

Message
to
The Mother Church
Boston, Massachusetts

June, 1901

by
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Pastor Emeritus and Author of Science and Health
with Key to the Scriptures

Published by the
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Boston, U.S.A.

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Printed in the United States of America

Message for 1901

1 BELOVED brethren, to-day I extend my heart-and-
hand-fellowship to the faithful, to those whose hearts
3 have been beating through the mental avenues of man-
kind for God and humanity; and rest assured you can
never lack God's outstretched arm so long as you are in
6 His service. Our first communion in the new century
finds Christian Science more extended, more rapidly ad-
vancing, better appreciated, than ever before, and nearer
9 the whole world's acceptance.

To-day you meet to commemorate in unity the life of
our Lord, and to rise higher and still higher in the indi-
12 vidual consciousness most essential to your growth and
usefulness; to add to your treasures of thought the great
realities of being, which constitute mental and physical
15 perfection. The baptism of the Spirit, and the refresh-
ment and invigoration of the human in communion with
the Divine, have brought you hither.

18 All that is true is a sort of necessity, a portion of the
primal reality of things. Truth comes from a deep sin-
cerity that must always characterize heroic hearts; it is
21 the better side of man's nature developing itself.

As Christian Scientists you seek to define God to your
own consciousness by feeling and applying the nature and
24 practical possibilities of divine Love: to gain the absolute

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1 and supreme certainty that Christianity is now what Christ
Jesus taught and demonstrated — health, holiness, im-
3 mortality. The highest spiritual Christianity in individual
lives is indispensable to the acquiring of greater power in
the perfected Science of healing all manner of diseases.

6 We know the healing standard of Christian Science was
and is traduced by trying to put into the *old* garment the
new-old cloth of Christian healing. To attempt to twist
9 the fatal magnetic element of human will into harmony
with divine power, or to substitute good words for good
deeds, a fair seeming for right being, may suit the weak or
12 the worldly who find the standard of Christ's healing too
high for them. Absolute certainty in the practice of divine
metaphysics constitutes its utility, since it has a divine and
15 demonstrable Principle and rule — if some fall short of
Truth, others will attain it, and these are they who will
adhere to it. The feverish pride of sects and systems is

18 the death's-head at the feast of Love, but Christianity is
ever storming sin in its citadels, blessing the poor in spirit
and keeping peace with God.

21 What Jesus' disciples of old experienced, his followers
of to-day will prove, namely, that a departure from the
24 direct line in Christ costs a return under difficulties; dark-
ness, doubt, and unrequited toil will beset all their return-
ing footsteps. Only a firm foundation in Truth can give
a fearless wing and a sure reward.

27 The history of Christian Science explains its rapid
growth. In my church of over twenty-one thousand six
hundred and thirty-one communicants (two thousand four
30 hundred and ninety-six of whom have been added since

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1 last November) there spring spontaneously the higher hope,
and increasing virtue, fervor, and fidelity. The special
3 benediction of our Father-Mother God rests upon this
hour: "Blessed are ye when men shall revile you, and per-
secute you, and shall say all manner of evil against you
6 falsely, for my sake."

GOD IS THE INFINITE PERSON

9 We hear it said the Christian Scientists have no God
because their God is not a person. Let us examine this.
The loyal Christian Scientists absolutely adopt Webster's
12 definition of God, "A Supreme Being," and the Standard
dictionary's definition of God, "The one Supreme Being,
self-existent and eternal." Also, we accept God, emphati-
15 cally, in the higher definition derived from the Bible, and
this accords with the literal sense of the lexicons: "God is
Spirit," "God is Love." Then, to define Love in divine
Science we use this phrase for God — divine Principle.
18 By this we mean Mind, a permanent, fundamental, intel-
ligent, divine Being, called in Scripture, Spirit, Love.

21 It is sometimes said: "God is Love, but this is no argu-
ment that Love is God; for God is light, but light is not
God." The first proposition is correct, and is not lost
24 by the conclusion, for Love expresses the nature of God;
but the last proposition does not illustrate the first, as
light, being matter, loses the nature of God, Spirit, deserts
its premise, and expresses God only in metaphor, there-
27 fore it is illogical and the conclusion is not properly drawn.
It is logical that because God is Love, Love is divine Prin-

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1 ciple; then Love as either divine Principle or Person
stands for God — for both have the nature of God.
3 In logic the major premise must be convertible to the
minor.

6 In mathematics four times three is twelve, and three
times four is twelve. To depart from the rule of mathe-
matics destroys the proof of mathematics; just as a de-
parture from the Principle and rule of divine Science
9 destroys the ability to demonstrate Love according to
Christ, healing the sick; and you lose its susceptibility of
scientific proof.

12 God is the author of Science — neither man nor matter
can be. The Science of God must be, is, *divine*, predi-
cated of Principle and demonstrated as divine Love; and
15 Christianity is divine Science, else there is no Science and
no Christianity.

18 We understand that God is personal in a scientific
sense, but is not corporeal nor anthropomorphic. We un-
derstand that God is not finite; He is the infinite Person,
but not three persons in one person. Christian Scientists
21 are theists and monotheists. Those who misjudge us be-
cause we understand that God is the infinite One instead
of three, should be able to explain God's personality rati-
onally. Christian Scientists consistently conceive of God
24 as One because He is infinite; and as triune, because He
is Life, Truth, Love, and these three are one in essence
and in office.
27

If in calling God "divine Principle," meaning divine
Love, more frequently than Person, we merit the epithet
30 "godless," we naturally conclude that he breaks faith with

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1 his creed, or has no possible conception of ours, who be-
lieves that three persons are defined strictly by the word
3 Person, or as One; for if Person is God, and he believes
three persons constitute the Godhead, does not Person
here lose the nature of one God, lose monotheism, and
6 become less coherent than the Christian Scientist's sense
of Person as one divine infinite triune Principle, named in
the Bible Life, Truth, Love? — for each of these possesses
9 the nature of all, and God omnipotent, omnipresent,
omniscient.

