

# Christian Healing

by  
Mary Baker Eddy

Author of Science and Health with Key to the  
Scriptures

A Sermon Delivered at Boston

Published by the  
Trustees under the Will of Mary Baker G. Eddy  
Boston, U.S.A.

*Copyright, 1886*  
By Mrs. Glover Eddy  
*Copyright, 1908*  
By Mary Baker G. Eddy  
*Copyright renewed, 1914*

---

*All rights reserved*

Printed in the United States of America

# Sermon

SUBJECT

## CHRISTIAN HEALING

1     TEXT: *And these signs shall follow them that believe; In my name*  
2     *shall they cast out devils; they shall speak with new tongues; they*  
3     *shall take up serpents; and if they drink any deadly thing, it shall*  
4     *not hurt them; they shall lay hands on the sick, and they shall recover.*  
5     — MARK xvi. 17, 18

6     HISTORY repeats itself; to-morrow grows out of to-  
7     day. But Heaven's favors are formidable: they are  
8     calls to higher duties, not discharge from care; and whoso  
9     builds on less than an immortal basis, hath built on sand.

10    We have asked, in our selfishness, to wait until the age  
11    advanced to a more practical and spiritual religion before  
12    arguing with the world the great subject of Christian heal-  
13    ing; but our answer was, "Then there were no cross to  
14    take up, and less need of publishing the good news." A  
15    classic writes, —

16                    "At thirty, man suspects himself a fool;  
17                    Knows it at forty, and reforms his plan;  
18                    At fifty, chides his infamous delay,  
19                    Pushes his prudent purpose to resolve."

20    The difference between religions is, that one religion has a  
21    more spiritual basis and tendency than the other; and

Page 2

1     the religion nearest right is that one. The genius of  
2     Christianity is works more than words; a calm and stead-  
3     fast communion with God; a tumult on earth, — religious  
4     factions and prejudices arrayed against it, the synagogues  
5     as of old closed upon it, while it reasons with the storm,  
6     hurls the thunderbolt of truth, and stills the tempest of  
7     error; scourged and condemned at every advancing foot-  
8     step, afterwards pardoned and adopted, but never seen  
9     amid the smoke of battle. Said the intrepid reformer,  
10    Martin Luther: "I am weary of the world, and the world  
11    is weary of me; the parting will be easy." Said the more  
12    gentle Melanchthon: "Old Adam is too strong for young  
13    Melanchthon."

And still another Christian hero, ere he passed from

15 his execution to a crown, added his testimony: "I have  
fought a good fight, . . . I have kept the faith." But  
18 Jesus, the model of infinite patience, said: "Come unto  
me, all ye that labor and are heavy laden, and I will  
give you rest." And he said this when bending beneath  
21 the malice of the world. But why should the world hate  
Jesus, the loved of the Father, the loved of Love? It was  
that his spirituality rebuked their carnality, and gave this  
24 proof of Christianity that religions had not given. Again,  
they knew it was not in the power of eloquence or a dead  
rite to cast out error and heal the sick. Past, present,  
27 future magnifies his name who built, on Truth, eternity's  
foundation stone, and sprinkled the altar of Love with  
perpetual incense.

### Page 3

1 Such Christianity requires neither hygiene nor drugs  
wherewith to heal both mind and body; or, lacking these,  
3 to show its helplessness. The primitive privilege of Chris-  
tianity was to make men better, to cast out error, and heal  
the sick. It was a proof, more than a profession thereof;  
6 a demonstration, more than a doctrine. It was the foun-  
dation of right thinking and right acting, and must be  
reestablished on its former basis. The stone which the  
9 builders rejected must again become the head of the  
corner. In proportion as the personal and material ele-  
ment stole into religion, it lost Christianity and the power  
12 to heal; and the qualities of God as a person, instead of  
the divine Principle that begets the quality, engrossed the  
attention of the ages. In the original text the term *God*  
15 was derived from the word *good*. Christ is the idea  
of Truth; Jesus is the name of a man born in a remote  
province of Judea, — Josephus alludes to several indi-  
18 viduals by the name of Jesus. Therefore Christ Jesus was  
an honorary title; it signified a "good man," which epi-  
thet the great goodness and wonderful works of our  
21 Master more than merited. Because God is the Principle of  
Christian healing, we must understand in part this divine  
Principle, or we cannot demonstrate it in part.

