are sending forth their rays of reality — even Christian Science, pouring out blessing for cursing, and rehearsing: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground." "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The lie and the liar are self-destroyed. Truth is immortal. "Rejoice, and be exceeding glad: . . . for so persecuted they the prophets which were before you." The cycle of good obliterates the epicycle of evil.

Because of the magnitude of their spiritual import, we repeat the signs of these times. In 1905 the First Congregational Church, my first religious home in this capital city of Concord, N. H., kindly invited me to its one hundred and seventy-fifth anniversary; the leading editors and newspapers of my native State congratulate me; the records of my ancestry attest honesty and valor. Divine Love, nearer my consciousness than before, saith: I am rewarding your waiting, and "thy people shall be my people."

Let error rage and imagine a vain thing. Mary Baker Eddy is not dead, and the words of those who say that she is are the father of their wish. Her life is proven under trial, and evidences, "As thy day is, so shall thy strength be." Those words of our dear, departing Saviour, breathing love for his enemies, fill my heart: "Father, forgive them; for they know not what they do."

My writings heal the sick, and I thank God that for the past forty years I have returned good for evil, and that I can appeal to Him as my witness to the truth of this statement.

What we love determines what we are. I love the prosperity of Zion, be it promoted by Catholic, by Protestant, or by Christian Science, which anoints with Truth, opening the eyes of the blind and healing the sick. I would no more quarrel with a man because of his religion than I would because of his art. The divine Principle of Christian Science will ultimately be seen to control both religion and art in unity and harmony. God is Spirit, and "they that worship Him must worship Him in spirit and in truth." If, as the Scriptures declare, God, Spirit, is infinite, matter and material sense are null, and there are no vertebrata, mollusca, or radiata.

When I wrote "Science and Health with Key to the Scriptures," I little understood all that I indited; but when I practised its precepts, healing the sick and reforming the sinner, then I learned the truth of what I had written.

It is of comparatively little importance what a man thinks or believes he knows; the good that a man does is the one thing needful and the sole proof of rightness.

Concord, N. H., Nov. 12, 1906.

EDITOR'S TABLE

[From the New York American.]

MRS. EDDY'S ACTIVITY SHOWN.

MR. ALFRED FARLOW'S article in the New York American needs correction. It was a great mistake to say that I employed Rev. Henry Wiggin to correct my diction. It was for no such purpose. I engaged Mr. Wiggin so as to avail myself of his criticisms of my statement of Christian Science, which criticisms would enable me to explain more clearly the points that might seem ambiguous to the reader.

Mr. Calvin A. Frye copied my writings, and he will tell you that Mr. Wiggin left my diction quite out of the question, sometimes saying, "I wouldn't express it that way." He often dissented to what I had written, but I quieted him by quoting corroborative texts of Scripture.

In Christian Science my diction has been called original. The liberty that I have taken with capitalization, in order to express the "new tongue," has well-nigh constituted a new style of language. In almost every case where Mr. Wiggin added words I have erased them in my revisions.

Mr. Wiggin was not my proofreader for my book "Miscellaneous Writings," and for only two of my books. I especially employed him on "Science and Health with Key to the Scriptures," because at that date some critics declared that my book was as ungrammatical as it was misleading. I availed myself of the name of the former proofreader for the University Press, Cambridge, to defend my grammatical construction, and confidently awaited the years to declare the moral and spiritual effect upon the age of "Science and Health with Key to the Scriptures."

I invited Mr. Wiggin to visit one of my classes in the Massachusetts Metaphysical College, and he consented on condition that I should not ask him any questions. I agreed not to question him just so long as he refrained from questioning me. He held himself well in check until I began my attack on agnosticism. As I proceeded, Mr. Wiggin manifested more and more agitation, until he could control himself no longer and, addressing me, burst out with: —

"How do you know that there ever was such a man as Christ Jesus?"

He would have continued with a long argument, framed from his ample fund of historical knowledge, but I stopped him.

"Now, Mr. Wiggin," I said, "you have broken our agreement. I do not find my authority for Christian Science in history, but in revelation. If there had never existed such a person as the Galilean Prophet, it would make no difference to me. I should still know that God's spiritual ideal is the only real man in His image and likeness."

My saying touched him, and I heard nothing further from him in the class, though afterwards he wrote a kind little pamphlet, entitled "Phare Pleigh."

I hold the late Mr. Wiggin in loving, grateful memory for his high-principled character and well-equipped scholarship.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., Nov. 20, 1906.

[From the Concord Monitor.]

MRS. EDDY'S DAILY DRIVE.

THE following communication has been received at this office. It is written entire in Mrs. Eddy's own hand, which is unmistakable and characteristic, and which, it may be added, is in clearness and steadiness superior to that of most people who communicate with newspaper editors.

Pleasant View, Concord, N. H.

Dear Editor of the Monitor: — I have changed the hour for going out in my carriage from 2 P.M. to 1 P. M., owing to my business demands.

Cordially yours,

MARY BAKER EDDY.

Oct. 30, 1906

1907

**MRS. EDDY'S REPLY
TO THE JANUARY McCLURE ARTICLE.**

(January 1907 Volume 24 Issue 10)

IT is calumny on Christian Science to say that man is aroused to thought or action only by ease, pleasure, or recompense. Something higher, nobler, more imperative, impels the impulse of Soul.

It becomes my duty to be just to the departed and to tread not ruthlessly on their ashes. The attack on me and my late father and his family in McClure's Magazine, January, 1907, compels me as a dutiful child and the Leader of Christian Science to speak.

McClure's Magazine refers to my father's "tall, gaunt frame" and pictures "the old man tramping doggedly along the highway, regularly beating the ground with a huge walking-stick." My father's person was erect and robust. He never used a walking-stick. To illustrate: One time when my father was visiting Governor Pierce, President Franklin Pierce's father, the Governor handed him a gold-headed walking-stick as they were about to start for church. My father thanked the Governor, but declined to accept the stick, saying, "I never use a cane."

Although McClure's Magazine attributes to my father language unseemly, his household law, constantly enforced, was no profanity and no slang phrases. McClure's Magazine also declares that the Bible was the only book in his house. On the contrary, my father was a great reader. The man whom McClure's Magazine characterizes as "ignorant, dominating, passionate, fearless," was uniformly dignified — a well-informed, intellectual man, cultivated in mind and manners. He was called upon to do much business for his town, making out deeds, settling quarrels, and even acting as counsel in a lawsuit involving a question of pauperism between the towns of Loudon and Bow, N. H. Franklin Pierce, afterward President of the United States, was the counsel for Loudon and Mark Baker for Bow. Both entered their pleas, and my father won the suit. After it was decided, Mr. Pierce bowed to my father and congratulated him. For several years father was chaplain of the New Hampshire State Militia, and as I recollect it, he was Justice of the Peace at one time. My father was a strong believer in States' rights, but slavery he regarded as a great sin.

Mark Baker was the youngest of his father's family, and inherited his father's real estate, an extensive farm situated in Bow and Concord, N. H. It is on record that Mark Baker's father paid the largest tax in the colony. McClure's Magazine says, describing the Baker homestead at Bow: "The house itself was a small, square box building of rudimentary architecture." My father's house had a sloping roof, after the prevailing style of architecture at that date.

McClure's Magazine states: "Alone of the Bakers, he [Albert] received a liberal education Mary Baker passed her first fifteen years at the ancestral home at Bow. It was a lonely and unstimulating existence. The church supplied the only social diversions, the district school practically all the intellectual life."

Let us see what were the fruits of this "lonely and unstimulating existence." All my father's daughters were given an academic education, sufficiently advanced so that they all taught school acceptably at various times and places. My brother Albert was a distinguished lawyer. In addition to my academic training, I was privately tutored by him. He was a member of the New Hampshire Legislature, and was nominated for Congress, but died before the election. McClure's Magazine calls my youngest brother, George Sullivan Baker, "a workman in a Tilton woolen mill." As a matter of fact, he was joint partner with Alexander Tilton, and together they owned a large manufacturing establishment in Tilton, N. H. His military title of Colonel came from appointment on the staff of the Governor of New Hampshire. My oldest brother, Samuel D. Baker carried on a large business in Boston, Mass.

Regarding the allegation by McClure's Magazine that all the family "excepting Albert, died of cancer." I will say that there was never a death in my father's family reported by physician or post-mortem examination as caused by cancer.

McClure's Magazine says that "the quarrels between Mary, a child ten years old, and her father, a gray-haired man of fifty, frequently set the house in an uproar," and adds that these "fits" were diagnosed by Dr. Ladd as "hysteria mingled with bad temper." My mother often presented my disposition as exemplary for her other children to imitate, saying, "When do you ever see Mary angry?" When the first edition of Science and Health was published, Dr. Ladd said to Alexander Tilton: "Read it, for it will do you good. It does not surprise me, it so resembles the author."

I will relate the following incident, which occurred later in life, as illustrative of my disposition: —

While I was living with Dr. Patterson at his country home in North Groton, N. H., a girl, totally blind, knocked at the door and was admitted. She begged to be allowed to remain with me, and my tenderness and sympathy were such that I could not refuse her. Shortly after, however, my good housekeeper said to me: "If this blind girl stays with you, I shall have to leave; she troubles me so much." It was not in my heart to turn the blind girl out, and so I lost my housekeeper.

My reply to the statement that the clerk's book shows that I joined the Tilton Congregational Church at the age of seventeen is that my religious experience seemed to culminate at twelve years of age. Hence a mistake may have occurred as to the exact date of my first church membership.

The facts regarding the McNeil coat-of-arms are as follows: —

Fanny McNeil, President Pierce's niece, afterward Mrs. Judge Potter, presented me my coat-of-arms, saying that it was taken in connection with her own family coat-of-arms. I never doubted the veracity of her gift. I have another coat-of-arms, which is of my mother's ancestry. When I was last in Washington, D. C., Mrs. Judge Potter and myself knelt in silent prayer on the mound of her late father, General John McNeil, the hero of Lundy Lane.

Notwithstanding that McClure's Magazine says, "Mary Baker completed her education when she finished Smith's grammar and reached long division in arithmetic," I was called by the Rev. R. S. Rust, D.D., Principal of the Methodist Conference Seminary at Sanbornton Bridge, to supply the place of his leading teacher during her temporary absence.

Regarding my first marriage and the tragic death of my husband, McClure's Magazine says: "He [George Washington Glover] took his bride to Wilmington, South Carolina, and in June, 1844, six months after his marriage, he died of yellow fever. He left his young wife in a miserable plight. She was far from home and entirely without money or friends. Glover, however, was a freemason, and thus received a decent burial. The masons also paid Mrs. Glover's fare to New York City, where she was met and taken to her father's home by her brother George Her position was an embarrassing one. She was a grown woman, with a child, but entirely without means of support. . . . Mrs. Glover made only one effort at self-support. For a brief season she taught school."

