

and is submerged in sickness, depravity, and death, comes as of old another prophet with the most alluring message that ever touched the ear or inspired the hope of humanity. To this generation, which is gaining a partial sense of its plight, and comprehends somewhat its supreme need of the knowledge of true science and true religion whereby to clear up the mystery and dispel the fierce contention of its existence, hath appeared another messenger, declaring a gospel which includes the promise of deliverance from every woe that besets the race.

This message and gospel is Christian Science, the Christ Science, or knowledge of God, and of the Life that is God. Like almost every revelation known to man, it has antagonized the chief priests and exponents of nearly every school of thought, or system of philosophy and religion that is unlike itself. This resistance is habitual, and indicates the obdurate nature of the erroneous misconceptions that are formulated by the human mind, or, as it calls itself, the human brain. When Galileo announced the rotundity of the earth, the most eminent theologian of the day denounced him as a "poor fool who is trying to overturn the sacred art of astronomy."

Christian Scientists are not surprised at this opposition, nor do they murmur because any one can not, or will not, comprehend the verity of Christian Science; but, as a matter of historical propriety, they remonstrate against the falsity of statement and profligacy of libel and of personal abuse which is bestowed upon its discoverer, in the vain hope of making it and her appear odious.

When the history of these days of scientific and moral reform is written, with the full import and effect thereof in view, what will be said of the reception of the loving, holy

woman who has thus described her entrance upon the scene of human need? "I saw before me the sick, wearing out years of servitude to an unreal master, in the belief that the body governed them, rather than Mind. The lame, the deaf, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs, and from the educational systems of the pharaohs who to-day hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea, and the wilderness; but I pressed on, through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall, and the rights of man to freedom are fully known and acknowledged." (Science and Health with Key to the Scriptures, p. 122.)

As of yore, she came utterly alone, with the same isolated grandeur of message, motive, and impulsion. As of yore, she alone of all the earth had reached her own high plane of spirituality and scientific mental culture. Her consciousness alone had been sufficiently purged of materialism to admit the light of spiritual revelation, which should make visible the things of God as declared in Christian Science.

I would fain spare in pity the men and women of this generation; but, alas! they have, to their shame, bestowed upon this messenger of hope and salvation every offensive thought and word that the ingenuity of evil could suggest. Think you that any creature of this earth, unsustained of God, could have endured for thirty-three years the flood of evil that has poured itself out against this woman? Looking back on the history of the reformers and prophets of God, do you recall any who have not been literally obliged to abide in Him while the storm raged and exhausted its fury? Do you remember any who have advanced with the torchlight of

Truth into the confines of materialism who have not been stung and stung again by ignorance, bigotry, and sin? Think you that any person ever lived who would voluntarily endure it for money, fame or the love of dominion over man? Think you that anything other than divine impulsion and sustenance, and the most exalted love for God and humanity could have ever induced such endeavor as has been put forth by Mrs. Eddy for a third of a century?

The discoverer of the science of Christianity has had to wait long and patiently for the world to hear, and even partially comprehend, her divinely intrusted message, but she has not held her lonely watch in vain. With Godly perseverance against what sometimes seemed awful obstacles, she has endured, rejoiced, loved, and triumphed, until she has impressed upon the consciousness of this age the salient facts of the science of being, which are revolutionizing thought, changing the philosophy, theology, and ethical tenets of individuals and of the schools; revealing the possibilities of Mind, the science of healing, and a rational mastery over sin.

Utterly alone with God, she has, with ceaseless and holy zeal, projected upon the thought of this people the eternal verity of Christian Science, until in this hour hundreds of thousands of adherents stand immovably fixed in the understanding of this self-evident and demonstrable Science, supported and avouched by millions of instances of demonstrations, and attested by countless achieved results in the midst of which the world now stands, for they are already a part of its very history and existence. Now, as in Jesus' time, the laity or common people, who received him gladly, recognize instinctively the great boon which is being conferred upon them and which engages their affections and satisfies their reason in spite of the threats and misrepresentations

that would dissuade them.

