

CHRISTIAN SCIENCE
VERSUS
PANTHEISM
MESSAGES 1900-1901-1902
MARY BAKER EDDY



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Christian science versus
pantheism



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PANTHEISM

MESSAGE TO THE MOTHER
CHURCH, 1900

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BY

MARY BAKER EDDY

PASTOR EMERITUS OF THE FIRST CHURCH OF CHRIST, SCIENTIST
BOSTON, AND AUTHOR OF SCIENCE AND HEALTH
WITH KEY TO THE SCRIPTURES



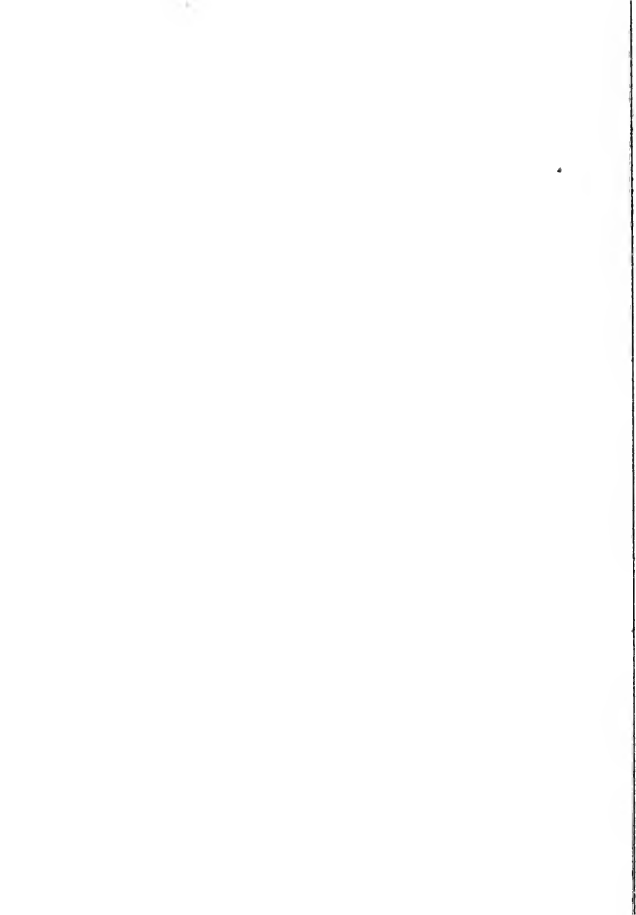
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CHRISTIAN SCIENCE
VERSUS
PANTHEISM



CHRISTIAN SCIENCE VERSUS PANTHEISM

PASTOR'S MESSAGE TO THE MOTHER 1
CHURCH ON THE OCCASION OF THE
JUNE COMMUNION, 1898 3

SUBJECT: *Not Pantheism, but Christian Science.*

BELOVED brethren, since last you gathered at the 6
feast of our Passover, the winter winds have come
and gone; the rushing winds of March have shrieked and
hummed their hymns; the frown and smile of April, the
laugh of May, have fled; and the roseate blush of joyous 9
June is here and ours.

In unctuous unison with nature, mortals are hoping and
working, putting off outgrown, wornout, or soiled gar- 12
ments—the pleasures and pains of sensation and the
sackcloth of waiting—for the springtide of Soul. For
what a man seeth he hopeth not for, but hopeth for what 15
he hath not seen, and waiteth patiently the appearing
thereof. The night is far spent, and day is not distant in
the horizon of Truth—even the day when all people 18
shall know and acknowledge one God and one Christianity.

1 CHRISTIAN SCIENCE NOT PANTHEISM

At this period of enlightenment, a declaration from the
 3 pulpit that Christian Science is pantheism is anomalous to
 those who know whereof they speak — who know that
 Christian Science *is* Science, and therefore is neither
 6 hypothetical nor dogmatical, but demonstrable, and
 looms above the mists of pantheism higher than Mt.
 Ararat above the deluge.

9 ANALYSIS OF "PANTHEISM"

According to Webster the word "pantheism" is de-
 rived from two Greek words meaning "all" and "god."
 12 Webster's *derivation* of the English word "pantheism" is
 most suggestive. His uncapitalized word "god" gives
 the meaning of pantheism as a human opinion of "gods
 15 many," or mind in matter. "The doctrine that the uni-
 verse, conceived of as a whole, is God; that there is no
 God but the combined forces and laws which are mani-
 18 fested in the existing universe."