My first husband, Major George W. Glover, resided in Charleston, South Carolina. While on a business trip to Wilmington, North Carolina, he was suddenly seized with yellow fever and died in about nine days. I was with him on this trip. He took with him the usual amount of money he would need on such an excursion. At his decease I was surrounded by friends and their provisions in my behalf were most tender. The Governor of the State and his staff, with a long procession, followed the remains of my beloved one to the cemetery. The Freemasons selected my escort, who took me to my father's home in Tilton, N. H. My salary for writing gave me ample support. I did open an infant school, but it was for the purpose of starting that educational system in New Hampshire.

The rhyme attributed to me by McClure's Magazine is not mine, but is, I understand, a paraphrase of a silly song of years ago. Correctly quoted, it is as follows, so I have been told: —

Go to Jane Glover,
Tell her I love her;
By the light of the moon
I will go to her.

The various stories told by McClure's Magazine about my father spreading the road in front of his house with tan-bark and straw, and about persons being hired to rock me, I am ignorant of. Nor do I remember any such stuff as Dr. Patterson driving into Franklin, N. H., with a couch or cradle for me in his wagon. I only know that my father and mother did everything they could think of to help me when I was ill.

I was never "given to long and lonely wanderings, especially at night," as stated by McClure's Magazine. I was always accompanied by some responsible individual when I took an evening walk, but I seldom took one. I have always consistently declared that I was not a medium for spirits. I never was especially interested in the Shakers, never "dabbled in mesmerism," never was "an amateur clairvoyant," nor did "the superstitious country folk frequently" seek my advice. I never went into a trance to describe scenes far-away, as McClure's Magazine says.

My oldest sister dearly loved me, but I wounded her pride when I adopted Christian Science, and to a Baker that was a sorry offence. I was obliged to be parted from my son, because after my father's second marriage my little boy was not welcome in my father's house.

McClure's Magazine calls Dr. Daniel Patterson, my second husband, "an itinerant dentist." It says that after my marriage we "lived for a short time at Tilton, then moved to Franklin During the following nine years the Pattersons led a roving existence. The doctor practised in several towns, from Tilton to North Groton and then to Rumney." When I was married to him, Dr. Daniel Patterson was located in Franklin, N. H. He had the degree D.D.S., was a popular man, and considered a rarely skilful dentist. He bought a

place in North Groton, which he fancied, for a summer home. At that time he owned a house in Franklin, N. H.

Although, as McClure's Magazine claims, the court record may state that my divorce from Dr. Patterson was granted on the ground of desertion, the cause nevertheless was adultery. Individuals are here to-day who were present in court when the decision was given by the judge and who know the following facts: After the evidence had been submitted that a husband was about to have Dr. Patterson arrested for eloping with his wife, the court instructed the clerk to record the divorce in my favor. What prevented Dr. Patterson's arrest was a letter from me to this self-same husband, imploring him not to do it. When this husband recovered his wife, he kept her a prisoner in her home, and I was also the means of reconciling the couple. A Christian Scientist has told me that with tears of gratitude the wife of this husband related these facts to her just as I have stated them. I lived with Dr. Patterson peaceably, and he was kind to me up to the time of the divorce.

The following affidavit by R. D. Rounsevel of Littleton, N. H., proprietor of the White Mountain House, Fabyans, N. H., the original of which is in my possession, is of interest in this connection: —

About the year 1874, Dr. Patterson, a dentist, boarded with me in Littleton, New Hampshire. During his stay, at different times I had conversation with him about his wife, from whom he was separated. He spoke of her being a pure and Christian woman, and the cause of the separation being wholly on his part, that if he had done as he ought he might have had as pleasant and happy home as one could wish for.

At that time I had no knowledge of who his wife was. Later on I learned that Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, was the above-mentioned woman.

(Signed) R. D. ROUNSEVEL.

Grafton S. S. Jan'y, 1902.

Then personally appeared R. D. Rounsevel and made oath that the within statement by him signed is true.

Before me,
(Signed) H. M. MORSE. Justice of the Peace.

Who or what is the McClure "history," so called, presenting? Is it myself, the veritable Mrs. Eddy, whom the New York World declared dying of cancer, or is it her alleged double or dummy heretofore described?

If indeed it be I, allow me to thank the enterprising historians for the testimony they have thereby given of the divine power of Christian Science, which they admit has snatched me from the cradle and the grave, and made me the beloved Leader of millions of the good men and women in our own and in other countries, — and all this because the truth I have promulgated has separated the tares from the wheat, uniting in one body those who love Truth; because Truth divides between sect and Science and renews the heavenward impulse; because I still hear the harvest song of the Redeemer awakening the nations, causing man to love his enemies; because "blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

(Signed) Mary Baker G. Eddy

[From the Concord Daily Patriot.]

A BAS-RELIEF OF MRS. EDDY.

MRS. MARY BAKER G. EDDY has just received an exquisitely beautiful work of art, in the form of a bas-relief of herself in marble, done by William Frederick Pope, the Boston sculptor. This was Mr. Pope's last work and was an expression of the genuine regard in which he held Mrs. Eddy. The bas-relief was presented to Mrs. Eddy by Mr. and Mrs. Charles W. H. Blood of Winthrop Highlands, Mass.

Prominent art critics, who have viewed this work, have agreed in pronouncing it of the highest artistic merit, and all have been impressed by the wonderful beauty, purity, and spirituality which the artist has succeeded in manifesting. The bas-relief, which is a full profile showing the right side of the face, is also an excellent likeness, which has the unquestioned merit of growing upon one the more carefully he studies the sculptured features.

Mrs. Eddy's characteristic letter to Mr. and Mrs. Blood is as follows: —

Pleasant View, Concord, N. H., Nov. 30, 1906.

Mr. and Mrs. Charles W. H. Blood,

Winthrop Highlands, Mass.

Beloved Friends: — Deeply grateful, I beg to say I am in receipt of the late William Frederick Pope's bas-relief of me, a fine work of art that already has called forth admiration.

It is true that the ideal of art by successful utterance gives mankind a higher perception of perfection.

Coming as this must from a mind in that mood, articulated by the various vicissitudes of his last delineations, I trust it may lead thought up to touch the hem of divine idealism in Christian Science.

Most truly yours,
MARY BAKER EDDY.

[From the Concord Evening Monitor.]

INTERESTING CORRESPONDENCE.

THE following correspondence between the Countess Fanny von Moltke of Frankfurt, Germany, and the Rev. Mary Baker G. Eddy is of interest: —

Frankfurt, Germany, Nov. 12, 1906.

Mrs. Eddy.

Dear Beloved Leader: — This is only to assure you of my unbounded love and reverence. You are truly reflecting Love, forgiving your enemies and returning blessing for cursing like our Master.

My heart goes out to you, seeing the sufferings you have to go through in following the path of Truth, and I love you the more for it.

In deepest reverence,

I am ever yours,
COUNTESS FANNY VON MOLTKE.

Pleasant View, Concord, N. H., Nov. 30, 1906.

The Countess von Moltke, Frankfurt, Germany.

My Beloved: — Abiding in the safe secret of divine Love. and with such sweet assurances of sympathy as thine from the good great leaders in your land and in mine, how can I faint or be weary in well-doing? Accept my deep thanks for your tender, reassuring letter.

I shall continue to watch, pray, and seek wisdom from on high to direct my way, — to love my enemies and to bless them that would curse me.

With heart warm and pulsating with your supporting spiritual understanding, I remain

Lovingly yours,
MARY BAKER G. EDDY

EDITOR'S TABLE

A CARD.

(February 1907 Volume 24 Issue11)

THE article in the January number of The Arena magazine, entitled "The Recent Reckless and Irresponsible Attacks on Christian Science and its Founder, with a Survey of the Christian Science Movement," by the scholarly editor, Mr. B. O. Flower, is a grand defense of our Cause and its Leader. Such a dignified, eloquent appeal to the press in behalf of common justice and truth demands public attention, defends human rights and the freedom of Christian sentiments, and tends to turn back the foaming torrents of ignorance, envy, and malice. I am pleased to find this "twentieth-century review of opinion" once more under Mr. Flower's able guardianship and manifesting its unbiased judgment by such sound appreciation of the rights of Christian Scientists and of all that is right.

MARY BAKER G. EDDY

EDITOR'S TABLE

[From the Concord (N.H.) Evening Monitor.]

MRS. EDDY'S LETTER TO THE MOTHER CHURCH.

(May 1907 Volume 25 Issue 2)

Pleasant View, Concord, N. H., April 2, 1907.

The First Church of Christ, Scientist, Boston, Mass.

My Beloved Church: — Your love and fidelity cheer my advancing years. As Christian Scientists you understand the Scripture, "Fret not thyself because of evildoers;" also you spiritually and scientifically understand that God is divine Love, omnipotent, omnipresent, infinite, hence it is enough for you and me to know "that our Redeemer liveth and intercedeth for us."

At this period my demonstration of Christian Science cannot be fully understood, theoretically, therefore it is best explained by its fruits, and by the life of our Lord as depicted in the chapter "Atonement and Eucharist," Science and Health with Key to the Scriptures.

MARY BAKER G. EDDY.

[From the Concord (N.H.) Daily Patriot.]

CARD.

I AM pleased, to say that the following members constitute the Board of Trustees who own my property: —

1. Hon. Henry M. Baker, who won a suit at law in Washington, D. C., for which it is alleged he was paid the highest fee ever before received by a native of New Hampshire.

2. Archibald McLellan, editor-in-chief of the Christian Science periodicals, circulating in the five grand divisions of our globe; also in Canada, Australia, etc.

3. Josiah E. Fernald, Justice of the Peace and President

Of the National State Capital Bank, Concord, New Hampshire.

To my aforesaid Trustees I have committed the hard earnings of my pen, — the fruits of honest toil, the labor that is known by its fruits, — benefiting the human race: and I have so done that I may have more peace, and time for spiritual thought and the higher criticism.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., April 3, 1907.

[From the Concord (N.H.) Evening Monitor.]

A LETTER FROM MRS. EDDY.

AT the Wednesday evening meeting of April 3, in The First Church of Christ, Scientist, in Boston, the First Reader, Mr. W. D. McCrackan, read the following letter from Mrs. Eddy. In announcing this letter, he said, —

"Permission has been secured from our beloved Leader to read you a letter from her to me. This letter is in Mrs. Eddy's own handwriting, with which I have been familiar for several years, and it shows her usual mental and physical vigor."

MRS. EDDY'S LETTER.

Pleasant View, Concord, N. H., March 22, 1907.

Mr. W. D. McCrackan.