The same truth that impelled the Prophets, Jesus, and the Apostles, and indeed every man and woman to whom it hath been revealed, voices through the great leader of reform in this generation the same irrepressible demand which a spiritual sense of being forever urges upon the material sense "Why should it be thought a thing incredible with you that God should raise the dead?" and this people so long sunken in the deep sleep of a destructive career, is at last awakening to hear the blest evangel, and to heed the deliverance which has been the hope of the ages.

Many of the searchers after God have had glimpses of the divine nature, and felt its power. Many have had much faith to think that all things are possible with Him. Others have admitted the Omnipotence of God, but doubted His willingness to exert it in behalf of the sick, or delegate any interposing power to any one else since the time of Christ and the Apostles. But now comes a declaration of Christian Science, through its Discoverer, which carries thought far beyond the frontiers of former hope and expectation, and opens wide the possibilities of life and peace. What a balm to suffering man! How grandly it meets his needs and gives cheer and comfort to his endeavor! The statement is this: "God will heal the sick through man whenever man is governed by God."

It matters not that some people hasten to denounce this and the incidental practice of Christian Science Mind-healing as being sacrilegious. The vital question is not as to what any one may think about it, but whether it is a scientific fact or not. The statement is in exact accord with the principle of Christian Science, and is attested by every instance of genuine Christian Science healing. The demonstrator of

this Science understands the principle thereof, and the rule for demonstration, and he knows that the proofs verify both the principle and the rule.

If many professors of the science of numbers had been working long for the solution of a troublesome problem, and one had finally announced the discovery of the principle and rule, and that he had thereby solved the problem, would the others refuse to give heed, and say they did not believe it, simply because his way was different from the ways they had been unsuccessfully trying? Would they not at least carefully examine and study the stated principle, and apply the rule, before denouncing both? The operators in a theoretical life practice that has failed are hardly qualified to judge of a demonstrable science which they have never attempted to demonstrate, nor does the bald denial of those who do not understand it weigh an atom in the scales against the one who not only understands, but can prove it.

The crusade of reform which is now progressing in the name of Christian Science is not controversial, but educational. It is useless to quarrel with the opponent of Christian Science because, as a matter of fact, he condemns that which is his own misconception. I never knew of a person who really understood it that did not recognize its verity and accept it with rejoicing. The man who does not understand it and know its great value cannot be persuaded by acrimonious and undignified debate, but needs to find his way through the pathway of loving-kindness and by means of the processes of education.

Did you ever know a woman who, from childhood's early hour, had with purity of motive and with steadfast, holy purpose clung with uncompromising fidelity to God—eager to know His will and satisfied with obedience? Did you ever

know of such a woman whose many years of journeying along life's pathway were marked by monuments of integrity, chastity, benevolence, and self-sacrificing love? Do you know that her life has been one of ceaseless and unselfish devotion to the welfare of her fellow man and that she has endured all the evil shafts that have been directed to her because of her endeavor to reclaim a lost race, rather than to falter and give way? Do you realize, when with her, the presence and balm of a deep, holy piety, the justness and merciful nature of her judgment, and the rectitude of thought that is in communion with God?

If you do know such a woman then you know that the very substance and grandeur of her life constitute their own best evidence that she is neither robber nor liar.

If those who hope to extirpate Christian Science by telling people that they love to be deluded, shall heed this admonition they will do well. They should know that they appeal in vain to the man, once dying and now restored to life, and urge him to re-enter the sepulchre because he has been deluded by the fraudulent claim that God healeth all our diseases. In vain will they urge the blind who now see to close again their eyelids and endure the gloom prepared for them by those who declare that Christian Science is heresy, because it threatens to deprive the All-Presence that is God of the presence and eternal companionship of a personal devil.

Why should it be thought a thing incredible with you that man governed by God should heal the sick? Jesus and the Apostles, as well as the early Christians, healed the sick without the use of any material remedies whatever, and in utter disregard of the laws which the matter-physicians say must govern the case; and yet Jesus did not come to dis-

regard law, but to fulfill law. If in fulfilling natural or divine law, he discredited so-called medical laws, it must have been because he knew that they were not laws. The Science of Christianity explains this by disclosing the fact that Jesus understood that disease does not act in response to natural law, but in accord with the aggregation of universal human belief, which is wholly erroneous and which, exerting its pressure mesmerically, is accepted as law and submitted to as such.