24 The Scriptures declare that "God is Love, Truth, and  
Life," — a trinity in unity; not three persons in one, but  
three statements of one Principle. We cannot tell what is  
27 the person of Truth, the body of the infinite, but we know  
that the Principle is not the person, that the finite cannot

### Page 4

1 contain the infinite, that unlimited Mind cannot start from  
a limited body. The infinite can neither go forth from,

3 return to, nor remain for a moment within limits. We  
must give freer breath to thought before calculating the  
6 results of an infinite Principle, — the effects of infinite  
Love, the compass of infinite Life, the power of infinite  
Truth. Clothing Deity with personality, we limit the ac-  
9 tion of God to the finite senses. We pray for God to re-  
member us, even as we ask a person with softening of the  
brain not to forget his daily cares. We ask infinite wisdom  
12 to possess our finite sense, and forgive what He knows  
deserves to be punished, and to bless what is unfit to be  
blessed. We expect infinite Love to drop divinity long  
15 enough to hate. We expect infinite Truth to mix with  
error, and become finite for a season; and, after infinite  
Spirit is forced in and out of matter for an indefinite period,  
to show itself infinite again. We expect infinite Life to  
18 become finite, and have an end; but, after a temporary  
lapse, to begin anew as infinite Life, without beginning and  
without end.

21 Friends, can we ever arrive at a proper conception of the  
divine character, and gain a right idea of the Principle of  
all that is right, with such self-evident contradictions?  
24 God must be our model, or we have none; and if this  
model is one thing at one time, and the opposite of it at  
another, can we rely on our model? Or, having faith in it,  
27 how can we demonstrate a changing Principle? We can-  
not: we shall be consistent with our inconsistent statement

## Page 5

1 of Deity, and so bring out our own erring finite sense of  
God, and of good and evil blending. While admitting  
3 that God is omnipotent, we shall be limiting His power at  
every point, — shall be saying He is beaten by certain kinds  
of food, by changes of temperature, the neglect of a bath,  
6 and so on. Phrenology will be saying the developments of  
the brain bias a man's character. Physiology will be say-  
ing, if a man has taken cold by doing good to his neighbor,  
9 God will punish him now for the cold, but he must wait for  
the reward of his good deed hereafter. One of our lead-  
ing clergymen startles us by saying that "between Chris-  
12 tianity and spiritualism, the question chiefly is concerning  
the trustworthiness of the communications, and not the  
doubt of their reality." Does any one think the departed  
15 are not departed, but are with us, although we have no  
evidence of the fact except sleight-of-hand and hallu-  
cination?

18 Such hypotheses ignore Biblical authority, obscure the  
one grand truth which is constantly covered, in one way  
or another, from our sight. This truth is, that we are

21 to work out our own salvation, and to meet the responsibility of our own thoughts and acts; relying not on the person of God or the person of man to do our work for us,  
24 but on the apostle's rule, "I will show thee my faith by my works." This spiritualism would lead our lives to higher issues; it would purify, elevate, and consecrate  
27 man; it would teach him that "whatsoever a man soweth, that shall he also reap." The more spiritual we become