The Standard Dictionary has it that pantheism is the
 doctrine of the deification of natural causes, conceived as
 21 one personified nature, to which the religious sentiment is
 directed.

Pan is a Greek prefix, but it might stand, in the term
 24 pantheism, for the mythological deity of that name; and
theism for a belief concerning Deity in theology. How-
 ever, Pan in imagery is preferable to pantheism in theology.

The mythical deity may please the fancy, while pantheism 1
 suits not at all the Christian sense of religion. Pan, as a 2
 deity, is supposed to preside over sylvan solitude, and is a 3
 horned and hoofed animal, half goat and half man, that
 poorly presents the poetical phase of the genii of forests.¹

My sense of nature's rich glooms is, that loneliness lacks 6
 but one charm to make it half divine—a friend, with
 whom to whisper, "Solitude is sweet." Certain moods 9
 of mind find an indefinable pleasure in stillness, soft,
 silent as the storm's sudden hush; for nature's stillness
 is voiced with a hum of harmony, the gentle murmur of
 early morn, the evening's closing vespers, and lyre of bird 12
 and brooklet.

"O sacred solitude! divine retreat!
 Choice of the prudent! envy of the great! 15
 By thy pure stream, or in thy evening shade,
 We court fair wisdom, that celestial maid."

Theism is the belief in the personality and infinite mind 18
 of one supreme, holy, self-existent God, who reveals Him-
 self supernaturally to His creation, and whose laws are
 not reckoned as science. In religion, it is a belief in one 21
 God, or in many gods. It is opposed to atheism and

¹ In Roman mythology (one of my girlhood studies), Pan stood 24
 for "universal nature proceeding from the divine Mind and providence,
 of which heaven, earth, sea, the eternal fire, are so many mem-
 bers." Pan was the god of shepherds and hunters, leader of the 27
 nymphs, president of the mountains, patron of country life, and guard-
 ian of flocks and herds. His pipe of seven reeds denotes the celestial
 harmony of the seven planets; his shepherd's crook, that care and 30
 providence by which he governs the universe; his spotted skin, the
 stars; his goat's feet, the solidity of the earth; his man-face, the
 celestial world.

1 monotheism, but agrees with certain forms of pantheism
 and polytheism. It is the doctrine that the universe owes
 3 its origin and continuity to the reason, intellect, and will of
 a self-existent divine Being, who possesses all wisdom,
 goodness, and power, and is the creator and preserver of
 6 man.

A theistic theological belief may agree with physics and
 anatomy that reason and will are properly classified as
 9 mind, located in the brain; also, that the functions of
 these faculties depend on conditions of matter, or brain,
 for their proper exercise. But reason and will are human;
 12 God is divine. In academics and in religion it is patent
 that will is capable of use and of abuse, of right and wrong
 action, while God is incapable of evil; that brain is matter,
 15 and that there are many so-called minds; that He is the
 creator of man, but that man also is a creator, making
 two creators; but God is Mind and one.

18 GOD — NOT HUMAN DEVICES — THE PRESERVER
 OF MAN

God, Spirit, is indeed the preserver of man. Then, in
 21 the words of the Hebrew singer, "Why art thou cast down,
 O my soul? and why art thou disquieted within me? hope
 thou in God: for I shall yet praise Him, who is the health
 24 of my countenance, and my God. . . . Who forgiveth
 all thine iniquities; who healeth all thy diseases." This
 being the case, what need have we of drugs, hygiene, and
 27 medical therapeutics, if these are not man's preservers?
 By admitting self-evident affirmations and then contra-

dicting them, monotheism is lost and pantheism is found 1
 in scholastic theology. Can a single quality of God,
 Spirit, be discovered in matter? The Scriptures plainly 3
 declare, "The Word was God;" and "all things were
 made by Him," — the Word. What, then, can matter
 create, or how can it exist? 6

JESUS' DEFINITION OF EVIL

Did God create evil? or is evil self-existent, and so
 possessed of the nature of God, good? Since evil is not 9
 self-made, who or what hath made evil? Our Master
 gave the proper answer for all time to this hoary query.
 He said of evil: "Ye are of your father, the devil, and the 12
 lusts of your father ye will do. He was a murderer from
 the beginning, and abode not in the truth [God], because
 there is no truth [reality] in him [evil]. When he speaketh 15
 a lie, he speaketh of his own: for he is a liar, and the father
 of it [a lie]."

