

whether, if the charges to which I have to-night alluded are well founded, the monarchy should not set its house in order.

There is a widespread belief that a republic here is only a matter of education and of time. It is said that some day a commonwealth will be our government. Now, history and experience show that you cannot have a republic without you possess at the same time the republican virtues; but you answer, Have we not public spirit? have we not the practice of self-government? are we not gaining general education? Well, if you can show me a fair chance that a republic here will be free from the political corruption that hangs about the monarchy, I say, for my part—and I believe that the middle classes in general will say—let it come.

EDWARD A. KIMBALL



EDWARD A. KIMBALL, C.S.D., of Chicago, Ill., was born at Buffalo, N. Y., in 1845, and has lived in Chicago since 1865. He was for twenty years a manufacturer, and retired from business in 1888. In that year Mr. Kimball was healed by Christian Science of what was considered an incurable ailment, and in consequence of that healing began to investigate the subject. He studied Christian Science in several of the classes taught by Rev. Mary Baker Eddy, and has been for about fourteen years actively engaged in the study and demonstration of its truths. Mr. Kimball is now normal class teacher in The Massachusetts Metaphysical College of Boston, and is a member of the "Christian Science Board of Lectureship."

ON CHRISTIAN SCIENCE

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I ASK you for the moment to let your thought traverse a long stretch of centuries and rest on one of the most dramatic scenes of all history.

In the midst of this scene is a man in bonds and at bay. Having actually communed with God, having felt the very touch of a divine afflatus, this man, taught and impelled by infinite wisdom, stood forth an avowed disciple of the Christ which heals and redeems. His sturdy manhood had been chastened and ennobled by divine revelation, by discipline and experience, and by the descent of the holy Spirit. In

the midst of a besotted generation his moral, ethical, and spiritual culture had exalted him so far above the countless millions of the earth that he stood there an instance of sublime isolation, almost alone on the earth, with hardly one solitary companion of all the race who had touched the supreme height of his own ascended thought.

Because of his responsive obedience to divine leading this lone minister of God was arraigned before the bar of public opinion, which was inflamed with rage at him who had dared to reform the sinner, to heal the sick, and to preach the immortality of life and hope of salvation in disregard of the theories of the schools and of a sensuous system of pretence and hypocrisy which it were mockery to call religion.

Permitted to speak for himself, conscious of the Divine presence and nature, and animated by the same mind which was also in Christ, he turned to a lost race and with unspeakable but hopeless compassion uttered this demand: "Why should it be thought a thing incredible with you that God should raise the dead?"

Paul was confronted by a race of materialists who had no consciousness of being that was above the level of the material senses. To see, hear, smell, taste, and feel was the sum of existence to them. In their opinion matter was intelligence, substance, and life, and all that they include. Even their sense of God was material, opaque, spiritless; an utter misconception of Deity, without God and without Mind. This false stratum of consciousness, devoid of any supersensible capacity to discern the reality of God, is less than man, because it is less than the intelligence which Paul says must be spiritually discerned. The Apostle, having gained some measure of divine Intelligence, stood there as the representative of the Mind and Wisdom that is God.

His accusers, steeped in the barren traditions of a sensuous philosophy and religion, were governed by the "carnal mind," which is enmity against God, against Life, and therefore against the life of man. Before him was a generation whose material sense of being had involved it in a carnival of sin, violence, and disease. Wherever the gaze turns, it finds that poet and philosopher, politician and religionist, prince and plebeian, were all on a dead level with matter and utterly without knowledge of the scientific fact that the normal and natural mentality of man is supersensible or spiritual. An ignorant sense of being sat in the place of God or Truth, and had established in the consciousness of mortals the reign of sin, sickness, and death, and this same erroneous sense has since maintained its tenure by claiming these to be ordained of God, to be the natural and inevitable concomitants of being.

To this ignorant and tumultuous state of humanity Jesus preached the gospel of healing through the power of divine Intelligence. In that day the carnal mind, true to its nature, declared that Jesus was of the devil. Paul's appeal brought forth from Festus the accusation, "Much learning hath made thee mad," and to-day the same revealed Truth, urging itself through Christian Science, elicits from the same carnal mind ridicule, assault, and defamation, the abuse which a bigoted and limited mentality usually bestows on that which it cannot understand.