## Page 6

1 here, the more are we separated from the world; and  
should this rule fail hereafter, and we grow more material,  
3 and so come back to the world? When I was told the other day, "People say you are a medium," pardon me if I  
6 smiled. The pioneer of something new under the sun is never hit: he cannot be; the opinions of people fly too high or too low. From my earliest investigations of the mental phenomenon named mediumship, I knew it was  
9 misinterpreted, and I said it. The spiritualists abused me for it then, and have ever since; but they take pleasure in calling me a medium. I saw the impossibility, in Science,  
12 of intercommunion between the so-called dead and the living. When I learned how mind produces disease on the body, I learned how it produces the manifestations ignorantly imputed to spirits. I saw how the mind's ideals  
15 were evolved and made tangible; and it matters not whether that ideal is a flower or a cancer, if the belief is  
18 strong enough to manifest it. Man thinks he is a medium of disease; that when he is sick, disease controls his body to whatever manifestation we see. But the fact remains,  
21 in metaphysics, that the mind of the individual only can produce a result upon his body. The belief that produces this result may be wholly unknown to the individual, because  
24 it is lying back in the unconscious thought, a latent cause producing the effect we see.

27 "And these signs shall follow them that believe; In my name shall they cast out devils." The word *devil* comes from the Greek *diabolos*; in Hebrew it is *belial*, and

## Page 7

1 signifies "that which is good for nothing, lust," etc. The signs referred to are the manifestations of the power of  
3 Truth to cast out error; and, correcting error in thought, it produces the harmonious effect on the body. "Them that believe" signifies those who understand God's supremacy, — the power of Mind over matter. "The new  
6 tongue" is the spiritual meaning as opposed to the material. It is the language of Soul instead of the senses; it translates

9 matter into its original language, which is Mind, and gives  
the spiritual instead of the material signification. It begins  
with motive, instead of act, where Jesus formed his esti-  
12 mate; and there correcting the motive, it corrects the act  
that results from the motive. The Science of Christianity  
makes pure the fountain, in order to purify the stream. It  
15 begins in mind to heal the body, the same as it begins in  
motive to correct the act, and through which to judge of it.  
The Master of metaphysics, reading the mind of the poor  
18 woman who dropped her mite into the treasury, said,  
"She hath cast in more than they all." Again, he charged  
home a crime to mind, regardless of any outward act, and  
21 sentenced it as our judges would not have done to-day.  
Jesus knew that adultery is a crime, and *mind* is the crim-  
24 inal. I wish the age was up to his understanding of these  
two facts, so important to progress and Christianity.

"They shall take up serpents; and if they drink any  
deadly thing, it shall not hurt them. " This is an unquali-  
27 fied statement of the duty and ability of Christians to heal  
the sick; and it contains no argument for a creed or doc-

## Page 8

1 trine, it implies no necessity beyond the understanding of  
God, and obedience to His government, that heals both  
3 mind and body; God, — not a person to whom we should  
pray to heal the sick, but the Life, Love, and Truth that  
destroy error and death. Understanding the truth regard-  
6 ing mind and body, knowing that Mind can master sick-  
ness as well as sin, and carrying out this government over  
both and bringing out the results of this higher Chris-  
9 tianity, we shall perceive the meaning of the context,  
— "They shall lay hands on the sick, and they shall  
recover."

12 The world is slow to perceive individual advancement;  
but when it reaches the thought that has produced this,  
then it is willing to be made whole, and no longer quarrels  
15 with the individual. Plato did better; he said, "What  
thou seest, that thou beest."

The mistaken views entertained of Deity becloud the  
18 light of revelation, and suffocate reason by materialism.  
When we understand that God is what the Scriptures have  
declared, — namely, Life, Truth, and Love, — we shall  
21 learn to reach heaven through Principle instead of a par-  
don; and this will make us honest and laborious, knowing  
that we shall receive only what we have earned. Jesus  
24 illustrated this by the parable of the husbandman. If we  
work to become Christians as honestly and as directly  
upon a divine Principle, and adhere to the rule of this

27 Principle as directly as we do to the rule of mathematics,  
we shall be Christian Scientists, and do more than we are