12 Man is person; therefore divine metaphysics discrimi-
nates between God and man, the creator and the created,
by calling one the divine Principle of all. This suggests
another query: Do Christian Scientists believe in person-

15 ality? They do, but their personality is defined spiritually,
not materially — by Mind, not by matter. We do not blot
18 out the material race of Adam, but leave all sin to God's
fiat — self-extinction, and to the final manifestation of the
real spiritual man and universe. We believe, according
21 to the Scriptures, that God is infinite Spirit or Person, and
man is His image and likeness: therefore man reflects
Spirit, not matter.

24 We are not transcendentalists to the extent of extin-
guishing anything that is real, good, or true; for God and
man in divine Science, or the logic of Truth, are coexistent
and eternal, and the nature of God must be seen in man,
27 who is His eternal image and likeness.

The theological God as a Person necessitates a creed
to explain both His person and nature, whereas God ex-
30 plains Himself in Christian Science. Is the human person,

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1 as defined by Christian Science, more transcendental than
theology's three divine persons, that live in the Father and
3 have no separate identity? Who says the God of theology
is a Person, and the God of Christian Science is not a
person, hence no God? Here is the departure. Person is
6 defined differently by theology, which reckons three as
one and the infinite in a finite form, and Christian Science,
which reckons one as one and this one *infinite*.

9 Can the infinite Mind inhabit a finite form? Is the God
of theology a finite or an infinite Person? Is He one
Person, or three persons? Who can conceive either of
12 three persons as one person, or of three infinities? We
hear that God is not God except He be a Person, and this
Person contains three persons: yet God must be One
15 although He is three. Is this pure, specific Christianity?
and is God in Christian Science no God because He is not
after this model of personality?

18 The logic of divine Science being faultless, its consequent
Christianity is consistent with Christ's hillside sermon,
which is set aside to some degree, regarded as impracticable
21 for human use, its theory even seldom named.

24 God is Person in the infinite scientific sense of Him, but
He can neither be one nor infinite in the corporeal or an-
thropomorphic sense.

Our departure from theological personality is, that God's
personality must be as infinite as Mind is. We believe in

27 God as the infinite Person; but lose all conceivable idea
of Him as a finite Person with an infinite Mind. That
30 God is either inconceivable, or is manlike, is not my sense
of Him. In divine Science He is "altogether lovely," and

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1 consistently conceivable as the personality of infinite Love,
infinite Spirit, than whom there is none other.

3 Scholastic theology makes God manlike; Christian
Science makes man Godlike. The trinity of the Godhead
in Christian Science being Life, Truth, Love, constitutes
6 the individuality of the infinite Person or divine intelligence
called God.

9 Again, God being infinite Mind, He is the all-wise, all-
knowing, all-loving Father-Mother, for God made man in
His own image and likeness, and made them male and
female as the Scriptures declare; then does not our
12 heavenly Parent — the divine Mind — include within this
Mind the thoughts that express the different mentalities
of man and woman, whereby we may consistently say,
15 "Our Father-Mother God" ? And does not this heavenly
Parent know and supply the differing needs of the indi-
vidual mind even as the Scriptures declare He will?

18 Because Christian Scientists call their God "divine
Principle," as well as infinite Person, they have not taken
away their Lord, and know not where they have laid Him.
21 They do not believe there must be something tangible to
the personal material senses in order that belief may attend
their petitions to divine Love. The God whom all Chris-
24 tians now claim to believe in and worship cannot be con-
ceived of on that basis; He cannot be apprehended through
the material senses, nor can they gain any evidence of His
27 presence thereby. Jesus said, "Thomas, because thou
hast seen me, thou hast believed: blessed are they that
have not seen, and yet have believed."

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CHRIST IS ONE AND DIVINE

3 Again I reiterate this cardinal point: There is but one
Christ, and Christ is divine — the Holy Ghost, or spiritual
idea of the divine Principle, Love. Is this scientific state-
ment more transcendental than the belief of our brethren,
6 who regard Jesus as God and the Holy Ghost as the third
person in the Godhead? When Jesus said, "I and my
Father are one," and "my Father is greater than I," this

9 was said in the sense that one ray of light is light, and it
is one with light, but it is not the full-orbed sun. There-
fore we have the authority of Jesus for saying Christ is not
12 God, but an impartation of Him.

Again: Is man, according to Christian Science, more
transcendental than God made him? Can he be too spir-
15 itual, since Jesus said, "Be ye therefore perfect, even as
your Father which is in heaven is perfect"? Is God
Spirit? He is. Then is man His image and likeness,
18 according to Holy Writ? He is. Then can man be mate-
rial, or less than spiritual? As God made man, is he not
wholly spiritual? The reflex image of Spirit is not unlike
21 Spirit. The logic of divine metaphysics makes man none
too transcendental, if we follow the teachings of the
Bible.

24 The Christ was Jesus' spiritual selfhood; therefore
Christ existed prior to Jesus, who said, "Before Abraham
was, I am." Jesus, the only immaculate, was born of a
27 virgin mother, and Christian Science explains that mystic
saying of the Master as to his dual personality, or the spir-

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1 itual and material Christ Jesus, called in Scripture the
Son of God and the Son of man — explains it as referring
3 to his eternal spiritual selfhood and his temporal man-
hood. Christian Science shows clearly that God is the
only generating or regenerating power.

6 The ancient worthies caught glorious glimpses of the
Messiah or Christ, and their truer sense of Christ baptized
them in Spirit — submerged them in a sense so pure it
9 made seers of men, and Christian healers. This is the
"Spirit of life in Christ Jesus," spoken of by St. Paul.
It is also the mysticism complained of by the rabbis, who
12 crucified Jesus and called him a "deceiver." Yea, it is
the healing power of Truth that is persecuted to-day, the
spirit of divine Love, and Christ Jesus possessed it, prac-
15 tised it, and taught his followers to do likewise. This
spirit of God is made manifest in the flesh, healing and sav-
ing men, — it is the Christ, Comforter, "which taketh away
18 the sin of the world;" and yet Christ is rejected of men!