Beloved Student: — The wise man has said, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." That this passage of Scripture and its concluding declaration may be applied to old age, is a solace.

Perhaps you already know that I have heretofore personally attended to my secular affairs, — to my income, investments, deposits, expenditures, and to my employees. But the increasing demands upon my time and labor, and my yearning for more peace in my advancing years, have caused me to select a Board of Trustees to take the charge of my property; namely, Hon. Henry M. Baker, Mr. Archibald McLellan, and Mr. Josiah E. Fernald.

As you are the First Reader of my Church in Boston, of about forty thousand members, I inform you of this, the aforesaid transaction.

Lovingly yours in Christ,

MARY BAKER G. EDDY.

MRS. EDDY AND THE PEACE MOVEMENT.

Pleasant View, Concord, N. H., April 3, 1907.

Mr. Hayne Davis, American Secretary,

International Conciliation Committee,

542 Fifth Avenue, New York City.

Dear Mr. Davis: — Deeply do I thank you for the interest you manifest in the success of the Association for International Conciliation. It is of paramount importance to every son and daughter of all nations under the sunlight of the law and gospel.

May God guide and prosper ever this good endeavor.

Most truly yours,

MARY B. G. EDDY.

MRS. EDDY'S LETTER.

THE following is Mrs. Eddy's letter to First Church of Christ, Scientist, New York, acknowledging the courtesy of that church in subscribing for her a membership of the highest class in the Association for International Conciliation.

Pleasant View, Concord, N. H.,

April 22, 1907.

First Church of Christ, Scientist, New York City.

Mr. John D. Higgins, Clerk.

My Beloved Brethren: — Your appointment of me as Fondateur of the Association for International Conciliation is most gracious. To aid in this holy purpose is the leading impetus of my life. Many years have I prayed and labored for the consummation of "on earth peace, good will toward men." May the fruits of said grand Association, pregnant with peace, find their birthright in divine Science.

Right thoughts and deeds are the sovereign remedies for all earth's woe. Sin is its own enemy. Right has its recompense, even though it be betrayed. Wrong may be man's highest idea of right until his grasp of goodness grows stronger. It is always safe to be just.

When pride, self, and human reason reign, injustice is rampant. Individuals, as nations, unite harmoniously on the basis of justice, and this is accomplished when self is lost in Love — or God's own plan of salvation. "To do justly, and to love mercy, and to walk humbly" is the standard of Christian Science.

Human law is right only as it patterns the divine. Consolation and peace are based on the enlightened sense of God's government. Lured by fame, pride, or gold, success is dangerous, but the choice of folly never fastens on the good or the great. Because of my rediscovery of Christian Science, and honest efforts (however meagre) to help human purpose and peoples, you may have accorded me more than is deserved, — but 'tis sweet to be remembered.

Lovingly yours,

MARY BAKER G. EDDY

MRS. EDDY IS KEEN, ALERT.

EDWIN J. PARK.

(July 1907 Volume 25 Issue 4)

Concord, N. H., June 15. — At her beautiful home, Pleasant View, this afternoon, Mrs. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, for the first time in six years gave a real newspaper interview, and for forty minutes talked not only entertainingly but with animation and keen intelligence on a number of subjects in which she is concerned.

When I make the statement that this was the first real interview Mrs. Eddy has given to a newspaper man in six years, I use the word "real" because I have in mind the fifty-five second meeting which about a dozen — eleven I think was the actual number — of

newspaper writers had with Mrs. Eddy at her home on the 30th of last October. At that time Mrs. Eddy was in the presence of the reporters for less than a full minute and only a few questions, three or four, as I now recall it, were asked of her. The questions on that occasion were asked by a young woman who had been selected to perform that duty, and while Mrs. Eddy answered them readily, no opportunity was given any of the other writers present to propound any queries of their own or to hear her participate in a sustained conversation.

This afternoon I met Mrs. Eddy under far different and more satisfactory conditions. I was admitted to her study, and sitting in front of and close to her, I had for forty minutes an opportunity for uninterrupted conversation with the famous woman and for observation of her.

MRS. EDDY DID THIS TALKING.

In the interests of strict accuracy I desire to state at this point that most of the talking was done by Mrs. Eddy, and that my role was principally that of a most interested and earnest listener. The principal part I took in the conversation was occasionally to propound a question. Mrs. Eddy talked fluently and incisively. At no time was she at loss for a word or an idea in conveying her meaning to me. Considering her age — she will be eighty-six years old the 16th day of July — Mrs. Eddy's memory for dates, names, and circumstances seemed to me to be marvelous. In fact her memory in that regard is far superior to mine, as I took occasion to tell her, and I am a great way from being eighty-six years of age.

It is not my purpose to write a brief for Mrs. Eddy nor in her behalf, but to relate with entire truthfulness and as much accuracy as possible what occurred between us at Pleasant View this afternoon. I am not an alienist, and my experience with women eighty-six years of age has been nil, but I do desire to say here that if the mental competency of Mrs. Eddy had not been called in question by the "next friends," and if I had met her and talked with her as I did this afternoon, the thought that she was not fully competent mentally would have been the last one that ever would have entered my mind.

It is true that Mrs. Eddy is not robust, physically, and that her hearing is not acute, but her brain is keen and active, and there never is a moment of hesitation in replying to a question nor delay in forming the phraseology in which she answers. The trend of her thoughts remains unbroken, and her alert mind turns instantly from one line of suggested thought to another one put forward to take its place.

QUICK SHIFT OF TOPIC.

This afternoon I purposely diverted her mind from one line of thought concerning a question I had asked her in regard to her son, George W. Glover, by suddenly inquiring of her if she personally keeps an oversight of her household and its affairs, and she took up the new idea suggested to her and proceeded to talk upon it with not a moment's delay, her mind grasping the new subject, as dissimilar from the former one as I could think of, almost before I had the question formulated.

Apparently every faculty of Mrs. Eddy, with the single exception of her hearing, is unimpaired. To my mind, one of the most remarkable things she did this afternoon was to read without glasses. When I entered her study she was reading with the naked eyes a typewritten letter from J. R. Mosley of Macon, Ga. It contained a message of sympathy and good cheer and Mrs. Eddy was much pleased by it. She read the letter to me, and later she read to me a selection from her book, *Science and Health*, printed in small type, as an answer to a question I had propounded to her. Still later, in my presence, she took

a copy of Science and Health, which she presented me, and wrote in it my name and "Compliments of the author, Mary Baker G. Eddy." When she came to write my name she took my card in her left hand to make sure of the initial, and read the card without glasses, as she had the typewritten letter and the extract from the printed book.

RECEIVED AT PLEASANT VIEW.

I was received at Pleasant View about 1.57 o'clock by Mrs. Laura Sargent, Mrs. Eddy's companion. Mrs. Sargent showed me into the reception room at the easterly side of the hall, the room in which I had seen Mrs. Eddy last October, and in that room I met Archibald McLellan of Boston, one of the three Trustees of Mrs. Eddy's estate. I chatted with Mr. McLellan about two minutes, and then Mrs. Sargent came to the door and said Mrs. Eddy was ready to receive me. Mrs. Sargent showed me to Mrs. Eddy's study at the head of the stairs on the second floor, and I was introduced to Mrs. Eddy. Mrs. Sargent retired.

Mrs. Eddy was sitting in a large easy-chair, in the southeasterly corner of the large room, a writing-desk at either side of her and a magnificent view of the Merrimack valley stretching away to the eastward. When I was presented, Mrs. Eddy arose and stepped forward about three or four feet to meet me, with her right hand outstretched in greeting, Mrs. Eddy grasped my hand firmly and said, —

"Mr. Park, I am very glad to see you. I am glad to welcome you here, for I am aware of the fairness with which you and the Boston Globe have treated me."

Mrs. Eddy then stepped back to her own chair, and motioning me to another easy-chair directly in front of her, asked me to be seated. In the brief time the introduction and reception occupied I noticed that Mrs. Eddy, who had only just returned from her daily drive down to the city, was dressed in a black silk dress, with white lace about her throat and wrists, that her lace collar was caught at the throat with a diamond sunburst of great beauty and undoubted value, and that her pose was that of a distinctly self-contained and reliant woman.

READS RAPIDLY AND CLEARLY.

When I entered her study Mrs. Eddy was reading a typewritten letter, and she held it in her left hand as she rose to greet me. When she had made me welcome and had resumed her chair, she said, —

"I was just reading a most cheering and comforting letter from Mr. Mosley. I will read it to you," saying which she read me the letter rapidly and clearly. When she had laid the letter aside I remarked that I never had had the pleasure of meeting her personally before, and I said, "You do not appear in public much of late years, Mrs. Eddy. I am sure many people would be glad to see more of you."

"It is quite impossible to do so," she replied.

"Many have wondered that you do not," I ventured.

"The best reason why I do not appear more in public," responded Mrs. Eddy, as she reached out her left hand and took from the desk a well-worn copy of Science and Health, "appears in this book. I will read it to you."

Then, without the aid of glasses and unhesitatingly, she read the following from Science and Health, which I found later in the copy she gave me to be printed on page 464: —

"It has been said to the author, 'The world is benefited by you, but it feels your influence without seeing you. Why do you not make yourself more widely known?' Could her friends know how little time the author has had, in which to make herself outwardly known except through her laborious publications, — and how much time and toil are still required to establish the stately operations of Christian Science, — they would understand why she is so secluded. Others could not take her place, even if willing to do so. She therefore remains unseen patiently at her post, seeking no self-aggrandizement but praying, watching, and working for the redemption of mankind."

"DEAR," IN KIND, MOTHERLY WAY.

When she had concluded reading this excerpt Mrs. Eddy laid the copy of her book carefully back on the desk and said, "I shall be glad to present you with a copy of my book. Would you like it?" I replied that I would, and Mrs. Eddy reached for a push-button which hung conveniently at her right hand, and there was an answering ring, three times repeated, in another part of the house. Almost immediately Mrs. Sargent appeared in the doorway and said, "Yes, Mrs. Eddy."

"Please get a copy of Science and Health, dear, for Mr. Park," said Mrs. Eddy, and Mrs. Sargent bowed and disappeared. She returned quickly with the copy of the book, and Mrs. Eddy said, "Thank you, dear." Mrs. Sargent asked if there was anything else Mrs. Eddy wanted, and she replied, "No, dear," and then Mrs. Sargent retired.

"Dear," spoken in a kind, motherly way, appears to be a favorite expression with Mrs. Eddy. At a later time in the afternoon, when she had summoned the Bohemian housekeeper to the study, she called her "Dear," and several times when replying to questions I had asked her, she spoke to me similarly, saying, "Yes, dear," or, "No, dear."