Jesus' definition of devil (evil) explains evil. It shows 18
 that evil is both liar and lie, a delusion and illusion. There-
 fore we should neither believe the lie, nor believe that it
 hath embodiment or power; in other words, we should 21
 not believe that a lie, nothing, can be something, but deny
 it and prove its falsity. After this manner our Master cast
 out evil, healed the sick, and saved sinners. Knowing 24
 that evil is a lie, and, as the Scripture declares, brought
 sin, sickness, and death into the world, Jesus treated the
 lie summarily. He denied it, cast it out of mortal mind, 27
 and thus healed sickness and sin. His treatment of evil

1 and disease, Science will restore and establish, — first,
 because it was more effectual than all other means; and,
 3 second, because evil and disease will never disappear in
 any other way.

Finally, brethren, let us continue to denounce evil as the
 6 illusive claim that God is not supreme, and continue to
 fight it until it disappears, — but not as one that beateth
 the mist, but lifteth his head above it and putteth his foot
 9 upon a lie.

EVIL, AS PERSONIFIED BY THE SERPENT

Mosaic theism introduces evil, first, in the form of a
 12 talking serpent, contradicting the word of God and thereby
 obtaining social prestige, a large following, and changing
 the order and harmony of God's creation. But the higher
 15 criticism is not satisfied with this theism, and asks, If God
 is *infinite* good, what and where is evil? And if Spirit
 made all that was made, how can matter be an intelligent
 18 creator or coworker with God? Again: Did one Mind,
 or two minds, enter into the Scriptural allegory, in the
 colloquy between good and evil, God and a serpent? — and
 21 if two minds, what becomes of theism in Christianity? For
 if God, good, is Mind, and evil also is mind, the Christian
 religion has at least two Gods. If Spirit is sovereign, how
 24 can matter be force or law; and if God, good, is omnipo-
 tent, what power hath evil?

It is plain that elevating evil to the altitude of mind gives
 27 it power, and that the belief in more than one spirit, if

Spirit, God, is infinite, breaketh the First Commandment
in the Decalogue. 1

Science shows that a plurality of minds, or intelligent
matter, signifies more than one God, and thus prevents the
demonstration that the healing Christ, Truth, gave and
gives in proof of the omnipotence of onè divine, infinite
Principle. 3 6

Does not the theism or belief, that after God, Spirit, had
created all things spiritually, a material creation took
place, and God, the preserver of man, declared that man
should die, lose the character and sovereignty of Jehovah,
and hint the gods of paganism? 9 12

THEISTIC RELIGIONS

We know of but three theistic religions, the Mosaic, the
Christian, and the Mohammedan. Does not each of these
religions mystify the absolute oneness and infinity of God,
Spirit? 15

A close study of the Old and New Testaments in con-
nection with the original text indicates, in the third chap-
ter of Genesis, a lapse in the Mosaic religion, wherein
theism seems meaningless, or a vague apology for con-
tradictions. It certainly gives to matter and evil reality
and power, intelligence and law, which implies Mind,
Spirit, God; and the logical sequence of this error is idol-
atry — other gods. 18 21 24

Again: The hypothesis of mind in matter, or more than
one Mind, lapses into evil dominating good, matter govern-
ing Mind, and makes sin, disease, and death inevitable, 27

1 despite of Mind, or by the consent of Mind! Next, it
 follows that the disarrangement of matter causes a man to
 3 be mentally deranged; and the Babylonian sun god, moon
 god, and sin god find expression in sun worship, lunacy,
 sin, and mortality.

6 Does not the belief that Jesus, the man of Galilee, is
 God, imply two Gods, one the divine, infinite Person, the
 other a human finite personality? Does not the belief
 9 that Mary was the mother of God deny the self-existence
 of God? and does not the doctrine that Mohammed is
 the only prophet of God infringe the sacredness of one
 12 Christ Jesus?

SCIENTIFIC CHRISTIANITY MEANS ONE GOD

Christianity, as taught and demonstrated in the first
 15 century by our great Master, virtually annulled the so-
 called laws of matter, idolatry, pantheism, and polytheism.
 Christianity then had one God and one law, namely,
 18 divine Science. It said, "Call no man your father upon
 the earth, for one is your Father, which is in heaven."
 Speaking of himself, Jesus said, "My Father is greater
 21 than I." Christianity, as he taught and demonstrated it,
 must ever rest on the basis of the First Commandment and
 love for man.