The evil in human nature foams at the touch of good;
it crieth out, "Let us alone; what have we to do with
21 thee, . . . ? art thou come to destroy us? I know thee who
thou art; the Holy One of God." The Holy Spirit takes
of the things of God and showeth them unto the creature;
24 and these things being spiritual, they disturb the carnal
and destroy it; they are revolutionary, reformatory, and —
now, as aforetime — they cast out evils and heal the sick.

27 He of God's household who loveth and liveth most the
things of Spirit, receiveth them most; he speaketh wisely,
30 for the spirit of his Father speaketh through him; he
worketh well and healeth quickly, for the spirit giveth him

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1 liberty: "Ye shall know the truth, and the truth shall
make you free."

3 Jesus said, "For all these things they will deliver you
up to the councils" and "If they have called the master
6 of the house Beelzebub, how much more shall they call
them of his household? Fear them not therefore: for
there is nothing covered, that shall not be revealed."

9 Christ being the Son of God, a spiritual, divine emanation,
Christ must be spiritual, not material. Jesus was
the son of Mary, therefore the son of man only in the
12 sense that man is the generic term for both male and
female. The Christ was not human. Jesus was human,
but the Christ Jesus represented both the divine and the
15 human, God and man. The Science of divine metaphysics
removes the mysticism that used to enthrall my sense of
the Godhead, and of Jesus as the Son of God and the son
18 of man. Christian Science explains the nature of God as
both Father and Mother.

Theoretically and practically man's salvation comes
21 through "the riches of His grace" in Christ Jesus. Divine
Love spans the dark passage of sin, disease, and death with
Christ's righteousness, — the atonement of Christ, whereby
24 good destroys evil, — and the victory over self, sin, disease,
and death, is won after the pattern of the mount. This is
working out our own salvation, for God worketh with us,
27 until there shall be nothing left to perish or to be punished,
and we emerge gently into Life everlasting. This
is what the Scriptures demand — faith according to
works.

30 After Jesus had fulfilled his mission in the flesh as the

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1 Son of man, he rose to the fulness of his stature in Christ,
the eternal Son of God, that never suffered and never
3 died. And because of Jesus' great work on earth, his demonstration
over sin, disease, and death, the divine nature
of Christ Jesus has risen to human apprehension, and we
6 see the Son of man in divine Science; and he is no longer
a material man, and mind is no longer in matter. Through
this redemptive Christ, Truth, we are healed and saved,

9 and that not of our selves, it is the gift of God; we are
saved from the sins and sufferings of the flesh, and are
the redeemed of the Lord.

THE CHRISTIAN SCIENTISTS' PASTOR

15 True, I have made the Bible, and "Science and Health
with Key to the Scriptures," the pastor for all the churches
of the Christian Science denomination, but that does not
18 make it impossible for this pastor of ours to preach ! To
my sense the Sermon on the Mount, read each Sunday
without comment and obeyed throughout the week, would
be enough for Christian practice. The Word of God is a
21 powerful preacher, and it is not too spiritual to be prac-
tical, nor too transcendental to be heard and understood.
Whosoever saith there is no sermon without personal
24 preaching, forgets what Christian Scientists do not, namely,
that God is a Person, and that he should be willing to hear
a sermon from his personal God!

27 But, my brethren, the Scripture saith, "Answer not a
fool according to his folly, lest thou also be like unto him."
St. Paul complains of him whose god is his belly: to

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1 such a one our mode of worship may be intangible, for it
is not felt with the fingers; but the spiritual sense drinks
3 it in, and it corrects the material sense and heals the sin-
ning and the sick. If St. John should tell that man that
Jesus came neither eating nor drinking, and that he bap-
6 tized with the Holy Ghost and with fire, he would natu-
rally reply, "That is too transcendental for me to believe
or for my worship. That is Johnism, and only Johnites
9 would be seen in such company." But this is human: even
the word Christian was anciently an opprobrium; —
hence the Scripture, "When the Son of man cometh, shall
12 he find faith on the earth?"

15 Though a man were begirt with the Urim and Thum-
mim of priestly office, yet should not have charity, or should
deny the validity and permanence of Christ's command to
heal in all ages, he would dishonor that office and misin-
18 terpret evangelical religion. Divine Science is not an in-
terpolation of the Scriptures, it is redolent with health,
holiness, and love. It only needs the prism of divine
Science, which scholastic theology has obscured, to divide
21 the rays of Truth, and bring out the entire hues of God.
The lens of Science magnifies the divine power to human
sight; and we then see the allness of Spirit, therefore the
24 nothingness of matter.

NO REALITY IN EVIL OR SIN

27 Incorporeal evil embodies itself in the so-called corporeal, and thus is manifest in the flesh. Evil is neither quality nor quantity: it is not intelligence, a person or a

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1 principle, a man or a woman, a place or a thing, and God
never made it. The outcome of evil, called sin, is another
3 nonentity that belittles itself until it annihilates its own
embodiment: this is the only annihilation. The visible
6 sin should be invisible: it ought not to be seen, felt, or
acted: and because it ought not, we must know it is not,
and that sin is a lie from the beginning, — an illusion,
nothing, and only an assumption that nothing is something.
9 It is not well to maintain the position that sin is sin and
can take possession of us and destroy us, but well that we
take possession of sin with such a sense of its nullity as
12 destroys it. Sin can have neither entity, verity, nor power
thus regarded, and we verify Jesus' words, that evil, *alias*
15 devil, sin, is a lie — therefore is nothing and the father of
nothingness. Christian Science lays the axe at the root of
sin, and destroys it on the very basis of nothingness. When
18 man makes something of sin it is either because he fears it
or loves it. Now, destroy the conception of sin as some-
thing, a reality, and you destroy the fear and the love of
it; and sin disappears. A man's fear, unconquered, con-
21 quers him, in whatever direction.