Before I left her this afternoon Mrs. Eddy wrote my name and "Compliments of the author, Mary Baker G. Eddy" on the fly-leaf of the book she gave me. By or on behalf of the "next friends" the authority of Mrs. Eddy's signature to several letters or other documents has been questioned. There can be no question as to her signature in my book. I saw her write it.

TALKS OF HUSBAND'S DEATH.

Mrs. Sargent having brought the copy of "Science and Health" which I was to be given, and having retired, I said to Mrs. Eddy:

"You know, of course, of the great interest which has been aroused by the 'next friends' litigation. Won't you tell me something about it? And also something about your son, George W. Glover?"

"You mean the 'next friends' alias 'next enemies,' do you not?" she replied, without a moment's hesitation and with a trace of a smile. Then she continued: —

"I was unfortunately situated about the time of the birth of my son. My husband, Maj. George W. Glover, was in business in Charleston, S. C., where we had gone to live after our marriage. We had not been married quite a year when he went to Wilmington, N. C., on a business trip and I went with him. At Wilmington he was attacked by yellow fever and he died there after nine days.

"The people in Wilmington said that it was unprecedented for a man to live so long with yellow fever, and they attributed his withstanding the disease so long to the prayers of his wife. When my husband died I was in a most distressing predicament, as I was left alone far from my friends. The people there told me that it would be months, perhaps years, before I could get all his affairs settled, and I desired to return to the home of my father at Sanbornton Bridge in this State.

"My husband had been a Mason, and the dear Masons of Wilmington were very kind to me. One of them was chosen to accompany me to my father's house, and he never left me until he had seen me safely inside the door. My son was born at my father's house, but my father married again, and it was not pleasant for me there. You know that old couplet, 'A mother's a mother all the days of her life, but a father's a father until he takes another wife.'

LEAVES FATHER'S HOUSE.

"When my son was eight years old I determined to leave my father's house to pursue my literary work, and I selected as the woman best calculated to care for the child, the wife of Simeon Cheney, who was formerly Mahala Sanborn, who had been our nurse and who I knew to be a good girl, kind and tender, and who I knew would take good care of my boy.

"I was then able to earn fifty dollars a week by my writings, and I had been offered three thousand dollars a year to write for the Odd Fellows Covenant, as it was called in those days, published by the United States Lodge of the Odd Fellows. Later the name was changed to the Odd Fellows' Magazine."

Mrs. Eddy mentioned the names of the different men who were editors of the magazine, and at a point where she paused briefly I remarked: —

"Your memory for names and dates is much better than mine."

Mrs. Eddy leaned forward and said earnestly: —

"You could do it if you tried. It is all a question of the triumph of Mind over matter. You could do it if you tried. I should love to have you for a student."

NEVER FORGOT BOY.

Continuing, Mrs. Eddy said: —

"I was very busily engaged in my writings, but I never forgot my boy. He was a very smart boy and the Cheneys grew very fond of him, and they wanted to keep him for their own. I sent them money for his education and Support, and I wrote to him many times, but they kept my letters from him, and they told him his mother was dead. The result was that finally, believing me dead and not liking the way in which he was treated at the Cheneys, George ran away. I searched and searched for him, but never could find him, and for a long time I could get no trace of his whereabouts. Finally I heard through a letter from a relative, Mrs. Alexander Tilton of Sanbornton Bridge, that my boy had enlisted in the army and had gone to the front. It was then too late to do anything. George went into the army when he was sixteen and served four years, coming out when he was twenty, and then he went back to the West. I got in communication with him then, and wanted him to come to me, but he preferred the Black Hills. In 1899 I built and furnished him a house in Lead

City, S. D., and it is a better house than the one I live in, and I have furnished him money from time to time."

OTHER SUBJECTS INTRODUCED.

At a pause in Mrs. Eddy's story concerning her son I suddenly switched the conversation by saying: —

"You have a very beautiful place here, Mrs. Eddy. Do you look after it and personally control your household?"

"No living person," she replied at once, with marked animation, "abridges my rights in this house or governs my actions."

Then I made another abrupt change in the line of thought by saying: "Mrs. Eddy, would you mind telling me what impelled you to place all your property in the hands of your three Trustees at the time you did (March 6)?"

"Certainly not," she said without the slightest hesitation. "I had come to a place where I could not carry on my work of Christian Science and attend to my business affairs. Some nights I had lain awake all night considering my Christian Science work, and then the next day I would be occupied all day with my business affairs, and there had been long growing in my mind the understanding that I must give up one or the other. My mind was too much diverted by business cares to give the thought to Christian Science which that demanded, and finally, a week or a fortnight before I created the trust, I called Laura Sargent into my room and I said: 'Laura, I am going to put my business out of my mind. I cannot go on being pulled one way and the other by material and spiritual matters,' I said, 'I am going with God.' No one but Laura Sargent knew of my decision until I sent for General Streeter and told him what I wanted done.

SELECTION OF TRUSTEES

"I will tell you why I selected each of the Trustees. I selected H. M. Baker because I knew he was a Baker and was honest. I knew him thoroughly and knew that he was capable of my business. I took Archibald McLellan, the editor of my papers, for the next one, because I knew him and that I could trust him. I took Josiah E. Fernald of Concord, who is president of a national bank and who is treasurer of the Old Ladies' Home, and is a man I know personally, for the third one, and I don't believe I could have done better in making my selections. I picked them all out myself and for the reasons I have given you.

"By appointing them Trustees of my estate, I was made safe in my property and was relieved of the burden of caring for my material interests. I was not only relieved of the burden of caring for my business, but I was also relieved of what I call the inconsistency of bearing the burden, for one cannot serve two masters, and I chose the spiritual I went with God. I have shut out society; I haven't time for it. I have things of more value to my life and to mankind to attend to."

DEVOTED TO HER WORK.

"May I ask," I said to Mrs. Eddy, "if you are now at work on additional writings on Christian Science; if you are amplifying what you have already written?"

"Yes, constantly. I am writing and studying, reflecting, all the time. I have dismissed material affairs from my mind wholly and am giving myself altogether to my work."

At this point, although having somewhat abruptly changed the subject of conversation in the same way once or twice before, I said to Mrs. Eddy: —

"Mrs. Eddy, adverting again to the subject of your household, do you wish me to understand that you personally oversee the arrangements and operation of the establishment?"

Inadvertently I had dropped my voice quite low, and Mrs. Eddy did not catch the question offhand. She leaned forward in her chair and said: "What, dear?"

I repeated the question, and she immediately reached for the push-button, which was near her right hand, and I heard the bell ring.

"I will answer you in a few moments," she said smiling.

REFERS TO NEXT FRIENDS ALLEGATIONS.

Pending a response to the bell, and the response was not long in coming, Mrs. Eddy remarked, referring to the allegations of the next friends that she is not mentally competent, "I think I am compos mentis, but I may be mistaken." She smiled when she said this. Then she said: "I look after the house in a general way, and I look after the whole place, too. Why, when they repaired the fountain out there (pointing to the lawn), a short time ago, the men watched my window about all the time to see if I was looking at them, and they found I was. They were very grateful to me for the words of praise I gave them."

When Mrs. Eddy had proceeded thus far there came a response to the call she had sent on the bell, and the response was Mrs. Eddy's housekeeper, a young woman who had been recommended to Mrs. Eddy by a Western Christian Scientist and who is greatly appreciated by Mrs. Eddy.

The housekeeper was plainly flustered at her unexpected summons before the head of the house, and she started in to apologize for her appearance, although there was nothing about it that required an apology. She was a neat, wholesome-looking young woman, in the attire in which she had been at her duties about the house.

"Never mind, dear, you're all right," said Mrs. Eddy, and that quieted the housekeeper somewhat.

DIRECTION OF HOUSEHOLD.

Then, as an answer to my question as to whether she really concerns herself, personally, in the matter of looking after the household and the estate at Pleasant View, Mrs. Eddy held this colloquy with the housekeeper: —

Mrs. Eddy — "Are you my housekeeper?"

"Yes, ma'am," affirmed the pleased and radiant girl, bowing and smiling.

"Do I go down stairs and look around every day and see that everything is running smoothly?" asked Mrs. Eddy.

"Yes, ma'am, you surely do," answered the housekeeper.

"Am I careful and observant?" said Mrs. Eddy.

"You surely are! ma'am."

"Have I arranged the furniture and shown just how I wanted it?" pursued Mrs. Eddy.

"Yes, ma'am, you've told me just how everything is to be."

"That will be all, dear," concluded Mrs. Eddy, and the housekeeper bowed herself out.

"My household is very harmonious and very devoted to my interests," continued Mrs. Eddy, after the housekeeper had gone. "Mr. Frye has been with me for twenty-five years, Mrs. Sargent for eighteen, and my cook for fifteen, and they are all most faithful."

As her last act in concluding the interview Mrs. Eddy wrote the inscription in the copy of Science and Health which she presented to me, and as I was leaving her study Mrs. Eddy, showing no signs of fatigue from the interview, which had lasted forty minutes, said: —

"I am very glad to have seen you, Mr. Park."

NOTA BENE!

(August 1907 Volume 25 Issue 5)

Pleasant View, Concord, N. H., July 8, 1907.

To the Directors of the Central Christian Science Reading Room,

23 West 23d Street,

New York, N. Y.

My beloved Christian Scientists: — Because I suggested the name for one central Reading Room, and this name continues to be multiplied, you will permit me to make the amende honorable — notwithstanding "incompetence" — and to say, please adopt generally for your name, Christian Science Reading Room. An old axiom says, Too much of one thing spoils the whole. Too many centers may become equivalent to no center.

Here I have the joy of knowing that Christian Scientists will exchange the present name for the one that I suggest, with the sweet alacrity and uniformity that they accepted the first name.

Merely this appellative seals the question of unity, and opens wide on the amplitude of liberty and love a far-reaching motive and success, of which we can say, the more the better.

Yours in Love,
MARY BAKER EDDY.

[Telegram.]

New York,

July 13, 1907.

To Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader: — Your message dated July eighth, to the Directors of the Central Christian Science Reading Room, has been received, and at a meeting of the Board this afternoon your request, that we shall adopt generally for our name "Christian Science Reading Room," has been promptly and gratefully carried out.

We thank you for your beautiful letter and for this added token of your wise and loving guidance in our work.

Lovingly yours,
For the Board of Directors,
IONE REVENAUGH, Secretary

EDITOR'S TABLE

"THE TRIUMPH OF TRUTH OVER ERROR."

(November 1907 Volume 25 Issue 8)

THIS decorative and instructive picture by H. B. Fuller is the coup de maitre of art inspiring its object; it startlingly portrays the soul's sense of Truth's Omni-Science, All-Science, and the nonsense of Truth's unlikeness, error.

Oct. 14, 1907.

MARY BAKER G. EDDY

HON. CLARENCE A. BUSKIRK'S LECTURE.