## Page 9

1 now doing, and progress faster than we are now pro-  
gressing. We should have no anxiety about what is or  
3 what is not the person of God, if we understood the  
Principle better and employed our thoughts more in dem-  
onstrating it. We are constantly thinking and talking  
6 on the wrong side of the question. The less said or thought  
of sin, sickness, or death, the better for mankind, morally  
and physically. The greatest sinner and the most hope-  
9 less invalid think most of sickness and of sin; but, having  
learned that this method has not saved them from either,  
why do they go on thus, and their moral advisers talk for  
12 them on the very subjects they would gladly discontinue to  
bring out in their lives? Contending for the reality of  
what should disappear is like furnishing fuel for the flames.  
15 Is it a duty for any one to believe that "the curse causeless  
cannot come"? Then it is a higher duty to know that  
God never cursed man, His own image and likeness. God  
18 never made a wicked man; and man made by God had not  
a faculty or power undervived from his Maker wherewith to  
make himself wicked.

21 The only correct answer to the question, "Who is  
the author of evil?" is the scientific statement that  
evil is unreal; that God made all that was made, but  
24 He never made sin or sickness, either an error of mind  
or of body. Life in matter is a dream: sin, sickness,  
and death are this dream. Life is Spirit; and when we  
27 waken from the dream of life in matter, we shall learn this  
grand truth of being. St. John saw the vision of life in

## Page 10

1 matter; and he saw it pass away, — an illusion. The  
dragon that was wroth with the woman, and stood ready  
3 "to devour the child as soon as it was born," was the vision  
of envy, sensuality, and malice, ready to devour the idea  
of Truth. But the beast bowed before the Lamb: it was  
6 supposed to have fought the manhood of God, that Jesus  
represented; but it fell before the womanhood of God,  
that presented the highest ideal of Love. Let us re-  
9 member that God — good — is omnipotent; therefore evil  
is impotent. There is but one side to good, — it has no  
evil side; there is but one side to reality, and that is the  
12 good side.

God is All, and in all: that finishes the question of  
a good and a bad side to existence. Truth is the real;

15 error is the unreal. You will gather the importance of  
this saying, when sorrow seems to come, if you will look  
18 on the bright side; for sorrow endureth but for the night,  
and joy cometh with the light. Then will your sorrow be  
a dream, and your waking the reality, even the triumph  
21 of Soul over sense. If you wish to be happy, argue with  
yourself on the side of happiness; take the side you wish  
to carry, and be careful not to talk on both sides, or to  
24 argue stronger for sorrow than for joy. You are the at-  
torney for the case, and will win or lose according to your  
plea.

27 As the mountain hart panteth for the water brooks, so  
panteth my heart for the true fount and Soul's baptism.  
Earth's fading dreams are empty streams, her fountains

## Page 11

1 play in borrowed sunbeams, her plumes are plucked from  
the wings of vanity. Did we survey the cost of sublunary  
3 joy, we then should gladly waken to see it was unreal. A  
dream calleth itself a dreamer, but when the dream has  
passed, man is seen wholly apart from the dream.

6 We are in the midst of a revolution; physics are yield-  
ing slowly to metaphysics; mortal mind rebels at its own  
boundaries; weary of matter, it would catch the meaning  
9 of Spirit. The only immortal superstructure is built on  
Truth; her modest tower rises slowly, but it stands and is  
the miracle of the hour, though it may seem to the age like  
12 the great pyramid of Egypt, — a miracle in stone. The  
fires of ancient proscription burn upon the altars of to-day;  
he who has suffered from intolerance is the first to be in-  
15 tolerant. Homoeopathy may not recover from the heel of  
allopathy before lifting its foot against its neighbor, meta-  
physics, although homoeopathy has laid the foundation  
18 stone of mental healing; it has established this axiom,  
"The less medicine the better," and metaphysics adds,  
"until you arrive at no medicine." When you have  
21 reached this high goal you have learned that proportion-  
ately as matter went out and Mind came in as the remedy,  
was its potency. Metaphysics places all cause and cure  
24 as mind; differing in this from homoeopathy, where cause  
and cure are supposed to be both mind and matter. Meta-  
physics requires mind imbued with Truth to heal the sick;  
27 hence the Christianity of metaphysical healing, and this  
excellence above other systems. The higher attenuations

## Page 12

1 of homoeopathy contain no medicinal properties, and  
thus it is found out that Mind instead of matter heals  
3 the sick.