Christian Science explains that because these influences are of a mental instead of material nature, and operate as such in case of disease, then there is no scientific relationship between this influence as causation and the use of drugs as remedy. This is one of the important points at issue between physics and metaphysics, between materia medica and Christian Science Mind-healing, and while I do not assume that this brief exposition of statement is necessarily conclusive, it will serve to indicate the nature of our contention, namely, that because sickness is the phenomenon of the error of the carnal mind or mortal mind, it can be met and mastered by the natural might and action of truth, which being ever-present is available to man in every hour and circumstance of his need. Jesus said to the sick woman, "Satan hath bound thee," and instead of drugging her into a state of insensibility he unbound her and did for her all that she needed, through the power of Mind.

What is God that He should heal the sick through man? Our text-book, "Science and Health with Key to the Scriptures," by the Rev. Mary G. Baker Eddy, warrants this statement—God is infinite Good. God is not only All-Knowing, but is also All Knowledge. It is inconceivable that All-Knowing God should be mindless, hence the further statement that God is divine Mind.

This infinite Mind must include all Truth—all true ideas—and the truth about everything that really is. It does not include the supposition that "two and two are five," or any other statement of error or evil, because all such are unreal images of the human mind and are no part of the All Knowledge that is God, for God as the Bible asserts, "is too pure to behold iniquity." God is Omnipotence and Omniscience; hence the divine power and action are necessarily the power and action of the truth, or of true ideas about everything.

Man cannot do more or better than to know the truth. According to the Scriptures the whole duty of man is to know God, or Truth. If he knows the truth it must be the same Truth that is God, and when the individual consciousness is animated by Truth, or God, and manifests the true idea or sense of all things, he also manifests the power and action of Truth. This bestowal or presence of divine intelligence is "God with us," or Life and Good with us, and its presence and action has the same influence on the erroneous sense which causes and continues sickness that light has on darkness. It is easy to understand that darkness cannot possibly resist the light, which invariably dominates it. When light asserts its presence and action darkness simply ceases to be.

Christian Science explains that the only scientific cure for disease is the power and action of Truth over error, Life over death, and Science over ignorance, and declares that this is the only genuine mind-healing. It is not the influence of the human will or of one person's mind over another's, but it is the manifestation of the divine Mind or intelligence which is Omniscience and all powerful and which equips man with dominion over all the earth.

This clearly distinguishes true metaphysical healing from the theory and practice of medicine, which holds disease to be material in origin and operation, and seeks to dominate it by the use of matter, thereby instituting a conflict between material forces, a house divided against itself. It also distinguishes it from all other forms of metaphysical endeavor, which also regard disease as a purely physical phenomenon, and seek to overcome matter by the mesmeric action of what is called the human mind, or brain.

An understanding of the real nature of Science would lead every man and woman to expect and demand that the "Science of Healing" should heal. It would lead them to repudiate any supposed science of healing or system of healing that included a confession of inability in the form of a long list of incurable diseases. The Bible speaks of God, or divine Intelligence, and the action thereof, as the healer of "all thy diseases," and it says Jesus manifested the will of his Father by healing the sick of "all manner of diseases." Not one instance baffled him, and he has presented to the world an unflinching exhibition of Christian Science mind-healing as an essential part of the way of salvation which Christians declare to be the only way.

The Bible is filled with intimations that the sick man should turn to God for deliverance. There are hundreds of texts indicating that, if this is done aright, he will be delivered. Does this mean that he shall turn to Mind, or matter? Jesus reiterated very many of these promises, all of which were scientifically founded. Did his practice interpret his words as encouraging reliance on drugs, or on Intelligence and its power, in case of sickness? In seeking to "save that which was lost," and to lead mankind through

the only pathway of deliverance from sin, sickness, and death, all of which he overcame as our exemplar, did Jesus heal the sick through the power of the Spirit or not? Did he who voiced infinite truth to all humanity, and all of its centuries, know enough to choose the best way to heal the sick, or did he, in doing the will of Wisdom, choose an inferior way? Was the only infallible exposition of healing that the world has witnessed, scientific or lawless? If it was a good way then it is good now. Which is in palpable compliance with, and imitation of, the words and practice of Jesus; a system of drugging, or a system whereby Truth overcomes error; a system that encourages man to find all in God, or to find it in the perishing forms of matter?