THE able discourse of our "learned Judge," his flash of flight and insight, lays the axe "unto the root of the trees," and shatters whatever hinders the Science of being.

Oct. 14, 1907.

MARY BAKER G. EDDY

"YOUTH AND YOUNG MANHOOD."

MARY BAKER G. EDDY.

(December 1907 Volume 25 Issue 9)

[THE following article by Mrs. Eddy, mention of which was made in the Christian Science Sentinel of Nov. 2, appeared in the Cosmopolitan for November with the accompanying editorial note. — EDITOR Journal.]

EDITOR'S NOTE. — The Cosmopolitan presents this month to its readers a facsimile of an article sent to us by Mrs. Eddy, with the corrections on the manuscript reproduced in

her own handwriting. Not only Mrs. Eddy's own devoted followers, but the public generally, will be interested in this communication from the extraordinary woman who, nearly eighty-seven years of age, plays so great a part in the world and leads with such conspicuous success her very great following.

Our readers will understand that in reproducing the two pages of Mrs. Eddy's typewritten manuscript it was necessary to reduce the size of each page to suit the dimensions of the magazine. This entailed reduction in the size of Mrs. Eddy's writing, her interlineations and signature.

Mrs. Eddy writes very rarely for any publications outside of the Christian Science periodicals, and our readers will be interested in this presentation of the thought of a mind that has had so much influence on this generation.

The Cosmopolitan gives no editorial endorsement to the teachings of Christian Science, it has no religious opinions or predilections to put before its readers. This manuscript is presented simply as an interesting and remarkable proof of Mrs. Eddy's ability in old age to vindicate in her own person the value of her teachings.

Certainly, Christian Scientists enthusiastic in their belief are fortunate in being able to point to a Leader far beyond the allotted years of man, emerging triumphantly from all attacks upon her, and guiding with remarkable skill, determination, and energy a very great organization that covers practically the civilized world.

Youth and Young Manhood

King David, the Hebrew bard, sang, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

I for one accept his wise deduction, his ultimate or spiritual sense of thinking, feeling, and acting, and its reward. This sense of rightness acquired by experience and wisdom, should be early presented to youth and to manhood in order to forewarn and forearm humanity.

The ultimatum of life here and hereafter is utterly apart from a material or personal sense of pleasure, pain, joy, sorrow, life, and death. The truth of life, or life in truth, is a scientific knowledge that is portentous; and is won only by the spiritual understanding of Life as God, good, ever-present good, and therefore life eternal.

You will agree with me that the material body is mortal, but Soul is immortal; also that the five personal senses are perishable, they lapse and relapse, come and go, until at length they are consigned to dust. But say you, "man awakes from the dream of death in possession of the five personal senses, does he not?" Yes, because death alone does not awaken man in God's image and likeness. The divine Science of Life alone gives the true sense of life and of righteousness, and demonstrates the Principle of life eternal; even the Life that is Soul apart from the so-called life of matter or the material senses.

Death alone does not absolve man from a false material sense of life, but goodness, holiness, and love do this, and so consummate man's being with the harmony of heaven; the omnipotence, omnipresence, and omniscience of Life, even its all-power, all-presence, all-Science.

Dear reader, right thinking, right feeling, and right acting — honesty, purity, unselfishness — in youth tend to success, intellectuality, and happiness in manhood. To

begin rightly enables one to end rightly, and thus it is that one achieves the Science of Life, demonstrates health, holiness, and immortality.

EDITOR'S TABLE

[From The Ladies' Home Journal.]

WHAT CHRISTMAS MEANS TO ME.

MARY BAKER G. EDDY, FOUNDER OF CHRISTIAN SCIENCE.

(December 1907 Volume 25 Issue 9)

To me Christmas involves an open secret, understood by few — or by none — and unutterable except in Christian Science. Christ was not born of the flesh. Christ is the Truth and Life born of God — born of Spirit and not of matter. Jesus, the Galilean prophet, was born of the Virgin Mary's spiritual thoughts of Life and its manifestation.

God creates man perfect and eternal in His own image. Hence man is the image, idea, or likeness of perfection — an ideal which cannot fall from its inherent unity with divine Love, from its spotless purity and original perfection.

Observed by material sense, Christmas commemorates the birth of a human, material, mortal babe — a babe born in a manger amidst the flocks and herds of a Jewish village.

This homely origin of the babe Jesus falls far short of my sense of the eternal Christ, Truth, never born and never dying. I celebrate Christmas with my soul, my spiritual sense, and so commemorate the entrance into human understanding of the Christ conceived of Spirit, of God and not of a woman — as the birth of Truth, the dawn of divine Love breaking upon the gloom of matter and evil with the glory of infinite being.

Human doctrines or hypotheses of vague human philosophy afford little divine effulgence, deific presence or power. Christmas to me is the reminder of God's great gift — His spiritual idea, man and the universe — a gift which so transcends mortal, material, sensual giving that the merriment, mad ambition, rivalry, and ritual of our common Christmas seem a human mockery in mimicry of the real worship in commemoration of Christ's coming.

I love to observe Christmas in quietude, humility, benevolence, charity, letting good will toward man, eloquent silence, prayer and praise express my conception of Truth's appearing.

The splendor of this nativity of Christ reveals infinite meanings and gives manifold blessings. Material gifts and pastimes tend to obliterate the spiritual idea in consciousness, leaving one alone and without His glory.

1908

EDITOR'S TABLE

THE HIGHER CRITICISM.

(January 1908 Volume 25 Issue 10)

AN earnest student writes to me: "Would it be asking too much of you to explain more fully why you call Christian Science the higher criticism?"

I called Christian Science the higher criticism in my Dedicatory Message to The Mother Church, June 10, 1906, when I said, "This Science is a law of divine Mind, . . . an ever-present help. Its presence is felt, for it acts and acts wisely, always unfolding the highway of hope, faith, understanding."

I now repeat another proof, namely, that Christian Science is the higher criticism because it criticizes evil, disease, and death — all that is unlike God, good — on a Scriptural basis, and approves or disapproves according to the word of God. In the next edition of Science and Health I shall refer to this.

MARY BAKER G. EDDY

"HEAR, O ISRAEL."

THE late lamented Christian Scientist brother and the publisher of my books, Joseph Armstrong, C.S.D., is not dead, neither does he sleep nor rest from his labors in divine Science; and his works do follow him. Evil has no power to harm, to hinder, or to destroy the real spiritual man. He is wiser to-day, healthier and happier, than yesterday. The mortal dream of life, substance, or mind in matter, has been lessened, and the reward of good and punishment of evil and the waking out of this Adam dream of evil will end in harmony, — evil powerless, and God, good, omnipotent and infinite.

MARY BAKER EDDY.

Pleasant View, Concord, N. H., Dec. 10, 1907.

TO FOUND AN INSTITUTION.

Pleasant View, Concord, N. H., Dec. 14, 1907.

Mr. Archibald McLellan.

My Dear Trustee: — I desire to commence immediately to found a Christian Science institution for the special benefit of the poor and the general good of all mankind. The founding and endowment of this institution will cost at least one million of dollars.

Please come to me at your earliest opportunity, and I will give you further details.

Most truly yours,

MARY BAKER EDDY

EDITOR'S TABLE

MISS CLARA BARTON.

(February 1908 Volume 25 Issue 11.)

IN the New York American, Jan. 6, 1908, Miss Clara Barton dipped her pen in my heart, and traced its emotions, motives, and object. Then, lifting the curtains of mortal mind, she depicted its rooms, guests, standing and seating capacity, and thereafter gave her discovery to the press. Now if Miss Barton were not a venerable soldier, patriot, philanthropist, moralist, and stateswoman, I should shrink from such salient praise. But in consideration of all that Miss Barton really is, and knowing that she can bear the blows which may follow said description of her soul-visit, I will say amen, so be it.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H. Jan. 10, 1908.

[Viola Rodgers in the New York American.]

CHRISTIAN SCIENCE MOST POTENT FACTOR IN RELIGIOUS LIFE, SAYS CLARA BARTON

WHILE not an acknowledged Christian Scientist, Miss Clara Barton to-day talked with me regarding this wonderful cult in a manner which left no doubt that the great woman patriot is greatly interested in the subject, and in Mrs. Eddy, its Founder. She said that she looked upon Mrs. Mary Baker Eddy as the one person, regardless of sex, living to-day, who has done the greatest good for her fellow-creatures, and that Christian Science itself is the most remarkable as well as the most potent factor in religious life. Her admiration for Mrs. Eddy is beyond limitation, and she is intimately acquainted with the life history of the Founder of the Christian Science Church, for she outlined her story from the beginning and commented upon the magnificent single-handed struggle and sacrifice made by Mrs. Eddy in her effort to give Christian Science to the world.

"While I have not studied deeply enough the great religion founded by Mrs. Eddy to consider myself a Christian Scientist," said Miss Barton, "I can say that I look upon Christian Science, as I understand it, as the most ideally beautiful yet the most practical and comforting of beliefs. It is doing more in the world to-day, and will continue to as more people become cognizant of the beauty of its teachings, than any other one influence for good. Mrs. Eddy should have the respect, admiration, and love of the whole Nation, for she is its greatest woman. Her teachings spread love and good will among men, and a Christian Scientist cannot be a Christian Scientist unless he has eliminated greed and selfishness from his nature."

Asked if she had read Science and Health, Miss Barton said that she had, and was much comforted by its teachings. "Love," she said, "permeates all the teachings of this great woman, — so great, I believe, that at this perspective we can scarcely realize how great, — and looking into her life history we see nothing but self-sacrifice and selflessness. Never has Mrs. Eddy tried to bring her personality before the public. She has, on the other hand, isolated herself from the world, and her only motive in doing so, I firmly believe, has been in order to let her teachings, instead of herself, reach the people. She has never exploited herself, but so profoundly has she been interested in bringing a great, joyous, healing and comforting religion to a people, that she made directly for that object, regardless of what criticism came to her in so doing. How beautifully she has managed her own unfortunate trials! Without malice, always with a kindness and charity that is almost beyond human comprehension, has this woman fought antagonism, and that only with love. And I say no one familiar with her life and her teachings can help but see the marvelous consistency and beauty of what she has given to the world in Christian Science. The Christian Scientists I have met all impress me with that same spirit of unselfishness that is characteristic of Mrs. Eddy. They are an intelligent, thinking people, and they impress me that their belief comes after careful and scientific investigation and conviction, rather than from hysterical evangelism."

