

Message  
to  
The Mother Church  
Boston, Massachusetts

June, 1901

by MARY BAKER EDDY  
*Pastor Emeritus and Author of  
Science and Health with Key to the Scriptures*

*Mary Baker Eddy*



© Marcus Regströmer

*The facsimile of the signature of Mary Baker Eddy  
and the design of the Cross and Crown seal are  
trademarks of The Christian Science Board of Directors,  
registered in the United States and other countries.*

*Copyright, 1891, 1892  
By Mary Baker G. Eddy  
Copyright renewed, 1919, 1920*

Printed in the United States of America

# Message for 1901

**B**ELOVED brethren, to-day I extend my heart-and- 1  
hand-fellowship to the faithful, to those whose hearts 2  
have been beating through the mental avenues of man- 3  
kind for God and humanity; and rest assured you can 4  
never lack God's outstretched arm so long as you are in 5  
His service. Our first communion in the new century 6  
finds Christian Science more extended, more rapidly ad- 7  
vancing, better appreciated, than ever before, and nearer 8  
the whole world's acceptance. 9

To-day you meet to commemorate in unity the life of 10  
our Lord, and to rise higher and still higher in the indi- 11  
vidual consciousness most essential to your growth and 12  
usefulness; to add to your treasures of thought the great 13  
realities of being, which constitute mental and physical 14  
perfection. The baptism of the Spirit, and the refresh- 15  
ment and invigoration of the human in communion with 16  
the Divine, have brought you hither. 17

All that is true is a sort of necessity, a portion of the 18  
primal reality of things. Truth comes from a deep sin- 19  
cerity that must always characterize heroic hearts; it is 20  
the better side of man's nature developing itself. 21

As Christian Scientists you seek to define God to your 22  
own consciousness by feeling and applying the nature and 23  
practical possibilities of divine Love: to gain the absolute 24

- 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  
direct line in Christ costs a return under difficulties; dark-  
24 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

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

### GOD IS THE INFINITE PERSON

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

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 21  
 God." The first proposition is correct, and is not lost  
 by the conclusion, for Love expresses the nature of God;  
 but the last proposition does not illustrate the first, as 24  
 light, being matter, loses the nature of God, Spirit, deserts  
 its premise, and expresses God only in metaphor, there-  
 fore it is illogical and the conclusion is not properly drawn. 27  
 It is logical that because God is Love, Love is divine Prin-

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.

In mathematics four times three is twelve, and three  
 6 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.

We understand that God is personal in a scientific  
 18 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 ra-  
 24 tionally. Christian Scientists consistently conceive of God  
 as One because He is infinite; and as triune, because He  
 is Life, Truth, Love, and these three are one in essence  
 27 and in office.

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

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

Man is person; therefore divine metaphysics discrimi-  
 nates between God and man, the creator and the created, 12  
 by calling one the divine Principle of all. This suggests  
 another query: Do Christian Scientists believe in person-  
 ality? They do, but their personality is defined spiritually, 15  
 not materially — by Mind, not by matter. We do not blot  
 out the material race of Adam, but leave all sin to God's  
 fiat — self-extinction, and to the final manifestation of the 18  
 real spiritual man and universe. We believe, according  
 to the Scriptures, that God is infinite Spirit or Person, and  
 man is His image and likeness: therefore man reflects 21  
 Spirit, not matter.

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

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

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.

God is Person in the infinite scientific sense of Him, but  
He can neither be one nor infinite in the corporeal or an-  
24 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  
God is either inconceivable, or is manlike, is not my sense  
30 of Him. In divine Science He is "altogether lovely," and

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

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

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

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

## 1 CHRIST IS ONE AND DIVINE

Again I reiterate this cardinal point: There is but one  
 3 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-

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

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

The evil in human nature foams at the touch of good;  
 it crieth out, “Let us alone; what have we to do with  
 thee, . . . ? art thou come to destroy us? I know thee who 21  
 thou art; the Holy One of God.” The Holy Spirit takes  
 of the things of God and showeth them unto the creature;  
 and these things being spiritual, they disturb the carnal 24  
 and destroy it; they are revolutionary, reformatory, and —  
 now, as aforetime — they cast out evils and heal the sick.  
 He of God’s household who loveth and liveth most the 27  
 things of Spirit, receiveth them most; he speaketh wisely,  
 for the spirit of his Father speaketh through him; he  
 worketh well and healeth quickly, for the spirit giveth him 30

## 10 Message to The Mother Church

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  
of the house Beelzebub, how much more shall they call  
6 them of his household? Fear them not therefore: for  
there is nothing covered, that shall not be revealed."