6 While the matter-physician feels the pulse, examines  
the tongue, etc., to learn what matter is doing independent  
of mind, when it is self-evident it can do nothing, the  
metaphysician goes to the fount to govern the streams;  
9 he diagnoses disease as mind, the basis of all action, and  
cures it thus when matter cannot cure it, showing he was  
right. Thus it was we discovered that all physical effects  
originate in mind before they can become manifest as  
12 matter; we learned from the Scripture and Christ's healing  
that God, directly or indirectly, through His providence  
or His laws, never made a man sick. When studying the  
15 two hundred and sixty remedies of the Jahr, the character-  
istic peculiarities and the general and moral symptoms  
requiring the remedy, we saw at once the concentrated  
18 power of thought brought to bear on the pharmacy of  
homoeopathy, which made the infinitesimal dose effectual.  
To prepare the medicine requires time and thought; you  
21 cannot shake the poor drug without the involuntary  
thought, "I am making you more powerful," and the  
sequel proves it; the higher attenuations prove that the  
24 power was the thought, for when the drug disappears by  
your process the power remains, and homoeopaths admit  
the higher attenuations are the most powerful. The  
27 only objection to giving the unmedicated sugar is, it would  
be dishonest and divide one's faith apparently between

## Page 13

1 matter and mind, and so weaken both points of action;  
taking hold of both horns of the dilemma, we should work  
3 at opposites and accomplish less on either side.

The pharmacy of homoeopathy is reducing the one hun-  
dredth part of a grain of medicine two thousand times,  
6 shaking the preparation thirty times at every attenuation.  
There is a moral to this medicine; the higher natures are  
reached soonest by the higher attenuations, until the fact is  
9 found out they have taken no medicine, and then the so-  
called drug loses its power. We have attenuated a grain of  
aconite until it was no longer aconite, then dropped into  
12 a tumblerful of water a single drop of this harmless solu-  
tion, and administering one teaspoonful of this water at  
intervals of half an hour have cured the incipient stage of  
15 fever. The highest attenuation we ever attained was to  
leave the drug out of the question, using only the sugar of  
milk; and with this original dose we cured an inveterate  
18 case of dropsy. After these experiments you cannot be  
surprised that we resigned the imaginary medicine alto-  
gether, and honestly employed Mind as the only curative  
21 Principle.

What are the foundations of metaphysical healing?

24 *Mind*, divine Science, the truth of being that casts out  
error and thus heals the sick. You can readily perceive  
this mental system of healing is the antipode of mesmer-  
ism, Beelzebub. Mesmerism makes one disease while it is  
27 supposed to cure another, and that one is worse than the  
first; mesmerism is one lie getting the better of another,

1 and the bigger lie occupying the field for a period; it is the  
fight of beasts, in which the bigger animal beats the lesser;  
3 in fine, much ado about nothing. Medicine will not arrive  
at the science of treating disease until disease is treated  
mentally and man is healed morally and physically. What  
6 has physiology, hygiene, or physics done for Christianity  
but to obscure the divine Principle of healing and en-  
courage faith in an opposite direction?

9 Great caution should be exercised in the choice of  
physicians. If you employ a medical practitioner, be sure  
he is a learned man and skilful; never trust yourself in the  
12 hands of a quack. In proportion as a physician is enlight-  
ened and liberal is he equipped with Truth, and his efforts  
are salutary; ignorance and charlatanism are miserable  
15 medical aids. Metaphysical healing includes infinitely  
more than merely to know that mind governs the body and  
the method of a mental practice. The preparation for a  
18 metaphysical practitioner is the most arduous task I ever  
performed. You must first mentally educate and develop  
the spiritual sense or perceptive faculty by which one learns  
21 the metaphysical treatment of disease; you must teach  
them how to learn, together with what they learn. I  
waited many years for a student to reach the ability to  
24 teach; it included more than they understood.