"Most troubles are exaggerated by the mental attitude, if not entirely caused by them," continued Miss Barton. "I have in mind the matter of age. Now it has been my plan in life never to celebrate or make anything of birthday anniversaries, because this only depresses and exaggerates the passing of years. The mind is so constructed that we have become firmly convinced that after a certain length of time we cease to be useful, and when our birthday calendar indicates that we have reached or are nearing that time, we become lax in our work and finally cease to accomplish; not because we feel in reality that we are no longer useful, but because we are supposed by all laws and dictums to have finished the span of life allotted to work.

"Such a grave error! I have noticed it particularly among old soldiers. Why you know in attending many reunions of old soldiers I have noticed that nearly the whole of their conversation is upon the passing of time and upon their ages. They seem to think it quite marvelous that they are even alive, let alone having in mind the doing of anything for their fellow-creatures. It is not their fault, but the fault of the attitude of the world to the old in years. When a man has ceased to feel himself useful he is no longer useful, but I maintain that no one need feel that way just because he is fifty, sixty, seventy, eighty, or even ninety or a hundred years of age. That is according to year standards. Many men at eighty are as capable of being useful to the world as they were fifty years before; perhaps not in the same way, but maybe in a much more important way, for life gives experience with its years that is of some account, if made use of.

"Birthday celebrations after one is ten are without any value, and what is more, I verily believe that they are harmful. Let your life be counted by the mile-stones of achievement and not by the timepiece of years. We would all be younger if that were so, and would live to be much older than we do at the present time, when the props are pulled from under us by tradition and precedent after threescore and ten has been reached. To-day I feel as young in my own mind as I did a half century ago, and that is because I have not folded my hands and given up work, and have also given up the thought that I was not as useful as I had been in other years. Christian Science gives one the mental attitude to live one's life in accordance with that idea, I believe."

EDITOR'S TABLE

TAKE NOTICE.

(March 1908 Volume 25 Issue 12)

I REQUEST the Christian Scientists universally to read the paragraph beginning at line 30 of page 442 in the edition of Science and Health which will be issued Feb. 29. I consider the information there given to be of great importance at this stage of the workings of animal magnetism, and it will greatly aid the students in their individual experiences.

The contemplated reference in Science and Health to the "higher criticism" announced in the Sentinel a few weeks ago, I have since decided not to publish.

MARY BAKER G. EDDY.

CONCORD, N. H., TO MRS. EDDY, AND MRS. EDDY'S REPLY.

THE esteem in which Mrs. Eddy is held in Concord has been officially expressed in the following preamble and resolutions, which were unanimously adopted by the Board of Aldermen and Common Council of that city and thus have become a part of Concord's records. Mrs. Eddy has in the past done much to show her love for Concord and its citizens, and that it is an abiding affection is shown by her reply to the action of the City Council.

We copy as follows from the Boston Globe of Feb. 14: —

Mrs. Mary Baker G. Eddy yesterday sent a reply to the City Council of Concord, N. H., to the resolutions of regret and appreciation adopted by that body on Monday. The letter follows.

Box G, Brookline, Mass.,

Feb. 13, 1908.

To the Honorable Mayor and City Council,

Concord, N. H.

Gentlemen: — I have not only the pleasure, but the honor of replying to the City Council of Concord, in joint convention assembled, and to Alderman Cressy, for the kindly resolutions passed by your honorable body, and for which I thank you deeply. Lest I should acknowledge more than I deserve of praise, I leave their courteous opinions to their good judgment.

My early days hold rich recollections of associations with your churches and institutions, and memory has a distinct model in granite of the good folk in Concord, which, like the granite of their State, steadfast and enduring, has hinted this quality to other states and nations all over the world.

My home influence, early education, and church experience, have unquestionably ripened into the fruits of my present religious experience, and for this I prize them. May I honor this origin and deserve the continued friendship and esteem of the people in my native State.

Sincerely yours,
MARY BAKER G. EDDY.

The resolutions to which Mrs. Eddy replied follow: —

CONCORD, NEW HAMPSHIRE, TO REV. MARY BAKER G. EDDY.

Whereas, Rev. Mary Baker G. Eddy has decided to make her home in Massachusetts, after a residence of nineteen years in Concord, and

Whereas, her residence here has been the source of so much good to the city, and

Whereas, the most kindly and helpful relations have ever existed between Mrs. Eddy and Concord and Concord people,

Be It Resolved, That the City of Concord, through its Board of Aldermen and Common Council, in joint convention, convey to Mrs. Eddy,

1. Its appreciation of her life in its midst,
2. Its regrets over her departure, and
3. The hope that though absent she will always cherish a loving regard for the city, near which she was born, and for its people, among whom she has lived for so many years.

Be It Resolved, That the Mayor and the City Clerk be authorized and instructed to sign and attest this testimonial in behalf of the City Council.

Done this tenth day of February, nineteen hundred and eight.

CHARLES R. CORNING, Mayor.

Attest: HENRY E. CHAMBERLAIN, City Clerk.

The resolutions were introduced by Alderman Cressy of Ward 6, whose remarks are reported by the Concord Patriot as follows: —

Your Honor: — It befalls me the pleasure to introduce a resolution at this time. I deem this more than an ordinary pleasure, for I consider it a profound honor to present a resolution expressing our regrets over the departure as a resident from our city of one of our most beloved citizens, Mrs. Mary Baker G. Eddy. It is quite unnecessary for me to prompt your memory of the countless deeds of charity and her endless gifts, for we only have to ride or walk over two of our finest and most beautiful highways, and there see monuments of construction erected to the memory of her gifts to us. Neither is it necessary for me to call to your attention her innumerable donations to the more unfortunate ones in our midst, especially during the time of our State fair. Your Honor, I will not attempt to read this resolution, but will gladly introduce it through you, and in so doing, I do it with the profound belief that there will be not a single dissenting vote, for we all — yes, every one — believe in its every section, expressing our esteem and love of her as a citizen.

WAR.

MARY BAKER G. EDDY.

(May 1908 Volume 26 Issue 2)

FOR many years I have prayed daily that there be no more war, no more barbarous slaughtering of our fellow-beings; prayed that all the peoples on earth and the islands of the sea have one God, one Mind; love God supremely, and love their neighbor as themselves.

National disagreements can be, and should be, arbitrated wisely, fairly; and fully settled.

It is unquestionable, however, that at this hour the armament of navies is necessary, for the purpose of preventing war and preserving peace among nations

EDITOR'S TABLE

[From the Boston Herald.]

MRS. EDDY SENDS THANKS.

MRS. MARY BAKER G. EDDY has sent the following to The Herald: —

"Will the dear Christian Scientists accept my thanks for their magnificent gifts, and allow me to say that I am not fond of an abundance of material presents; but I am cheered and blessed when beholding Christian healing, unity among brethren, and love to God and man; this is my crown of rejoicing, for it demonstrates Christian Science.

"The psalmist sang, 'That thy way may be known upon earth, thy saving health among all nations.' "

EDITOR'S TABLE

IN view of the recent rumors as to her health, Mrs. Eddy has given out the following statement: —

TO WHOM IT MAY CONCERN.

Since Mrs. Eddy is watched, as one watches a criminal or a sick person, she begs to say, in her own behalf, that she is neither; therefore to be criticized or judged by either a daily drive or a dignified stay at home, is superfluous. When accumulating work requires it, or because of a preference to remain within doors she omits her drive, do not strain out gnats or swallow camels over it, but try to be composed and resigned to the shocking fact that she is minding her own business, and recommends this surprising privilege to all her dear friends and enemies.

MARY BAKER G. EDDY

MARY BAKER G. EDDY

Beloved Students: — Rest assured that your Leader is living, loving, acting, enjoying. She is neither dead nor plucked up by the roots, but she is keenly alive to the reality of living, and safely, soulfully founded upon the Rock, Christ Jesus, even the spiritual idea of Life with its abounding, increasing, advancing footsteps of progress, primeval faith, hope, love. Like the verdure and evergreen that flourish when trampled upon, the Christian Scientist thrives in adversity; his is a life-lease of hope, home, heaven; his idea is nearing the Way, the Truth, and the Life, when misrepresented, belied, and trodden upon. Justice, honesty cannot be abjured; their vitality involves life, — calm, irresistible, eternal.

[From the New York Herald.]

MRS. EDDY'S OWN DENIAL THAT SHE IS ILL.

Box G, Brookline, Mass.,

May 15, 1908.

My Dear Editor: — Permit me to say the report that I am sick (and I trust the desire thereof) is dead, and should be buried. Whereas the fact that I am well and keenly alive to the truth of being — the Love that is Life — is sure and steadfast I go out in my carriage daily, and have omitted my drive but twice since I came to Massachusetts. Either work, the demands upon my time at home, or the weather is all that prevents my daily drive.

Working and praying for my dear friends' and my dear enemies' health, happiness, and holiness, the true sense of being goes on.

Doing unto others as we would that they do by us is immortality's self. Intrepid, self-oblivious love fulfils the law and is self-sustaining and eternal. With white-winged charity brooding over all, spiritually understood and demonstrated, let us unite in one Te Deum of praise.

Sincerely yours,

MARY B. G. EDDY.

Editor New York Herald, New York City.

Dictated, M.B.G.E., — A.H.D.

MRS. EDDY SAYS.

WHEN the By-law was passed to exclude scholars above a certain age from the Sabbath School it was requisite, and when the spiritual point at issue was attained the older members were invited and received into the Sabbath School.

MARY BAKER G. EDDY

[From the Minneapolis (Minn.) News.]

UNIVERSAL FELLOWSHIP.

Brookline, Mass.,

May 1.

Editor Daily News: — Christian Science can and does produce Universal Fellowship. As the sequence of divine Love it explains love, it lives love, it demonstrates love. The human, material, so-called senses do not perceive this fact until they are controlled by divine Love; hence the Scripture, "Be still, and know that I am God."

MARY BAKER G. EDDY

EDITOR'S TABLE

[From the Boston Globe.]

A WORD TO THE WISE.

(July 1908 Volume 26 Issue 4.)

My Beloved Brethren: — When I asked you to dispense with the Executive Members' meeting, the purpose of my request was sacred. It was to turn your sense of worship from the material to the spiritual, the personal to the impersonal, the denominational to the doctrinal, yea, from the human to the divine.

Already you have advanced from the audible to the inaudible prayer; from the material to the spiritual communion; from drugs to deity; and you have been greatly recompensed. Rejoice and be exceedingly glad, for so doth the divine Love redeem your body from disease; your being from sensuality; your soul from sense; your life from death. Of this abounding and abiding spiritual understanding the prophet Isaiah said, "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

MARY BAKER G. EDDY.

TAKE NOTICE.

I HAVE not read Gerhardt C. Mars' book "The Interpretation of Life," therefore I have not endorsed it, and any assertions to the contrary are false. Christian Scientists are not concerned with philosophy; Divine Science is all they need, or can have in reality.

June 24, 1908.

MARY BAKER G. EDDY.