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

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

Son of man, he rose to the fulness of his stature in Christ, 1  
 the eternal Son of God, that never suffered and never  
 died. And because of Jesus' great work on earth, his dem- 3  
 onstration over sin, disease, and death, the divine nature  
 of Christ Jesus has risen to human apprehension, and we  
 see the Son of man in divine Science; and he is no longer 6  
 a material man, and mind is no longer in matter. Through  
 this redemptive Christ, Truth, we are healed and saved,  
 and that not of our selves, it is the gift of God; we are 9  
 saved from the sins and sufferings of the flesh, and are  
 the redeemed of the Lord.

THE CHRISTIAN SCIENTISTS' PASTOR

12

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 15  
 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 18  
 be enough for Christian practice. The Word of God is a  
 powerful preacher, and it is not too spiritual to be prac-  
 tical, nor too transcendental to be heard and understood. 21  
 Whosoever saith there is no sermon without personal  
 preaching, forgets what Christian Scientists do not, namely,  
 that God is a Person, and that he should be willing to hear 24  
 a sermon from his personal God!

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

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

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

#### NO REALITY IN EVIL OR SIN

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

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

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

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 ecclesiastic-  
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.

It is self-evident that error is not Truth; then it follows  
18 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  
be delivered from believing in what is unreal, from fear-  
21 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

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

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

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

“It is nothing but God’s mere pleasure that keeps you  
 from being this moment swallowed up in everlasting de- 24  
 struction. He is of purer eyes than to bear to have you in  
 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 27  
 of God, provoking His pure eyes by your sinful, wicked  
 manner of attending His solemn worship. Yea, there is  
 nothing else that is to be given as a reason why you do 30

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

3                            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 rularity 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?

The present self-inflicted sufferings of mortals from sin, 1  
 disease, and death should suffice so to awaken the sufferer 2  
 from the mortal sense of sin and mind in matter as 3  
 to cause him to return to the Father's house penitent and 4  
 saved; yea, quickly to return to divine Love, the author 5  
 and finisher of our faith, who so loves even the repentant 6  
 prodigal — departed from his better self and struggling 7  
 to return — as to meet the sad sinner on his way and to 8  
 welcome him home. 9

MEDICINE

Had not my first demonstrations of Christian Science 1  
 or metaphysical healing exceeded that of other methods, 12  
 they would not have arrested public attention and started 13  
 the great Cause that to-day commands the respect of our 14  
 best thinkers. It was that I healed the deaf, the blind, the 15  
 dumb, the lame, the last stages of consumption, pneumonia, 16  
 etc., and restored the patients in from one to three inter- 17  
 views, that started the inquiry, What is it? And when the 18  
 public sentiment would allow it, and I had overcome a 19  
 difficult stage of the work, I would put patients into the 20  
 hands of my students and retire from the comparative 21  
 ease of healing to the next more difficult stage of action 22  
 for our Cause. 23

From my medical practice I had learned that the dynam- 24  
 ics of medicine is Mind. In the highest attenuations of 25  
 homœopathy the drug is utterly expelled, hence it must 26  
 be mind that controls the effect; and this attenuation in 27  
 some cases healed where the allopathic doses would not.

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 homœopathy;  
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.

If God created drugs for medical use, Jesus and his  
18 disciples would have used them and named them for that  
purpose, for he came to do "the will of the Father." The  
doctor who teaches that a human hypothesis is above a  
21 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."

The divine Life, Truth, Love — whom men call God —  
27 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

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

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

#### MENTAL MALPRACTICE

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

27

The whole world needs to know that the milder forms

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.  
Man is properly self-governed, and he should be guided  
6 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  
is disloyal to God and man; he has every opportunity to  
12 mislead the human mind, and he uses it. People may  
listen complacently to the suggestion of the inaudible  
falsehood, not knowing what is hurting them or that they  
15 are hurt. This mental bane could not bewilder, darken, or  
misguide consciousness, physically, morally, or spiritually,  
if the individual knew what was at work and his power  
18 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

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

QUESTIONABLE METAPHYSICS

6

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

This clergyman gives it as his opinion that Christian 12  
 Science will be improved in its teaching and authorship  
 after Mrs. Eddy has gone. I am sorry for my critic, who  
 reckons hopefully on the death of an individual who loves 15  
 God and man; such foreseeing is not foreknowing, and  
 exhibits a startling ignorance of Christian Science, and a  
 manifest unfitness to criticise it or to compare its literature. 18  
 He begins his calculation erroneously; for Life is the  
 Principle of Christian Science and of its results. Death  
 is neither the predicate nor postulate of Truth, and Christ 21  
 came not to bring death but life into the world. Does this  
 critic know of a better way than Christ's whereby to benefit  
 the race? My faith assures me that God knows more 24  
 than any man on this subject, for did He not know all  
 things and results I should not have known Christian  
 Science, or felt the incipient touch of divine Love which 27  
 inspired it.