In Christian Science it is plain that God removes the
24 punishment for sin only as the sin is removed — never
punishes it only as it is destroyed, and never afterwards;
hence the hope of universal salvation. It is a sense of sin,
and not a sinful soul, that is lost. Soul is immortal, but
27 sin is mortal. To lose the sense of sin we must first detect
the claim of sin; hold it invalid, give it the lie, and then
we get the victory, sin disappears, and its unreality is
30 proven. So long as we indulge the presence or believe in

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1 the power of sin, it sticks to us and has power over us.
Again: To assume there is no reality in sin, and yet com-
3 mit sin, is sin itself, that clings fast to iniquity. The
Publican's wail won his humble desire, while the Phari-
see's self-righteousness crucified Jesus.

6 Do Christian Scientists believe that evil exists? We
answer, Yes and No! Yes, inasmuch as we do know
that evil, as a false claim, false entity, and utter falsity,

9 does exist in thought; and No, as something that enjoys,
suffers, or is *real*. Our only departure from ecclesias-
12 ticism on this subject is, that our faith takes hold of the
fact that evil cannot be made so real as to frighten us
and so master us, or to make us love it and so hinder our
way to holiness. We regard evil as a lie, an illusion,
15 therefore as unreal as a mirage that misleads the traveller
on his way home.

18 It is self-evident that error is not Truth; then it follows
that it is untrue; and if untrue, unreal; and if unreal, to
conceive of error as either right or real is sin in itself. To
21 be delivered from believing in what is unreal, from fear-
ing it, following it, or loving it, one must watch and pray
that he enter not into temptation — even as one guards
his door against the approach of thieves. Wrong is
24 thought before it is acted; you must control it in the first
instance, or it will control you in the second. To over-
come all wrong, it must become unreal to us: and it is
27 good to know that wrong has no divine authority; there-
fore man is its master. I rejoice in the scientific appre-
hension of this grand verity.

30 The evil-doer receives no encouragement from my

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1 declaration that evil is unreal, when I declare that he
must awake from his belief in this awful unreality, repent
3 and forsake it, in order to understand and demonstrate
its unreality. Error uncondemned is not nullified. We
must condemn the claim of error in every phase in order
6 to prove it false, therefore unreal.

The Christian Scientist has enlisted to lessen sin, dis-
ease, and death, and he overcomes them through Christ,
9 Truth, teaching him that they cannot overcome us. The
resistance to Christian Science weakens in proportion as
one understands it and demonstrates the Science of
12 Christianity.

A sinner ought not to be at ease, or he would never quit
sinning. The most deplorable sight is to contemplate the
15 infinite blessings that divine Love bestows on mortals, and
their ingratitude and hate, filling up the measure of
wickedness against all light. I can conceive of little short
18 of the old orthodox hell to waken such a one from
his deluded sense; for all sin is a deluded sense, and
dis-ease in sin is better than ease. Some mortals may
21 even need to hear the following thunderbolt of Jonathan
Edwards: —

"It is nothing but God's mere pleasure that keeps you

24 from being this moment swallowed up in everlasting de-
struction. He is of purer eyes than to bear to have you in
27 His sight. There is no other reason to be given why you
have not gone to hell since you have sat here in the house
of God, provoking His pure eyes by your sinful, wicked
manner of attending His solemn worship. Yea, there is
30 nothing else that is to be given as a reason why you do

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1 not at this moment drop down into hell, but that God's
hand has held you up."

FUTURE PUNISHMENT OF SIN

My views of a future and eternal punishment take in a
poignant present sense of sin and its suffering, punishing
6 itself here and hereafter till the sin is destroyed. St.
John's types of sin scarcely equal the modern nonde-
scripts, whereby the demon of this world, its lusts, falsi-
9 ties, envy, and hate, supply sacrilegious gossip with the
verbiage of hades. But hatred gone mad becomes im-
becile — outdoes itself and commits suicide. Then let the
12 dead bury its dead, and surviving defamers share our pity.

In the Greek *devil* is named *serpent* — *liar* — *the*
god of this world; and St. Paul defines this world's god as
15 dishonesty, craftiness, handling the word of God deceit-
fully. The original text defines *devil* as *accuser*,
calumniator; therefore, according to Holy Writ these
18 qualities are objectionable, and ought not to proceed from
the individual, the pulpit, or the press. The Scriptures
once refer to an evil spirit as *dumb*, but in its origin evil
21 was loquacious, and was supposed to outtalk Truth and
to carry a most vital point. Alas! if now it is permitted
license, under sanction of the gown, to handle with gar-
24 rulity age and Christianity! Shall it be said of this cen-
tury that its greatest discoverer is a woman to whom men
go to mock, and go away to pray? Shall the hope for our
27 race commence with one truth told and one hundred false-
hoods told about it?

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1 The present self-inflicted sufferings of mortals from sin,
disease, and death should suffice so to awaken the suf-
3 ferer from the mortal sense of sin and mind in matter as
to cause him to return to the Father's house penitent and
saved; yea, quickly to return to divine Love, the author
6 and finisher of our faith, who so loves even the repentant
prodigal — departed from his better self and struggling
to return — as to meet the sad sinner on his way and to
9 welcome him home.

MEDICINE

12 Had not my first demonstrations of Christian Science
or metaphysical healing exceeded that of other methods,
they would not have arrested public attention and started
15 the great Cause that to-day commands the respect of our
best thinkers. It was that I healed the deaf, the blind, the
dumb, the lame, the last stages of consumption, pneumonia,
18 etc., and restored the patients in from one to three inter-
views, that started the inquiry, What is it? And when the
public sentiment would allow it, and I had overcome a
difficult stage of the work, I would put patients into the
21 hands of my students and retire from the comparative
ease of healing to the next more difficult stage of action
for our Cause.

24 From my medical practice I had learned that the dynam-
ics of medicine is Mind. In the highest attenuations of
homoeopathy the drug is utterly expelled, hence it must
27 be mind that controls the effect; and this attenuation in
some cases healed where the allopathic doses would not.