"Why should it be thought a thing incredible with you that God should raise the dead?" For what reason is it that this appeal strikes such dull ears or stirs the antagonism of the materialist? It is because, first, he has an utter misconception of what God really is; second, he has a misconception of what causes sickness and death; and, third, he is ignorant

of the proper and scientific means of cure. The materialist dwells wholly within the finite. He cannot possibly depict in consciousness anything that is higher in the scale of being than matter. Hence his sense of God or infinity is wholly finite. He declares that God or Spirit is Omniscience—All-Knowledge—and then assumes that intelligence is in matter. His sense is that Deity is man-God; that is to say, that God is some object to be cognized hereafter by the senses, and that on a large scale He acts very much as a man would act,—capricious, tentative, changeable, full of experiments and expedients; involved in all sorts of evil, and under the necessity of making use of evil in order to bring out the possibilities of good. His sense is that God has created everything, and therefore has created all the evil; hence that the evils called sickness and death are divinely instituted and in accordance with the law of God. This theory involves not only the assumption that God has created man with his ultimate destruction in view, but also involves the monstrous doctrine that He has created a considerable portion of the race in accordance with a system of foreordained or pre-natal damnation. The materialist believes that God has created the ferocity of beasts and provided for the hereditary transmission of countless ills, and he denominates nearly every disaster as a “visitation of God.”

According to popular belief, God strikes dead the infant at its mother's breast, and in turn removes the mother from her helpless brood, despite the agonizing prayers that appeal for deliverance.

The man-made creeds depict a repellent God whose plan of existence includes the sureness of agony, disaster, and death; the certainty of a tortured and wrecked manhood as the natural and requisite preparation for either heaven or hell.

No wonder that such a people are afraid of God. It is no wonder that while trying to believe that death will usher them into the presence of God they resist unto the uttermost the death process which is said to be the open door to heaven. The materialist will declare that through sin came death into the world, and immediately forgetting that God is not sin, will compile a creed or religious system that recognizes sickness and death as of divine procurement. So when Paul's question reaches his ear his answer is ready. To him it is indeed incredible that his God, who has instituted sickness and death, will contravene His own law and nature by raising the dead and healing the sick. His sense of the divine nature is so defective that it includes no probability that God will turn aside the dread destroyer which He has ordained to do His will.

Oh, thou stricken, deceived humanity! To what pitiable depths hath the carnal mind led thee, bound and fettered thee, and canceled thy God-given dominion over evil! Thy house is indeed left unto thee desolate, for a perverted sense of Deity has substituted an image of havoc and vengeance for “Him that healeth all thy diseases.” It has involved mankind in a perpetual quarrel about God and engendered the atrocity of sectarian strife and bitterness which to-day stands impeached in history as having been the monster assassin of the race. To such a condition of thought the supposition that God will raise the dead or heal the sick is indeed foolishness, and the fact that there is such a thing as spiritual power or the action of divine intelligence able to cope with and master the so-called laws of disease is inconceivable. The opacity of materialism includes no such possibility in its estimate of cause and effect.

"Why should it be thought a thing incredible with you that God should raise the dead," and heal the sick? What have the sick and the dead meant to humanity? What is the educated sense of this generation on this subject? In what direction does it look for causation and natural law? What is its theory as to the inception of disease and of mortality's processes? The answer is this: That notwithstanding the awful penalty which the materialist pays for his idolatry, he locates intelligence and causation in matter; assigns for every material phenomenon a material cause, and holds that matter has inherent power and action, governed by material law and mindless principles. This fatal conception insures its own defeat, and man thus deceived and governed is indeed a mortal man. With matter for his life, matter for his foe, matter for his brain or mind, and a mental image for his personal God, what else is there for the man who is governed by a materialistic philosophy of being, save to endure all the ills it ordains for him, and to plunge headlong toward an unknown doom?

Midway he is involved in the innumerable woes which he calls the mystery of evil that has so greatly baffled and perplexed mankind. In its endeavor to solve this mystery humanity has made the dire mistake of deciding that part of the evil is caused by God, or the God-ordained laws of nature, and part of it has been caused by the devil. Also that both God and devil are immortal entities and co-existent factors in an eternity of both good and evil. Notwithstanding the fact that this is utterly inconsistent with the declaration that God is infinite Good, Life, Truth, and Love, nearly all the philosophy and religious beliefs of the world are permeated and fatally contaminated by this evil assumption. This supposition that God is a natural source of evil, and particu-

larly of sickness and death, logically excludes all hope of divine deliverance, and would oblige the sufferer to contend against God himself in order to escape.

If God procures sickness and death, what sacrilegious folly it is for a man to seek to frustrate the divine intention by the employment of physicians and drugs! Indeed, under such circumstances the only consistently Christian course would be one of absolute reconciliation to disease and resignation to such will of God.