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  
 homœopathist 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

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

This departure, however, from the scientific statement,  
the divine Principle, rule, or demonstration of Christian 12  
Science, results as would a change of the denominations  
of mathematics; and you cannot demonstrate Christian  
Science except on its fixed Principle and given rule, ac- 15  
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,  
amalgamation, and compounds. He used no material 18  
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 21  
person has ever demonstrated it.

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

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!

Christian Science is more than two hundred years old.  
18 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  
demonstrate the divine Science of Christianity — the meta-  
27 physics of Christ — healing all manner of diseases. Phil-  
osophy, *materia medica*, and scholastic theology were  
inadequate to prove the doctrine of Jesus, and I relin-  
30 quished the form to attain the spirit or mystery of

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

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

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

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

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.

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

I have passed through deep waters to preserve Christ's  
15 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-

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

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

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

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 24  
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 27  
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 30

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

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

Of the ancient writers since the first century of the  
9 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  
12 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 ex-  
clusively Christ's teaching, have been scourged in the  
synagogues and persecuted from city to city. But this  
18 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  
21 healing has proven to me beyond a doubt that Christ,  
Truth, is indeed the way of salvation from all that work-  
eth or maketh a lie. As Jesus said: “It is enough for  
24 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  
27 age; hence the inference that he who would be popular  
if he could, is not a student of Christ Jesus.

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

Christian Scientists, Have we housed, fed, clothed, or 1  
visited a reformer for that purpose? Have we looked after  
or even known of his sore necessities? Gifts he needs not. 3  
God has provided the means for him while he was provid-  
ing ways and means for others. But mortals in the ad-  
vancing stages of their careers need the watchful and 6  
tender care of those who want to help them. The aged  
reformer should not be left to the mercy of those who are  
not glad to sacrifice for him even as he has sacrificed for 9  
others all the best of his earthly years.

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

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

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.

Christian Scientists are practically non-resistants; they  
are too occupied with doing good, observing the Golden  
12 Rule, to retaliate or to seek redress; they are not quacks,  
giving birth to nothing and death to all, — but they are  
leaders of a reform in religion and in medicine, and they  
15 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  
considerations. No man or woman is roused to the estab-  
21 lishment of a new-old religion by the hope of ease, pleasure,  
or recompense, or by the stress of the appetites and pas-  
sions. And no emperor is obeyed like the man "clouting  
24 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:  
"An honest, sensible, and well-bred man will not insult  
30 me, and no other can." The sensualist and world-wor-

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

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

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

#### MY CHILDHOOD'S CHURCH HOME

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

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  
Father Hinds, Methodist Elder. I became early a child  
6 of the Church, an eager lover and student of vital Chris-  
tianity. Why I loved Christians of the old sort was I  
could not help loving them. Full of charity and good  
9 works, busy about their Master's business, they had no  
time or desire to defame their fellow-men. God seemed  
to shield the whole world in their hearts, and they were  
12 willing to renounce all for Him. When infidels assailed  
them, however, the courage of their convictions was seen.  
They were heroes in the strife; they armed quickly, aimed  
15 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-  
astical measure, that to love God and keep His command-  
21 ments is the whole duty of man. Such churchmen and  
the Bible, especially the First Commandment of the Dec-  
alogue, and Ninety-first Psalm, the Sermon on the Mount,  
24 and St. John's Revelation, educated my thought many  
years, yea, all the way up to its preparation for and recep-  
tion of the Science of Christianity. I believe, if those  
27 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

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

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

Christian Scientists first and last ask not to be judged  
 on a doctrinal platform, a creed, or a diploma for scientific  
 guessing. But they do ask to be allowed the rights of con- 15  
 science and the protection of the constitutional laws of  
 their land; they ask to be known by their works, to be  
 judged (if at all) by their works. We admit that they do 18  
 not kill people with poisonous drugs, with the lance, or  
 with liquor, in order to heal them. Is it for not killing  
 them thus, or is it for healing them through the might and 21  
 majesty of divine power after the manner taught by Jesus,  
 and which he enjoined his students to teach and practise,  
 that they are maligned? The richest and most positive 24  
 proof that a religion in this century is just what it was in  
 the first centuries is that the same reviling it received  
 then it receives now, and from the same motives which 27  
 actuate one sect to persecute another in advance of it.

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

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

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

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

O the Love divine that plucks us  
 From the human agony! 12

O the Master's glory won thus,  
 Doth it dawn on you and me?

And the bliss of blotted-out sin 15

And the working hitherto —  
 Shall we share it — do we walk in  
 Patient faith the way thereto? 18

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

This departure, however, from the scientific statement,  
the divine Principle, rule, or demonstration of Christian 12  
Science, results as would a change of the denominations  
of mathematics; and you cannot demonstrate Christian  
Science except on its fixed Principle and given rule, ac- 15  
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,  
amalgamation, and compounds. He used no material 18  
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 21  
person has ever demonstrated it.

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