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1 When the "mother tincture" of one grain of the drug was
attenuated one thousand degrees less than in the beginning,
3 that was my favorite dose.

The weak criticisms and woeful warnings concerning
Christian Science healing are less now than were the
6 sneers forty years ago at the medicine of homoeopathy;
and the medicine of Mind is more honored and respected
to-day than the old-time medicine of matter. Those who
9 laugh at or pray against transcendentalism and the Chris-
tian Scientist's religion or his medicine, should know the
danger of questioning Christ Jesus' healing, who admin-
12 istered no remedy apart from Mind, and taught his dis-
ciples none other. Christian Science seems transcendental
because the substance of Truth transcends the evidence
15 of the five personal senses, and is discerned only through
divine Science.

18 If God created drugs for medical use, Jesus and his
disciples would have used them and named them for that
purpose, for he came to do "the will of the Father. " The
21 doctor who teaches that a human hypothesis is above a
demonstration of healing, yea, above the grandeur of our
great master Metaphysician's precept and example, and
that of his followers in the early centuries, should read
24 this Scripture: "The fool hath said in his heart, There is
no God."

27 The divine Life, Truth, Love — whom men call God —
is the Christian Scientists' healer; and if God destroys the
popular triad — sin, sickness, and death — remember it
is He who does it and so proves their nullity.

30 Christians and clergymen pray for sinners; they believe

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1 that God answers their prayers, and that prayer is a divinely
appointed means of grace and salvation. They believe
3 that divine power, besought, is given to them in times of
trouble, and that He worketh with them to save sinners.
6 I love this doctrine, for I know that prayer brings the
seeker into closer proximity with divine Love, and thus
he finds what he seeks, the power of God to heal and to
9 save. Jesus said, "Ask, and ye shall receive;" and if not
immediately, continue to ask, and because of your often
coming it shall be given unto you; and he illustrated his
saying by a parable.

12 The notion that mixing material and spiritual means,
either in medicine or in religion, is wise or efficient, is
15 proven false. That animal natures give force to character
is egregious nonsense — a flat departure from Jesus'
practice and proof. Let us remember that the great Meta-
18 physician healed the sick, raised the dead, and com-
manded even the winds and waves, which obeyed him
through spiritual ascendancy alone.

MENTAL MALPRACTICE

21 From ordinary mental practice to Christian Science is a
long ascent, but to go from the use of inanimate drugs to
24 any susceptible misuse of the human mind, such as mes-
merism, hypnotism, and the like, is to subject mankind
unwarned and undefended to the unbridled individual
27 human will. The currents of God flow through no such
channels.

The whole world needs to know that the milder forms

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1 of animal magnetism and hypnotism are yielding to its
aggressive features. We have no moral right and no
3 authority in Christian Science for influencing the thoughts
of others, except it be to serve God and benefit mankind.
6 Man is properly self-governed, and he should be guided
by no other mind than Truth, the divine Mind. Christian
Science gives neither moral right nor might to harm either
man or beast. The Christian Scientist is alone with his

9 own being and with the reality of things. The mental
malpractitioner is not, cannot be, a Christian Scientist; he
12 is disloyal to God and man; he has every opportunity to
mislead the human mind, and he uses it. People may
listen complacently to the suggestion of the inaudible
15 falsehood, not knowing what is hurting them or that they
are hurt. This mental bane could not bewilder, darken, or
misguide consciousness, physically, morally, or spiritually,
18 if the individual knew what was at work and his power
over it.

This unseen evil is the sin of sins; it is never forgiven.
Even the agony and death that it must sooner or later
21 cause the perpetrator, cannot blot out its effects on him-
self till he suffers up to its extinction and stops practising
it. The crimes committed under this new-old *régime* of
24 necromancy or diabolism are not easily reckoned. At
present its mystery protects it, but its hidden modus and
flagrance will finally be known, and the laws of our land
27 will handle its thefts, adulteries, and murders, and will
pass sentence on the darkest and deepest of human
crimes.

30 Christian Scientists are not hypnotists, they are not

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1 mortal mind-curists, nor faith-curists; they have faith,
but they have Science, understanding, and works as well.
3 They are not the *addenda*, the *et ceteras*, or new editions
of old errors; but they are what they are, namely, stu-
dents of a demonstrable Science leading the ages.

QUESTIONABLE METAPHYSICS

In an article published in the *New York Journal*,
Rev.— writes: "To the famous Bishop Berkeley of the
9 Church of England may be traced many of the ideas about
the spiritual world which are now taught in Christian
Science."

12 This clergyman gives it as his opinion that Christian
Science will be improved in its teaching and authorship
after Mrs. Eddy has gone. I am sorry for my critic, who
15 reckons hopefully on the death of an individual who loves
God and man; such foreseeing is not foreknowing, and
exhibits a startling ignorance of Christian Science, and a
18 manifest unfitness to criticise it or to compare its literature.
He begins his calculation erroneously; for Life is the
Principle of Christian Science and of its results. Death
21 is neither the predicate nor postulate of Truth, and Christ
came not to bring death but life into the world. Does this
critic know of a better way than Christ's whereby to benefit

24 the race? My faith assures me that God knows more
than any man on this subject, for did He not know all
27 things and results I should not have known Christian
Science, or felt the incipient touch of divine Love which
inspired it.

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1 That God is good, that Truth is true, and Science is
Science, who can doubt; and whosoever demonstrates the
3 truth of these propositions is to some extent a Christian
Scientist. Is Science material? No! It is the Mind of
God — and God is Spirit. Is Truth material? No!
6 Therefore I do not try to mix matter and Spirit, since
Science does not and they will not mix. I am a spiritual
homoeopathist in that I do not believe in such a compound.
9 Truth and Truth is not a compound; Spirit and Spirit is
not: but Truth and error, Spirit and matter, are com-
pounds and opposites; so if one is true, the other is false.
12 If Truth is true, its opposite, error, is not; and if Spirit is
true and infinite, it hath no opposite; therefore matter
cannot be a reality.