Whenever men learn that God is the Healer of the sick, they will also learn that it is because of the action of the Truth which promises to set them free; and, if any change is effected by the action of the truth, or by scientific understanding, it must be error that is changed, because Truth cannot change its immortal self. When it is in operation in human consciousness, it heals all manner of disease, because it destroys all kinds of error. The imperative requirement that the science of healing, whatever it is, must heal, is met by Christian Science. It includes no admission or supposition that any disease is incurable, but explains that all healing is possible in the science of Mind.

The practitioners of this science have not yet gained the fulness of understanding and spiritual growth that makes possible the highest and unflinching manifestations of healing, but, nevertheless, nearly two millions of instances of healing done by them thus far include nearly if not all the diseases known to man, many of which have never been healed by drugs since the world began.

Nearly thirty years ago Mrs. Eddy wrote the book, "Science and Health," which has made such things possible to the world. In that book she said: "A higher and more practical Christianity, capable of meeting human wants in sickness and health, stands at the door of this age, knocking for admission. Will you open or close the door upon this angel visitant, who cometh, as he came of old, to the patriarch, at eventide?" Nearly thirty years ago this divine message uttered itself in the human consciousness, and waited for history to record the answer. The history and its answer are before us to-day, written in the experience of suffering thousands of humanity who have been extricated from nameless conditions of sin, depravity, agony, and disease, because the very hand of God, through Christian Science, hath reached far down into the abysmal depths of woe, and redeemed them through the transformation of mind. I wish it were possible to pass in review before the world the vast multitudes who have been the beneficiaries of this sublime, manifest Good. If such a thing were feasible, there would, indeed, be an endless procession, and as each one of these of earth's creatures came before you, he might stop and relate an experience that should stir this race to its very depths. They could tell you of the deaf who now hear, and the blind who see. They could tell of drunkards reformed and of tears and sorrow that had ceased. They could tell you that the anguish of disease had been dispelled, and the anguish of sin had at last found atonement and forgiveness, and long before this grateful throng, with its new-found hopes, had come and gone you would have learned that every righteous need, and every righteous prayer, of the human heart had had its answer through the bestowal of divine Love, whose way is revealed in Christian Science.

There are people who invite the world to believe that all this is of the devil, but I submit to you the proposition that there is no society in existence of a philanthropic, ethical, or religious nature that would not rejoice if such results could be traced to its influence. I would be glad if every instance where the influence of Christian Science had touched the experience of man might be emblazoned in the sky, and subjected to the scrutinizing gaze of all the earth. There is not one which would be contemplated by a person of moral sensibility or religious instinct that was unbiased by bigotry and partisanship, without compelling the admission that it was of benefit to mankind; that it meant the disappearance of evil and the overcoming of the world, the flesh, and the devil.

Mrs. Eddy writes in "Science and Health": "Christian Science brings to the body the sunlight of Truth. . . . It changes the secretions, expels humors, dissolves tumors, relaxes rigid muscles, restores carious bones to soundness. The effects of this Science are to stir the human mind to a change of base, whereon it may yield to the divine Mind."

The world which, because of an erring sense, enters into headlong contention against the Truth, and instinctively rejects it, is now in the travail of contention over the claim for the supremacy of Mind and of spiritual law. The senses of mortals are in bonds now to an evil conception of existence which hath wound its toils about them and placed them in the tomb of mortality where men sin, sicken, and die. But the voice of the impersonal Truth, which is Christ's new coming, is with heavenly assurance and authority calling them to come out of death's tomb into the freedom of those who know the will of God, and do it; and as they awaken and come forth, with bonds loosed, and with manhood disenthralled, it no longer seems a thing incredible with them that God should raise the dead.