[From the Boston Globe.]

LETTER FROM MRS. EDDY.

IN a letter addressed to Christian Scientists Rev. Mary Baker G. Eddy explains that dropping the annual Communion service of The First Church of Christ, Scientist, in

Boston, need not debar distant members from attending occasionally The Mother Church. The following is Mrs. Eddy's letter: —

June 21, 1908.

Beloved Christian Scientists: — Take courage. God is leading you onward and upward. Relinquishing a material form of Communion advances it spiritually. The material form is a "Suffer it to be so now" and is abandoned so soon as God's Wayshower, Christ, points the advanced step. This instructs us how to be abased and how to abound. Dropping the Communion of The Mother Church does not prevent its distant members from occasionally attending this church.

MARY BAKER G. EDDY

[From the Boston Globe.]

COMMUNION SEASON IS ABOLISHED.

THE general Communion service of the Christian Science denomination, held annually in The First Church of Christ, Scientist, in this city, has been abolished by order of Mrs. Mary Baker G. Eddy. The services attended last Sunday [June 14] by ten thousand persons were thus the last to be held. Of late years members of the Church outside of Boston have not been encouraged to attend the Communion seasons except on the triennial gatherings, the next of which would have been held next year.

The announcement in regard to the services was made last night [June 21] by Alfred Farlow of the Publication Committee as follows: —

First Church of Christ, Scientist, in Boston, has taken steps to abolish its famous Communion seasons. In former years, the annual Communion season of the Boston church has offered an occasion for the gathering of vast multitudes of Christian Scientists from all parts of the world. According to the following statement, which Mrs. Eddy has just given out to the press, these gatherings will be discontinued: —

"The house of The Mother Church seats only five thousand people, and its membership includes forty-eight thousand communicants, hence the following: —

"The branch churches continue their Communion seasons, but there shall be no more Communion season in The Mother Church that has blossomed into spiritual beauty, Communion universal and divine. 'For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ' (I Corinthians, 2 :16)."

[Mrs. Eddy has only abolished the disappointment of communicants who come long distances and then find no seats in The Mother Church. — EDITOR Journal.]

LETTERS TO OUR LEADER.

(August 1908 Volume 26 Issue 5)

Manchester, England,

May 21, 1908.

Beloved Teacher: — I have hesitated to take any of your time, but it seems to me that you will be glad to hear what I can tell you about the status of the Christian Science movement in Great Britain. I had no idea it had taken on such large proportions and was so well known and so largely discussed; moreover, I did not suppose the work was being so favorably presented and maintained by the Christian Scientists as I find to be the case. The characteristic sturdiness and earnestness and stability of the better class of people in these islands serve a very large purpose when these people become Christian Scientists. As a rule they have a high and dignified appreciation of Science itself and of what constitutes legitimate and effective practice. They have accomplished much over here, and the present situation and activity of our Cause are full of great promise.

The lectures are largely attended, — sometimes crowds of people are unable to gain entrance, — and they have received quite as much and as respectful attention from the press as is given them in America. One of the great London religious papers has announced its intention to publish the lecture which I am to give in London to-morrow night, in order that the readers of that paper and the people of that denomination (the Congregational) may have a statement of Christian Science from its advocate rather than from its opponent. The editor has stipulated that I am to speak of certain phases of the subject which he has named, and particularly that I shall tell him "something about Mrs. Eddy."

I think that this is the first instance of the kind in our history. No religious paper in America, other than our own, has ever published the full text of a Christian Science lecture. In this case it is opportune, because there is to be a great meeting in June of the Church of England, and at that meeting the delegates are to discuss Christian Science. A Congregational minister said to me, "Mrs. Eddy has presented the only perfectly concatenated religious system in existence. If one accepts the premise, he must accept the conclusion. I am ready to accept the premise, because Christian Science is the only religion that gets God into the world as or through His spiritual idea, instead of as a man."

To-morrow, at St. James Chapel in London, we shall attend the christening of the grandson of the late Earl of Dunmore. This ceremony in behalf of a future peer of England, or rather Scotland, is of such importance that the King is to be present.

With many good wishes for you, I am, as ever, lovingly yours in the kinship of immortal Life.

EDWARD A. KIMBALL.

MRS. EDDY'S COMMENT.

Forty years ago I said to a student, "I can introduce Christian Science in England more readily than I can in America."

MARY B. G. EDDY

EDITOR'S TABLE

TAKE NOTICE.

MARY BAKER G. EDDY.

WHAT I wrote on Christian Science some twenty-five years ago I do not consider a precedent for a present student of this Science. The best mathematician has not attained the full understanding of the principle thereof, in his earliest studies or discoveries. Hence, it were wise to accept only my teachings that I know to be correct and adapted to the present demand.

A LETTER AND ITS REPLY.

Boston, Mass,

June 22, 1908.

Beloved Leader: - I am glad to hear that the stated Communion season in The Mother Church is abolished. The new By-law reminds me of the By-law on Easter observances, and especially your beautiful and impressive words, "Gratitude and love should abide in every heart each day of all the years." The abolition of the formal and stated Communion points us toward the spiritual and unceasing Communion.

Sincerely yours,

CLIFFORD P. SMITH.

MRS. EDDY'S REPLY.

Box G, Brookline, Mass.,

June 24, 1908.

Judge Clifford P. Smith, LL.B., C.S.B.,

First Reader, Mother Church, Boston, Mass.

Beloved Christian Scientist: — Accept my thanks for your approval of abolishing the Communion season of The Mother Church. I sought God's guidance in doing it, but the most important events are criticized.

The Mother Church Communion season was literally a Communion of branch church communicants which might in time lose its sacredness and merge into a meeting for greetings. My beloved brethren may some time learn this and rejoice with me, as they so often have done over a step higher in their passage from sense to Soul.

Most truly yours,

MARY BAKER G. EDDY

EDITOR'S TABLE

[From the Boston Transcript.]

A LETTER FROM MRS. EDDY.

(September 1908 Volume 26 Issue 6)

MRS. MARY BAKER EDDY, Leader of the Christian Science movement, will hereafter abandon her much-talked-of "daily" drives, and instead will drive out only when her work makes no urgent demand on her time. This announcement comes through a response to a letter written to Mrs. Eddy by Mrs. Ella E. Williams, formerly Second Reader of The First Church of Christ, Scientist, in this city, and now a resident of Chestnut Hill. Mrs. Williams wrote as follows: —

Beloved Leader: — I have been pleased to see you drive out in your carriage every day, also to know that you can take time from your work to enjoy this daily drive. It brightens the day for me when I see you in your carriage.

Very lovingly your student,
ELLA E. WILLIAMS.

Chestnut Hill, July 24.

In reply Mrs. Eddy wrote: —

Box G, Brookline, Mass., July 25, 1908.

Beloved Student: — I enjoy brightening your day, but the divine Principle and not a personality should illumine the life of a Christian Scientist; therefore, I repeat, turn your thought away from matter to Spirit. I have so much that is of more importance to attend to than a daily drive that hereafter I shall go out only when the demands on my time at home are not imperative, and if I remain at home, I hope you will be influenced by a higher thought than a peep at my personality, and know that I love you.

MARY BAKER G. EDDY

EDITOR'S TABLE

MRS. EDDY'S THANKS.

(December 1908 Volume 26 Issue 9)

BOX G, Brookline, Mass.,

Nov. 16, 1908.

Beloved Christian Scientists: — Accept my thanks for your successful plans for the first issue of The Christian Science Monitor. My desire is that every Christian Scientist, and as many others as possible, subscribe for and read our daily newspaper.

MARY BAKER G. EDDY.

[From the Boston Post.]

POLITICS.

MRS. MARY BAKER G. EDDY has always believed that those who are entitled to vote should do so, and she has also believed that in such matters no one should seek to dictate the actions of others.

In reply to a number of requests for an expression of her political views, she has given out this statement: —

"I am asked, 'What are your politics?' I have none, in reality, other than to help support a righteous government; to love God supremely, and my neighbor as myself.

MARY BAKER G. EDDY

1909

THE WAY OF WISDOM.

MARY BAKER EDDY.

(February 1909 Volume 26 Issue 11)

No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Matthew 6 :24.

THE infinite is One, and this One is Spirit; Spirit is God, and this God is infinite good.

This simple statement of oneness is the only possible correct version of Christian Science. God being infinite, He is the only basis of Science; hence materiality is wholly apart from Christian Science, and is only a "suffer it to be so now" until we arrive at the spiritual fulness of God, Spirit, even the divine idea of Christian Science, — Christ, — born of God, — the offspring of Spirit, — wherein matter has neither part nor portion, because matter is the absolute opposite of spiritual means, manifestation, and demonstration. The only incentive of a mistaken sense is malicious animal magnetism, — the name of all evil, — and this must be understood.

I have crowned The Mother Church building with the spiritual modesty of Christian Science, which is its jewel. When my dear brethren in New York desire to build higher, — to enlarge their phylacteries and demonstrate Christian Science to a higher extent, — they must begin on a wholly spiritual foundation, than which there is no other, and proportionably estimate their success and glory of achievement only as they build upon the rock of Christ, the spiritual foundation. This will open the way, widely and impartially, to their never-ending success, — to salvation and eternal Christian Science.

Spirit is infinite; therefore Spirit is all. "There is no matter" is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated.

EDITOR'S TABLE

RELIGIOUS FREEDOM.

(May 1909 Volume 27 Issue 2)

Box G, Brookline, Mass.,

April 12, 1909.

Christian Scientists in Concord, N. H.

Beloved Brethren: — Allow me to send forth a pean of praise for the noble disposal of the legislative question as to the infringement of rights and privileges guaranteed to you by the laws of my native state. The constituted religious rights in New Hampshire will, I trust, never be marred by the illegitimate claims of envy, jealousy, or persecution.

In our country the day of heathenism, illiberal views, or of an uncultivated understanding has passed. Freedom to worship God according to the dictates of enlightened conscience, and practical religion in agreement with the demand of our common Christ, the Holy One of Israel, are forever the privileges of the people of my dear old New Hampshire.

Lovingly yours,

MARY BAKER EDDY

EDITOR'S TABLE

TO WHOM IT MAY CONCERN.

(June 1909 Volume 27 Issue 3)

IN view of complaints from the Field, because of alleged misrepresentations by persons offering Bibles and other books for sale which they claim have been endorsed by me, it is due the Field to state that I recommend nothing but what is published or sold by The Christian Science Publishing Society. Christian Scientists are under no obligations to buy books for which my endorsement is claimed.

MARY BAKER EDDY.

Box G, Brookline, April 28, 1909.

NOTICE.

I HEREBY request Christian Scientists throughout our continent and in other lands to observe the following By-law.

MARY BAKER EDDY.

AN AMENDED BY-LAW.

