

Christian Healing

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Scriptures*

A Sermon Delivered at Boston

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Sermon

SUBJECT

CHRISTIAN HEALING

1 TEXT: *And these signs shall follow them that believe; In my name*
3 *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; they shall lay hands on the sick, and they shall recover.
— MARK xvi. 17, 18

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

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

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

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

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

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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

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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
15 blessed. We expect infinite Love to drop divinity long
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,
18 to show itself infinite again. We expect infinite Life to
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

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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 responsi-
bility of our own thoughts and acts; relying not on the
24 person of God or the person of man to do our work for us,
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

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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
smiled. The pioneer of something new under the sun is
6 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 ig-
15 norantly imputed to spirits. I saw how the mind's ideals
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, be-
24 cause it is lying back in the unconscious thought, a latent
cause producing the effect we see.

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

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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 su-
6 premacy, — the power of Mind over matter. "The new
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
12 with motive, instead of act, where Jesus formed his esti-
mate; and there correcting the motive, it corrects the act
that results from the motive. The Science of Christianity
15 makes pure the fountain, in order to purify the stream. It
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.
18 The Master of metaphysics, reading the mind of the poor
woman who dropped her mite into the treasury, said,
"She hath cast in more than they all." Again, he charged
21 home a crime to mind, regardless of any outward act, and
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
27 deadly thing, it shall not hurt them. " This is an unquali-
fied statement of the duty and ability of Christians to heal
the sick; and it contains no argument for a creed or doc-

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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
6 destroy error and death. Understanding the truth regard-
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

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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 underived 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

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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

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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

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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
12 originate in mind before they can become manifest as
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

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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,

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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.

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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
21 besides God, and believe that sickness is something He
cannot reach, but medicine can? as if drugs were superior
to Deity.

24 The Scripture says, "Ye ask, and receive not, because
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
27 because you do not understand God, the Principle of
this proof? Prayer will be inaudible, and works more
than words, as we understand God better. The Lord's

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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,

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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,
and death, are but a dream, — they are not the realities of
12 life; and we shall all learn this as we awake to behold His
likeness.

The allegory of Adam, when spiritually understood,
15 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

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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.

There is no connection between Spirit and matter.
9 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.

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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
6 the body, is governed directly and entirely by mind, else
those functions could not have been stopped by mind in-
dependently of material conditions. Had they changed
9 the felon's belief that he was bleeding to death, removed
the bandage from his eyes, and he had seen that a vein had
not been opened, he would have resuscitated. The illusive
12 origin of disease is not an exception to the origin of all
mortal things. Spirit is causation, and the ancient ques-
tion, Which is first, the egg or the bird? is answered by
15 the Scripture, He made "every plant of the field before it
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-
24 ing to the model on the mount, bearing the cross meekly
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."

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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."