15 I begin at the feet of Christ and with the numeration
table of Christian Science. But I do not say that one added
to one is three, or one and a half, nor say this to accom-
18 modate popular opinion as to the Science of Christianity.
I adhere to my text, that one and one are two all the way
up to the infinite calculus of the infinite God. The numer-
21 ation table of Christian Science, its divine Principle and
rules, are before the people, and the different religious
sects and the differing schools of medicine are discussing
24 them as if they understood its Principle and rules before
they have learned its numeration table, and insist that the
public receive their sense of the Science, or that it receive
27 no sense whatever of it.

Again: Even the numeration table of Christian Science
is not taught correctly by those who have departed from
30 its absolute simple statement as to Spirit and matter, and

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1 that one and two are neither more nor less than three;
and losing the numeration table and the logic of Christian
3 Science, they have little left that the sects and faculties
can grapple. If Christian Scientists only would admit
that God is Spirit and infinite, yet that God has an oppo-
6 site and that the infinite is not all; that God is good and
infinite, yet that evil exists and is real, — thence it would
follow that evil must either exist in good, or exist outside
9 of the *infinite*, — they would be in peace with the
schools.

12 This departure, however, from the scientific statement,
the divine Principle, rule, or demonstration of Christian
15 Science, results as would a change of the denominations
of mathematics; and you cannot demonstrate Christian
18 Science except on its fixed Principle and given rule, ac-
cording to the Master's teaching and proof. He was ultra;
he was a reformer; he laid the axe at the root of all error,
21 amalgamation, and compounds. He used no material
medicine, nor recommended it, and taught his disciples
and followers to do likewise; therefore he demonstrated
his power over matter, sin, disease, and death, as no other
person has ever demonstrated it.

24 Bishop Berkeley published a book in 1710 entitled
"Treatise Concerning the Principle of Human Knowl-
edge." Its object was to deny, on received principles of
27 philosophy, the reality of an external material world. In
later publications he declared physical substance to be
"only the constant relation between phenomena connected
30 by association and conjoined by the operations of the
universal mind, nature being nothing more than conscious

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1 experience. Matter apart from conscious mind is an impos-
sible and unreal concept." He denies the existence of
3 matter, and argues that matter is not *without* the mind,
but within it, and that that which is generally called
matter is only an impression produced by divine power on
6 the mind by means of invariable rules styled the laws of
nature. Here he makes God the cause of all the ills of
mortals and the casualties of earth.

9 Again, while descanting on the virtues of tar-water, he
writes: "I esteem my having taken this medicine the
greatest of all temporal blessings, and am convinced that
12 under Providence I owe my life to it." Making matter
more potent than Mind, when the storms of disease beat
against Bishop Berkeley's metaphysics and personality he
15 fell, and great was the fall — from divine metaphysics to
tar-water !

18 Christian Science is more than two hundred years old.
It dates beyond Socrates, Leibnitz, Berkeley, Darwin, or
Huxley. It is as old as God, although its earthly advent
is called the Christian era.

21 I had not read one line of Berkeley's writings when I
published my work Science and Health, the Christian
Science textbook.

24 In contradistinction to his views I found it necessary to
follow Jesus' teachings, and none other, in order to
27 demonstrate the divine Science of Christianity — the meta-
physics of Christ — healing all manner of diseases. Phil-
osophy, *materia medica*, and scholastic theology were
30 inadequate to prove the doctrine of Jesus, and I relin-
quished the form to attain the spirit or mystery of

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1 godliness. Hence the mysticism, so called, of my writings
becomes clear to the godly.

3 Building on the rock of Christ's teachings, we have a
superstructure eternal in the heavens, omnipotent on earth,
encompassing time and eternity. The stone which the
6 builders reject is apt to be the cross, which they reject and
whereby is won the crown and the head of the corner.

9 A knowledge of philosophy and of medicine, the scho-
lasticism of a bishop, and the metaphysics (so called)
which mix matter and mind, — certain individuals call
aids to divine metaphysics, and regret their lack in my
12 books, which because of their more spiritual import heal
the sick ! No Christly axioms, practices, or parables are
alluded to or required in such metaphysics, and the dem-
15 onstration of matter minus, and God all, ends in some
specious folly.

18 The great Metaphysician, Christ Jesus, denounced all
such gilded sepulchres of his time and of all time. He
never recommended drugs, he never used them. What,
then, is our authority in Christianity for metaphysics based
21 on materialism? He demonstrated what he taught. Had
he taught the power of Spirit, and along with this the
power of matter, he would have been as contradictory
24 as the blending of good and evil, and the latter superior,
which Satan demanded in the beginning, and which has
since been avowed to be as real, and matter as useful, as
27 the infinite God, — good, — which, if indeed Spirit and
infinite, excludes evil and matter. Jesus likened such
self-contradictions to a kingdom divided against itself,
30 that cannot stand.

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1 The unity and consistency of Jesus' theory and practice
give my tired sense of false philosophy and material the-
3 ology rest. The great teacher, preacher, and demonstrator
of Christianity is the Master, who founded his system of
metaphysics only on Christ, Truth, and supported it by
6 his words and deeds.

9 The five personal senses can have only a finite sense
of the infinite: therefore the metaphysician is sensual
that combines matter with Spirit. In one sentence he
declaims against matter, in the next he endows it with a
12 life-giving quality not to be found in God! and turns
away from Christ's purely spiritual means to the schools
and matter for help in times of need.

15 I have passed through deep waters to preserve Christ's
vesture unrent; then, when land is reached and the world
aroused, shall the word popularity be pinned to the seam-
less robe, and they cast lots for it? God forbid! Let
18 it be left to such as see God — to the pure in spirit,
and the meek that inherit the earth; left to them of a
sound faith and charity, the greatest of which is charity
21 — spiritual love. St. Paul said: "Though I speak
with the tongues of men and of angels, and have not
charity, I am become as sounding brass, or a tinkling
24 cymbal."