ARTICLE XXIII.

No INTERFERENCE. — SECT. 10. A member of The Mother Church may be a member of one branch Church of Christ, Scientist, or of one Christian Science society holding public services, but he shall not be a member of both a branch church and a society, neither shall he exercise supervision or control over any other church. In Christian Science each branch church shall be distinctly democratic in its government, and no individual, and no other church, shall interfere with its affairs.

EDITOR'S TABLE

TAKE NOTICE.

(July 1909 Volume 27 Issue 4)

To Christian Scientists: — See Science and Health, page 442, line 30, and give daily attention thereto.

MARY BAKER EDDY

CLASS TEACHING.

MARY BAKER EDDY.

MRS. EDDY thus replies, through her student, Mr. Adam Dickey, to the question, Does Mrs. Eddy approve of class teaching: —

Yes! She most assuredly does, when the teaching is done by those who are duly qualified, who have received certificates from the Massachusetts Metaphysical College or the Board of Education, and who have the necessary moral and spiritual qualifications to perform this important work. Class teaching will not be abolished until it has accomplished that for which it was established, viz., the elucidation of the Principle and rule of Christian Science through the higher meaning of the Scriptures. Students who are ready for this step should beware the net that is craftily laid and cunningly concealed to prevent their advancement in this direction.

MRS. EDDY'S STATEMENTS.

Chestnut Hill, Mass.,

June 7, 1909.

To Whom It May Concern: —

I have the pleasure to report to one and all of my beloved friends and followers that I exist in the flesh, and am seen daily by the members of my household and by those with whom I have appointments.

Above all this fustian of either denying or asserting the personality and presence of Mary Baker Eddy, stands the eternal fact of Christian Science and the honest history of its Discoverer and Founder. It is self-evident that the discoverer of an eternal truth cannot be a temporal fraud.

The Cause of Christian Science is prospering throughout the world and stands forever as an eternal and demonstrable Science, and I do not regard this attack upon me as a trial, for when these things cease to bless they will cease to occur. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. . . . What shall we then say to these things? If God be for us, who can be against us?"

MARY BAKER EDDY.

Mrs. Eddy also sent the following letter to the members of her church in Concord, N. H.:

—

Brookline, Mass.,

June 7, 1909.

First Church of Christ, Scientist, Concord, N. H.

My Beloved Brethren: — Give yourselves no fear and spare not a moment's thought to lies afloat that I am sick, helpless, or an invalid. The public report that I am in either of the aforesaid conditions is utterly false.

With love, ever yours,

MARY BAKER EDDY

EDITOR'S TABLE

A LETTER BY MRS. EDDY.

(August 1909 Volume 27 Issue 5)

Box G, Brookline, Mass.,

July 12, 1909.

Mrs. Augusta E. Stetson,

New York City.

Beloved Student: — I have just finished reading your interesting letter. I thank you for acknowledging me as your Leader, and I know that every true follower of Christian Science abides by the definite rules which demonstrate the true following of their Leader; therefore, if you are sincere in your protestations and are doing as you say you are, you will be blessed in your obedience.

The Scriptures say, "Watch and pray, that ye enter not into temptation." You are aware that animal magnetism is the opposite of divine Science, and that this opponent is the means whereby the conflict against Truth is engendered and developed. Beloved! you need to watch and pray that the enemy of good cannot separate you from your Leader and best earthly friend.

You have been duly informed by me that, however much I desire to read all that you send to me, I have not the time to do so. The Christian Science Publishing Society will settle the question whether or not they shall publish your poems. It is part of their duties to relieve me of so much labor.

I thank you for the money you send me which was given you by your students. I shall devote it to a worthy and charitable purpose.

Mr. Adam Dickey is my secretary, through whom all my business is transacted.

Give my best wishes and love to your dear students and church.

Lovingly your teacher and Leader,

MARY BAKER EDDY

EDITOR'S TABLE

THERE IS NO DEATH.

(October 1909 Volume 27 Issue 7)

A SUPPOSITIONAL gust of evil in this evil world is the dark hour that precedes the dawn. This gust blows away the baubles of belief, for there is in reality no evil, no disease, no death; and the Christian Scientist who believes that he dies, gains a rich blessing of disbelief in death, and a higher realization of heaven.

My beloved Edward A. Kimball, whose clear, correct teaching of Christian Science has been and is an inspiration to the whole Field, is here now as veritably as when he visited me a year ago. If we would awaken to this recognition, we should see him here and realize that he never died; thus demonstrating the fundamental truth of Christian Science.

MARY BAKER EDDY.

EDITOR'S TABLE

TAKE NOTICE.

(November 1909 Volume 27 Issue 8)

I APPROVE the By-laws of The Mother Church, and require the Christian Science Board of Directors to maintain them and sustain them. These Directors do not act contrary to the rules of the Church Manual, neither do they trouble me with their difficulties with individuals in their own church or with the members of branch churches.

My province as a Leader — as the Discoverer and Founder of Christian Science — is not to interfere in cases of discipline, and I hereby publicly declare that I am not personally involved in the affairs of the church in any other way than through my written and published rules, all of which can be read by the individual who desires to inform himself of the facts.

MARY BAKER EDDY.

Oct. 12, 1909

1910

PRACTITIONERS' CHARGES.

(February 1910 Volume 27 Issue 11)

Brookline, Mass.,

Dec. 24, 1909.

Dear Mr. McLellan: — Christian Science practitioners should make their charges for treatment equal to those of reputable physicians in their respective localities.

Sincerely yours,

MARY BAKER EDDY

EDITOR'S TABLE

MEN IN OUR RANKS.

(March 1910 Volume 27 Issue 12)

A LETTER from a student in the field says there is a grave need for more men in Christian Science practice.

I have not infrequently hinted at this. However, if the occasion demands it, I will repeat that men are very important factors in our field of labor for Christian Science. The male element is a strong supporting arm to religion as well as to politics, and we need in our ranks of divine energy, the strong, the faithful, the untiring spiritual armament.

MARY BAKER EDDY.

Chestnut Hill, Mass., Feb. 7, 1910.

A TELEGRAM AND MRS. EDDY'S REPLY.

[Telegram.]

New York, N. Y.,

Jan. 19, 1910.

Mrs. Mary Baker Eddy,

Chestnut Hill, Mass.

Beloved Leader: — We rejoice that our church has promptly made its demonstration by action at its annual meeting in accordance with your desire for a truly democratic and liberal government.

**BOARD OF TRUSTEES,
First Church of Christ, Scientist, New York, N. Y.
CHARLES DEAN, Chairman.
ARTHUR O. PROBST, Clerk.**

MRS. EDDY'S REPLY.

Chestnut Hill, Mass.,

Jan. 20, 1910.

Charles A. Dean, Chairman Board of Trustees,

First Church of Christ, Scientist, New York City.

Beloved Brethren: — I rejoice with you in the victory of right over wrong, of Truth over error.

MARY BAKER EDDY

EDITOR'S TABLE

MRS. EDDY'S HISTORY

(April 1910 Volume 28 Issue)

I HAVE not had sufficient interest in the matter to read or to note from others' reading what the enemies of Christian Science are said to be circulating regarding my history, but my friends have read Sibyl Wilbur's book, "Life of Mary Baker Eddy," and request the privilege of buying, circulating, and recommending it to the public. I briefly declare that nothing has occurred in my life's experience which, if correctly narrated and understood, could injure me; and not a little is already reported of the good accomplished therein, the self-sacrifice, etc., that has distinguished all my working years.

I thank Miss Wilbur and the Concord Publishing Company for their unselfed labors in placing this book before the public, and hereby say that they have my permission to publish and circulate this work.

MARY BAKER EDDY

EDITOR'S TABLE

A PEAN OF PRAISE

MARY BAKER EDDY

(May 1909 Volume 28 Issue 2)

Behind a frowning providence
He hides a shining face.

THE Christian Scientists at Mrs. Eddy's home are the happiest group on earth. Their faces shine with the reflection of light and love; their footsteps are not weary; their thoughts are upward; their way is onward, and their light shines. The world is better for this happy group of Christian Scientists; Mrs. Eddy is happier because of them; God is glorified in His reflection of peace, love, joy.

When will mankind awake to know their present ownership of all good and praise, and love the spot where God dwells most conspicuously in His reflection of love and leadership? When will the world waken to the privilege of knowing God, the liberty and glory of His presence, — where

He plants His footsteps in the sea
And rides upon the storm.

April 20, 1910.

EDITOR'S TABLE

A STATEMENT BY MRS. EDDY

(August 1910 Volume 28 Issue 5)

Chestnut Hill, Mass.,

July 18, 1910.

Editor Christian Science Journal:

In reply to inquiries, will you please state that within the last five years I have given no assurance, no encouragement nor consent to have my picture issued, other than the ones now and heretofore presented in Science and Health.

MARY BAKER EDDY

EDITOR'S TABLE

TAKE NOTICE

(October 1910 Volume 28 Issue 7)

THE article on the Church Manual by Blanche Hersey Hogue, in the Sentinel of Sept. 10, is practical and scientific, and I recommend its careful study to all Christian Scientists.

MARY BAKER EDDY.

INSTRUCTION BY MRS. EDDY

WE are glad to have the privilege of publishing an extract from a letter to Mrs. Eddy, from a Christian Scientist in the West, and Mrs. Eddy's reply thereto. The issue raised is an important one and one upon which there should be absolute and correct teaching. Christian Scientists are fortunate to receive instruction from their Leader on this point. The question and Mrs. Eddy's reply follow.

"Last evening I was catechized by a Christian Science practitioner because I referred to myself as an immortal idea of the one divine Mind. The practitioner said that my statement was wrong, because I still lived in my flesh. I replied that I did not live in my flesh, that my flesh lived or died according to the beliefs I entertained about it; but that, after coming to the light of Truth, I had found that I lived and moved and had my being in God, and to obey Christ was not to know as real the beliefs of an earthly mortal. Please give the truth in the Sentinel, so that all may know it."

MRS. EDDY'S REPLY

You are scientifically correct in your statement about yourself. You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing toward it; it is at this point and must be practiced therefrom. Unless you fully perceive that you are the child of God, hence perfect you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God, — far from it. In practicing Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it.

MARY BAKER EDDY

EDITOR'S TABLE

TAKE NOTICE

(November 1910 Volume 28 Issue 8)

I HEREBY announce to the Christian Science field that all inquiries or information relating to Christian Science practice, to publication committee work, reading-room work, or to Mother Church membership, should be sent to the Christian Science Board of Directors of the Mother Church; and I have requested my secretaries not to make inquiries on these subjects, nor to reply to any received, but to leave these duties to the clerk of The Mother Church, to whom they belong.

MARY BAKER EDDY

Sept. 28, 1910

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