The world will never emerge from the area of disease until it shall have solved scientifically this problem, the answer to which is of the most vital concern to this race: Is God for or against disease and death? That is to say, is that which is Origin, Source, Causation, Basis, Law, Government, Power, and Action for or against the inception and continuance of sickness?

Physiology, which takes no cognizance of the mental, moral, and spiritual, answers this question by declaring that sickness and death are caused by matter and its evil laws. Human philosophy and religious theories declare that God made matter and equipped it with destructive laws, and is therefore the originator, or procurator, of the phenomena of these laws, such as pain, sickness, and death. Not only this, but theoretical religious beliefs assert that God, although not creating sin, permits it, and has even foreordained that some of His children shall be damned because of that which He permits. This premise, if true, would lead to the irresistible conclusion that He thus allows sin, sickness, and death to exist and continue as a part of the naturalness of this universe.

The attempt to avoid inconsistent and pernicious conclusions by declaring that God does not originate evil, but per-

mits it, is of no avail whatever. On the contrary, it involves the searcher after God in hopeless confusion. If God permits evil, He, being infinite, must have infinite knowledge of that which He permits; therefore He would in such a case have infinite knowledge of evil. Because God is the same yesterday, to-day, and forever, He would thus be the eternal knowledge of evil, and that knowledge would be a part of Himself forever. Moreover, if God is infinite Good and is perfection, and as such permits evil, then it is good and perfect for Him to permit it; and if it is a good thing for God to know and permit it, then it is a good thing for man to permit it, because man is the image and likeness of God, and has been commanded to be perfect as his Father is perfect.

The admission that God's eternal law causes the sickness and death of man necessarily involves the conclusion that such law will eternally cause man to be sick, because infinite laws cannot change. Indeed, the logical conclusion of every premise which includes God as the origin of or participant in evil leads to perpetual discord and chaos, suppresses hope and institutes the reign of dismay and despair. If the fundamental laws of being, called the laws of God, operate in any way so as to cause sickness, then divine deliverance is impossible, because God cannot undo Himself or cancel His own law.

Christian Science practitioners are learning that the belief that the woes of life, and especially the misery of disease, are in some way caused by God, or permitted by Him, does much to disinherit the invalid of his natural dominion over evil, prostrate his favorable expectation, and plant in his consciousness a hopeless resignation to what is called the inevitable. Such a mistaken theory shuts out the sick man

from reliance on God as an ever-present help, and turns him to mindless matter in the hope that it will deliver him.

If you knew a community of people whose business and financial affairs were perpetually awry, and if you knew that this trouble was in consequence of an utter misconception of numbers, their value and laws, you would conclude that a knowledge of the science of numbers was necessary in order to establish a normal condition of affairs. Likewise, if all their musical efforts were discordant and offensive, you would know that it was because of ignorance of the science of music, an understanding of which would restore harmony. If you found them in a state of conflicting opinions concerning government, you might know that the science of government alone would compose their difficulties. Suppose you found them subscribing to, and professing to operate in accord with, countless beliefs concerning God and man, and you saw that these contradictory beliefs manifested their destructive antagonism by impelling their adherents to kill each other and to mangle each other by thought, word, and deed. If so, you would know, if you understood the science of mind, that these people had no correct knowledge of God, or of true religion, and that an understanding of the science thereof was essential before they could have a universal religion, worship God aright, and establish the true Christian brotherhood.

Finally, let us assume that you found them sick and involved in a labyrinth of conflicting theories and practice concerning the laws of life and health and the cause and cure of disease. In such a case you should also know that the science of life and health, and the science of healing, were not understood, and that an understanding of such science was needed in order to establish and maintain a har-

monious existence. You should know that it would establish health and dominate disease, and that the operation of such scientific understanding would manifest itself in benefits that are parallel with the deepest human need, and which would be in satisfying response to such demands.

This race is slowly learning that its ills are because of ignorance, and that its only remedy lies in gaining a knowledge of the truth or science of being, and when people generally learn this important fact and turn in the right direction for relief, they will find that such relief is at hand and available. The question is often asked, How is a knowledge of the truth or science to reach humanity and effect the much-needed benefit? The answer is that all the truth that has ever reached the world has come through individuals by way of revelation, inspiration, or discovery, and thus it will ever be. Through man or woman God has made known and will impart the scientific or true sense of life which will transform mankind, usher in the millenium, and establish the kingdom of heaven within.