Metaphysical or divine Science reveals the Principle and  
method of perfection, — how to attain a mind in harmony  
27 with God, in sympathy with all that is right and opposed  
to all that is wrong, and a body governed by this mind.

1 Christian Science repudiates the evidences of the senses  
and rests upon the supremacy of God. Christian healing,  
3 established upon this Principle, vindicates the omnipo-  
tence of the Supreme Being by employing no other remedy  
than Truth, Life, and Love, understood, to heal all ills  
6 that flesh is heir to. It places no faith in hygiene or drugs;  
it reposes all faith in mind, in spiritual power divinely  
directed. By rightly understanding the power of mind  
9 over matter, it enables mind to govern matter, as it rises  
to that supreme sense that shall "take up serpents" un-  
harmful, and "if they drink any deadly thing, it shall not  
12 hurt them." Christian Science explains to any one's per-  
fect satisfaction the so-called miracles recorded in the  
Bible. Ah! why should man deny all might to the divine  
15 Mind, and claim another mind perpetually at war with this  
Mind, when at the same time he calls God almighty and  
admits in statement what he denies in proof? You pray

18 for God to heal you, but should you expect this when you  
are acting oppositely to your prayer, trying everything else  
besides God, and believe that sickness is something He  
21 cannot reach, but medicine can? as if drugs were superior  
to Deity.

The Scripture says, "Ye ask, and receive not, because  
24 ye ask amiss;" and is it not asking amiss to pray for a  
proof of divine power, that you have little or no faith in  
because you do not understand God, the Principle of  
27 this proof? Prayer will be inaudible, and works more  
than words, as we understand God better. The Lord's

## Page 16

1 Prayer, understood in its spiritual sense, and given its  
spiritual version, can never be repeated too often for the  
3 benefit of all who, having ears, hear and understand.  
Metaphysical Science teaches us there is no other Life,  
substance, and intelligence but God. How much are you  
6 demonstrating of this statement? which to you hath the  
most actual substance, — wealth and fame, or Truth and  
Love? See to it, O Christian Scientists, ye who have  
9 named the name of Christ with a higher meaning, that you  
abide by your statements, and abound in Love and Truth,  
for unless you do this you are not demonstrating the  
12 Science of metaphysical healing. The immeasurable  
Life and Love will occupy your affections, come nearer  
your hearts and into your homes when you touch but the  
15 hem of Truth's garment.

A word about the five personal senses, and we will leave  
our abstract subjects for this time. The only evidence we  
18 have of sin, sickness, or death is furnished by these senses;  
but how can we rely on their testimony when the senses  
afford no evidence of Truth? They can neither see, hear,  
21 feel, taste, nor smell God; and shall we call that reliable  
evidence through which we can gain no understanding of  
Truth, Life, and Love? Again, shall we say that God  
24 hath created those senses through which it is impossible to  
approach Him? Friends, it is of the utmost importance  
that we look into these subjects, and gain our evidences of  
27 Life from the correct source. Jesus said, "I am the way,  
the truth, and the life. No man cometh unto the Father,

## Page 17

1 but by me," — through the footsteps of Truth. Not by the  
senses — the lusts of the flesh, the pride of life, envy,  
3 hypocrisy, or malice, the pleasures or the pains of the  
personal senses — does man get nearer his divine nature  
and present the image and likeness of God. How, then,

6 can it be that material man and the personal senses were  
created by God? Love makes the spiritual man, lust  
9 makes the material so-called man, and God made all that  
was made; therefore the so-called material man and these  
personal senses, with all their evidences of sin, sickness,  
12 and death, are but a dream, — they are not the realities of  
life; and we shall all learn this as we awake to behold His  
likeness.