Before leaving this subject of the old metaphysicians,
allow me to add I have read little of their writings. I was
27 not drawn to them by a native or an acquired taste for
what was problematic and self-contradictory. What I
have given to the world on the subject of metaphysical
30 healing or Christian Science is the result of my own ob-

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1 servation, experience, and final discovery, quite independ-
ent of all other authors except the Bible.

3 My critic also writes: "The best contributions that
have been made to the literature of Christian Science have
been by Mrs. Eddy's followers. I look to see some St.
6 Paul arise among the Christian Scientists who will inter-
pret their ideas and principles more clearly, and apply
them more rationally to human needs."

9 My works are the first ever published on Christian
Science, and nothing has since appeared that is correct
on this subject the basis whereof cannot be traced to some
12 of those works. The application of Christian Science is
healing and reforming mankind. If any one as yet has
healed hopeless cases, such as I have in one to three inter-
15 views with the patients, I shall rejoice in being informed
thereof. Or if a modern St. Paul could start thirty years
ago without a Christian Scientist on earth, and in this
18 interval number one million, and an equal number of sick
healed, also sinners reformed and the habits and appe-
tites of mankind corrected, why was it not done? God is
21 no respecter of persons.

I have put less of my own personality into Christian Science than others do in proportion, as I have taken out of its metaphysics all matter and left Christian Science as it is, purely spiritual, Christlike — the Mind of God and not of man — born of the Spirit and not matter. Professor Agassiz 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 had always believed it." Having

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1 passed through the first two stages, Christian Science must
3 be approaching the last stage of the great naturalist's prophecy.

6 It is only by praying, watching, and working for the kingdom of heaven within us and upon earth, that we enter the strait and narrow way, whereof our Master said, "and few there be that find it."

9 Of the ancient writers since the first century of the Christian era perhaps none lived a more devout Christian life up to his highest understanding than St. Augustine. Some of his writings have been translated into almost every Christian tongue, and are classed with the choicest memorials of devotion both in Catholic and Protestant oratories.

15 Sacred history shows that those who have followed exclusively Christ's teaching, have been scourged in the synagogues and persecuted from city to city. But this is no cause for not following it; and my only apology for trying to follow it is that I love Christ more than all the world, and my demonstration of Christian Science in healing has proven to me beyond a doubt that Christ, Truth, is indeed the way of salvation from all that worketh or maketh a lie. As Jesus said: "It is enough for the disciple that he be as his master." It is well to know that even Christ Jesus, who was not popular among the worldlings in his age, is not popular with them in this age; hence the inference that he who would be popular if he could, is not a student of Christ Jesus.

30 After a hard and successful career reformers usually are handsomely provided for. Has the thought come to

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1 Christian Scientists, Have we housed, fed, clothed, or visited a reformer for that purpose? Have we looked after

3 or even known of his sore necessities ? Gifts he needs not.
God has provided the means for him while he was provid-
6 ing ways and means for others. But mortals in the ad-
vancing stages of their careers need the watchful and
tender care of those who want to help them. The aged
9 reformer should not be left to the mercy of those who are
not glad to sacrifice for him even as he has sacrificed for
others all the best of his earthly years.

12 I say this not because reformers are not loved, but be-
cause well-meaning people sometimes are inapt or selfish
in showing their love. They are like children that go out
15 from the parents who nurtured them, toiled for them, and
enabled them to be grand coworkers for mankind, children
who forget their parents' increasing years and needs, and
18 whenever they return to the old home go not to help
mother but to recruit themselves. Or, if they attempt
to help their parents, and adverse winds are blowing, this
21 is no excuse for waiting till the wind shifts. They should
remember that mother worked and won for them by
facing the winds. All honor and success to those who
24 honor their father and mother. The individual who loves
most, does most, and sacrifices most for the reformer, is
the individual who soonest will walk in his footsteps.

27 To aid my students in starting under a tithe of my own
difficulties, I allowed them for several years fifty cents on
every book of mine that they sold. "With this percent-
age," students wrote me, "quite quickly we have regained
30 our tuition for the college course."

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1 Christian Scientists are persecuted even as all other
religious denominations have been, since ever the primi-
3 tive Christians, "of whom the world was not worthy."
We err in thinking the object of vital Christianity is only
the bequeathing of itself to the coming centuries. The
6 successive utterances of reformers are essential to its
propagation. The magnitude of its meaning forbids head-
long haste, and the consciousness which is most imbued
9 struggles to articulate itself.

12 Christian Scientists are practically non-resistants; they
are too occupied with doing good, observing the Golden
Rule, to retaliate or to seek redress; they are not quacks,
giving birth to nothing and death to all, — but they are
15 leaders of a reform in religion and in medicine, and they
have no craft that is in danger.

Even religion and therapeutics need regenerating.
Philanthropists, and the higher class of critics in theology

18 and *materia medica*, recognize that Christian Science
kindles the inner genial life of a man, destroying all lower
21 considerations. No man or woman is roused to the estab-
lishment of a new-old religion by the hope of ease, pleasure,
or recompense, or by the stress of the appetites and pas-
24 sions. And no emperor is obeyed like the man "clouting
his own cloak" — working alone with God, yea, like the
clear, far-seeing vision, the calm courage, and the great
heart of the unselfed Christian hero.

27 I counsel Christian Scientists under all circumstances
to obey the Golden Rule, and to adopt Pope's axiom:
30 "An honest, sensible, and well-bred man will not insult
me, and no other can." The sensualist and world-wor-

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1 shipper are always stung by a clear elucidation of truth,
of right, and of wrong.

3 The only opposing element that sects or professions
can encounter in Christian Science is Truth opposed to
all error, specific or universal. This opposition springs
6 from the very nature of Truth, being neither personal nor
human, but divine. Every true Christian in the near
future will learn and love the truths of Christian Science
9 that now seem troublesome. Jesus said, "I came not to
send peace but a sword."