To-day Christian Science, uttering itself through its discoverer, Mary Baker Eddy, declares itself to be the demonstrable Science of Life. It substantiates every salient and true statement concerning the infinity of God as Omniscience, Omnipresence, and Omnipotence; as Spirit, Life, Truth, and Love, and has made known the science thereof in such exact form as to meet the most urgent demands of logic and reason. It excludes all seeming necessity for conflicting man-made creeds, and religio-philosophical theories, and is in and of itself true science, true religion, and true philosophy.

It overturns nearly all previous conjectures as to the nature of evil and the cause of human woe. It discloses the

knowledge of God and of life which is so precisely true and scientific that an intelligent and consistent structure of action may rest thereupon. It relieves the learner of the necessity for trying to reconcile himself to the contradictory and amazing propositions and statements which have been urged upon him as theology and philosophy, and which he has tried in vain to believe.

Christian Science shows that all the laws of God are contrary to disease. It shows that sickness is not in accord with natural law or with any fundamental law of divine ordination. It shows that the so-called laws of disease inhere in the universal mortal or human mind, and that they act, not as law, but as human belief and fear only.

The revelation of Christian Science on this subject alone is releasing the world from a terrible strain that has blighted its hopes and annulled the efficacy of its prayers. Those who are familiar with metaphysical healing know of the paralyzing effect on the body of the fear engendered in patients by the thought that they are suffering and dying according to God. Christian Scientists know that the distressing fears that have their origin in false religious beliefs, and are encouraged by them, cause havoc and suffering to an extent that is beyond estimate. The testimony of many people that are healed includes the statement of their relief and great joy when they first became convinced that their suffering had not been entailed by God.

The so-called mystery of evil is solved by Christian Science, and the enigma of the ages is no longer an enigma. The false supposition that evil is based on principle and operates according to law is being dispelled by the intelligence which reveals its actual nature, and strips it of its pretensions and power. Evil, instead of being entity, is merely a nega-

tion. Instead of being immortal, it is finite and self-destructive. Evil is nothing more than error and an erroneous sense of life, and as such it has no more inherent or real power than any other error ever has. As error it has no power of continuity or duration as against the might of intelligence.

The human race is unlike God to-day, not because of law, but because of error. All its sin and sorrow, pain, sickness, and death; all its poverty, depravity, and dreadful strife; all, indeed, that is unlike infinite Good, is in consequence of ignorance of the science of being. Mortal woe is because of mortal error; sickness is of mental, or mentally erroneous, causation, and has no legal sanction or impulsion whatsoever. The only force back of sickness has no more substance than error, which is always primarily mental, and whose effect on the body is incidental.

No matter how you may denominate the Redeemer of the world, the fact remains that the redeeming influence needs not to contend against matter, but against error. As Paul says, "We wrestle not against flesh and blood," and we do not need to in order to dominate the ills of the flesh. An evil, defective sense of life is the "murderer from the beginning." It is the ignorance which fraudulently intoxicates mortals with sin, and entails upon them the delirium of suffering. It is ignorance which locks humanity in fratricidal conflict and cruelty, ruptures the brotherhood of man and impinges upon earth's creatures the pangs of suffering, disease and death.

For centuries the world has stumbled on, deprived of its natural rights and happiness, and in ignorance of the cause of its troubles. At every inch of the way it has wrapped its rags of error around it, and complacently assumed that it

understood the facts of being. The deep sleep of materialism has rendered it insensible to truth, which, throughout all ages, has uttered its peals to ears that were dull, and to men who could not be raised to understand and give heed. There is no more pitiable phase in all history than that which depicts the obstinate and even venomous opposition of mortals to the revelations of science, which were really angels of mercy and deliverance. How long will this people resist the Scriptural declaration that through sin, or error, and not through the laws of matter, came death and sickness into the world? How long will it be thought a thing incredible that God-ordained intelligence should heal the sick and raise the dead?

A casual examination of metaphysical science reveals the cause of human woe. There is no longer any excuse for ignorance on this subject, nor is there justification therefor. We are face to face with the phenomena of evil, and acquainted with the nature of that which is accomplishing the ruin of humanity; and the question that urges itself upon this age is this: Are the ways and means that mortals now use coping with error, and releasing them from its grasp? To what extent are its philosophy and sectarianism reforming the sinner and destroying temptation? To what extent is medical theory and practice establishing health as a permanent, scientific fact? The answer is that never was there a greater degree and scope of sin, nor a greater variety and range of diseases, than now. Never was there greater apparent need of a scientific understanding of being which will tranquilize and regenerate the race whose material vagaries and love of sin continue to repeat the gloomy history of centuries.

To this age, which has been a prey to many temptations