15 The allegory of Adam, when spiritually understood,  
explains this dream of material life, even the dream of  
the "deep sleep" that fell upon Adam when the spiritual  
senses were hushed by material sense that before had  
18 claimed audience with a serpent. Sin, sickness, and  
death never proceeded from Truth, Life, and Love. Sin,  
sickness, and death are error; they are not Truth, and  
21 therefore are not TRUE. Sin is a supposed mental condi-  
tion; sickness and death are supposed physical ones, but  
all appeared through the false supposition of life and in-  
24 telligence in matter. Sin was first in the allegory, and  
sickness and death were produced by sin. Then was not  
sin of mental origin, and did not mind originate the de-  
27 lusion? If sickness and death came through mind, so  
must they go; and are we not right in ruling them out of

## Page 18

1 mind to destroy their effects upon the body, that both  
mortal mind and mortal body shall yield to the govern-  
3 ment of God, immortal Mind? In the words of Paul,  
that "the old man" shall be "put off," mortality shall  
disappear and immortality be brought to light. People are  
6 willing to put new wine into old bottles; but if this be  
done, the bottle will break and the wine be spilled.

9 There is no connection between Spirit and matter.  
Spirit never entered and it never escaped from matter;  
good and evil never dwelt together. There is in reality  
but the good: Truth is the real; error, the unreal. We  
12 cannot put the new wine into old bottles. If that could be  
done, the world would accept our sentiments; it would will-  
ingly adopt the new idea, if that idea could be reconciled  
15 with the old belief; it would put the new wine into the  
old bottle if it could prevent its effervescing and keep it  
from popping out until it became popular.

18 The doctrine of atonement never did anything for sick-  
ness or claimed to reach that woe; but Jesus' mission  
extended to the sick as much as to the sinner: he estab-  
21 lished his Messiahship on the basis that Christ, Truth,  
heals the sick. Pride, appetites, passions, envy, and malice  
will cease to assert their Caesar sway when metaphysics is

24 understood; and religion at the sick-bed will be no blind  
Samson shorn of his locks. You must admit that what is  
27 termed death has been produced by a belief alone. The  
Oxford students proved this: they killed a man by no other  
means than making him believe he was bleeding to death.

## Page 19

1 A felon was delivered to them for experiment to test the  
power of mind over body; and they did test it, and proved  
3 it. They proved it not in part, but as a whole; they  
proved that every organ of the system, every function of  
the body, is governed directly and entirely by mind, else  
6 those functions could not have been stopped by mind in-  
dependently of material conditions. Had they changed  
the felon's belief that he was bleeding to death, removed  
9 the bandage from his eyes, and he had seen that a vein had  
not been opened, he would have resuscitated. The illusive  
origin of disease is not an exception to the origin of all  
12 mortal things. Spirit is causation, and the ancient ques-  
tion, Which is first, the egg or the bird? is answered by  
the Scripture, He made "every plant of the field before it  
15 was in the earth."

Heaven's signet is Love. We need it to stamp our re-  
ligions and to spiritualize thought, motive, and endeavor.  
18 Tireless Being, patient of man's procrastination, affords  
him fresh opportunities every hour; but if Science makes  
a more spiritual demand, bidding man go up higher, he is  
21 impatient perhaps, or doubts the feasibility of the demand.  
But let us work more earnestly in His vineyard, and accord-  
ing to the model on the mount, bearing the cross meekly  
24 along the rugged way, into the wilderness, up the steep  
ascent, on to heaven, making our words golden rays in the  
sunlight of our deeds; and "these signs shall follow them  
27 that believe; . . . they shall lay hands on the sick, and  
they shall recover."

## Page 20

1 The following hymn was sung at the close: —

3 "Oh, could we speak the matchless worth,  
Oh, could we sound the glories forth,  
Which in our Saviour shine,  
We'd soar and touch the heavenly strings,  
And vie with Gabriel, while he sings,  
In notes almost divine."