12 Has God entrusted me with a message to mankind? —
then I cannot choose but obey. After a long acquaintance
with the communicants of my large church, they regard
me with no vague, fruitless, inquiring wonder. I can use
15 the power that God gives me in no way except in the
interest of the individual and the community. To this
verity every member of my church would bear loving
18 testimony.

MY CHILDHOOD'S CHURCH HOME

21 Among the list of blessings infinite I count these dear:
Devout orthodox parents; my early culture in the Congre-
gational Church; the daily Bible reading and family
24 prayer; my cradle hymn and the Lord's Prayer, repeated
at night; my early association with distinguished Chris-
tian clergymen, who held fast to whatever is good, used
27 faithfully God's Word, and yielded up graciously what
He took away. It was my fair fortune to be often taught
by some grand old divines, among whom were the Rev.

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1 Abraham Burnham of Pembroke, N. H., Rev. Nathaniel
Bouton, D. D., of Concord, N. H., Congregationalists;
3 Rev. Mr. Boswell, of Bow, N. H., Baptist; Rev. Enoch
Corser, and Rev. Corban Curtice, Congregationalists; and
6 Father Hinds, Methodist Elder. I became early a child
of the Church, an eager lover and student of vital Chris-
9 tianity. Why I loved Christians of the old sort was I
could not help loving them. Full of charity and good
works, busy about their Master's business, they had no
12 time or desire to defame their fellow-men. God seemed
to shield the whole world in their hearts, and they were
willing to renounce all for Him. When infidels assailed
15 them, however, the courage of their convictions was seen.
They were heroes in the strife; they armed quickly, aimed
deadly, and spared no denunciation. Their convictions
were honest, and they lived them; and the sermons their
lives preached caused me to love their doctrines.

18 The lives of those old-fashioned leaders of religion ex-
plain in a few words a good man. They fill the ecclesi-
21 astic measure, that to love God and keep His command-
ments is the whole duty of man. Such churchmen and
the Bible, especially the First Commandment of the Dec-
24 alogue, and Ninety-first Psalm, the Sermon on the Mount,
and St. John's Revelation, educated my thought many
years, yea, all the way up to its preparation for and recep-
27 tion of the Science of Christianity. I believe, if those
venerable Christians were here to-day, their sanctified
souls would take in the spirit and understanding of Chris-
tian Science through the flood-gates of Love; with them
30 Love was the governing impulse of every action; their

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1 piety was the all-important consideration of their being,
the original beauty of holiness that to-day seems to be
3 fading so sensibly from our sight.

To plant for eternity, the "accuser" or "calumniator"
must not be admitted to the vineyard of our Lord, and
6 the hand of love must sow the seed. Carlyle writes:
"Quackery and dupery do abound in religion; above all,
9 in the more advanced decaying stages of religion, they
have fearfully abounded; but quackery was never the
originating influence in such things; it was not the health
and life of religion, but their disease, the sure precursor
12 that they were about to die."

Christian Scientists first and last ask not to be judged
on a doctrinal platform, a creed, or a diploma for scientific
15 guessing. But they do ask to be allowed the rights of con-
science and the protection of the constitutional laws of
their land; they ask to be known by their works, to be

18 judged (if at all) by their works. We admit that they do
not kill people with poisonous drugs, with the lance, or
21 with liquor, in order to heal them. Is it for not killing
them thus, or is it for healing them through the might and
majesty of divine power after the manner taught by Jesus,
and which he enjoined his students to teach and practise,
24 that they are maligned? The richest and most positive
proof that a religion in this century is just what it was in
the first centuries is that the same reviling it received
27 then it receives now, and from the same motives which
actuate one sect to persecute another in advance of it.

Christian Scientists are harmless citizens that do not
30 kill people either by their practice or by preventing the

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1 early employment of an M.D. Why? Because the effect
of prayer, whereby Christendom saves sinners, is quite
3 as salutary in the healing of all manner of diseases. The
Bible is our authority for asserting this, in both cases.
The interval that detains the patient from the attendance
6 of an M.D., occupied in prayer and in spiritual obedience
to Christ's mode and means of healing, cannot be fatal
to the patient, and is proven to be more pathological than
9 the M.D.'s material prescription. If this be not so, where
shall we look for the standard of Christianity? Have we
misread the evangelical precepts and the canonical writ-
12 ings of the Fathers, or must we have a new Bible and a
new system of Christianity, originating not in God, but
a creation of the schools — a material religion, proscrip-
15 tive, intolerant, wantonly bereft of the Word of God.

Give us, dear God, again on earth the lost chord of
Christ; solace us with the song of angels rejoicing with
18 them that rejoice; that sweet charity which seeketh not
her own but another's good, yea, which *knoweth no evil*.

Finally, brethren, wait patiently on God; return bless-
21 ing for cursing; be not overcome of evil, but overcome
evil with good; be steadfast, abide and abound in faith,
understanding, and good works; study the Bible and the
24 textbook of our denomination; obey strictly the laws that
be, and follow your Leader only so far as she follows
Christ. Godliness or Christianity is a human necessity:
27 man cannot live without it; he has no intelligence, health,
hope, nor happiness without godliness. In the words of
the Hebrew writers: "Trust in the Lord with all thine
30 heart; and lean not unto thine own understanding. In

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1 all thy ways acknowledge Him, and He shall direct thy
paths;" "and He shall bring forth thy righteousness as
3 the light, and thy judgment as the noonday."

The question oft presents itself, Are we willing to sac-
rifice self for the Cause of Christ, willing to bare our bosom
6 to the blade and lay ourselves upon the altar? Christian
Science appeals loudly to those asleep upon the hill-tops
of Zion. It is a clarion call to the reign of righteousness,
9 to the kingdom of heaven within us and on earth, and
Love is the way alway.

12 O the Love divine that plucks us
From the human agony!
O the Master's glory won thus,
Doth it dawn on you and me?

15 And the bliss of blotted-out sin
And the working hitherto —
Shall we share it — do we walk in
18 Patient faith the way thereto?