24 The doctrines that embrace pantheism, polytheism, and
 paganism are admixtures of matter and Spirit, truth and
 error, sickness and sin, life and death. They make man
 27 the servant of matter, living by reason of it, suffering be-
 cause of it, and dying in consequence of it. They con-

stantly reiterate the belief of pantheism, that mind "sleeps 1
in the mineral, dreams in the animal, and wakes in man."

"Infinite Spirit" means one God and His creation, and 3
no reality in aught else. The term "spirits" means more
than one Spirit;—in paganism they stand for gods; in
spiritualism they imply men and women; and in Christian- 6
ity they signify a good Spirit and an evil spirit.

Is there a religion under the sun that hath demonstrated
one God and the four first rules pertaining thereto, namely, 9
"Thou shalt have no other gods before me;" "Love thy
neighbor as thyself;" "Be ye therefore perfect, even as
your Father which is in heaven is perfect;" "Whosoever 12
liveth and believeth in me shall never die." (John xi. 26.)

What mortal to-day is wise enough to do himself no
harm, to hinder not the attainment of scientific Chris- 15
tianity? Whoever demonstrates the highest humanity,—
long-suffering, self-surrender, and spiritual endeavor to
bless others,—ought to be aided, not hindered, in his 18
holy mission. I would kiss the feet of such a messenger,
for to help such a one is to help one's self. The demon-
stration of Christianity blesses all mankind. It loves one's 21
neighbor as one's self; it loves its enemies—and this
love benefits its enemies (though they believe it not), and
rewards its possessor; for, "If ye love them which love you, 24
what reward have ye?"

MAN THE TRUE IMAGE OF GOD

From a material standpoint, the best of people some- 27
times object to the philosophy of Christian Science, on the

1 ground that it takes away man's personality and makes
 man less than man. But what saith the apostle? — even
 3 this: "If a man think himself to be something, when he is
 nothing, he deceiveth himself." The great Nazarene
 Prophet said, "By their fruits ye shall know them:" then,
 6 if the effects of Christian Science on the lives of men
 be thus judged, we are sure the honest verdict of hu-
 manity will attest its uplifting power, and prevail over the
 9 opposite notion that Christian Science lessens man's in-
 dividuality.

The students at the Massachusetts Metaphysical Col-
 12 lege, generally, were the average man and woman. But
 after graduation, the best students in the class averred
 that they were stronger and better than before it. With
 15 twelve lessons or less, the present and future of those stu-
 dents had wonderfully broadened and brightened before
 them, thus proving the utility of what they had been taught.
 18 Christian Scientists heal functional, organic, chronic, and
 acute diseases that M.D.'s have failed to heal; and,
 better still, they reform desperate cases of intemperance,
 21 tobacco using, and immorality, which, we regret to say,
 other religious teachers are unable to effect. All this is
 accomplished by the grace of God, — the effect of God
 24 *understood*. A higher manhood is manifest, and never
 lost, in that individual who finds the highest joy, — there-
 fore no pleasure in loathsome habits or in sin, and no
 27 necessity for disease and death. Whatever promotes
 statuesque being, health, and holiness does not degrade
 man's personality. Sin, sickness, appetites, and passions,
 30 constitute no part of man, but obscure man. Therefore it

required the divinity of our Master to perceive the real man, and to cast out the unreal or counterfeit. It caused St. Paul to write, — “Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him.”

Was our Master mistaken in judging a cause by its effects? Shall the opinions, systems, doctrines, and dogmas of men gauge the animus of man? or shall his stature in Christ, Truth, declare him? Governed by the divine Principle of his being, man is perfect. When will the schools allow mortals to turn from clay to Soul for the model? The Science of being, understood and obeyed, will demonstrate man to be superior to the best church-member or moralist on earth, who understands not this Science. If man is spiritually fallen, it matters not what he believes; he is not upright, and must regain his native spiritual stature in order to be in proper shape, as certainly as the man who falls physically needs to rise again.

Mortals content with something less than perfection — the original standard of man — may believe that evil develops good, and that whatever strips off evil's disguise belittles man's personality. But God enables us to know that evil is not the medium of good, and that good supreme destroys all sense of evil, obliterates the lost image that mortals are content to call man, and demands man's un-fallen spiritual perfectibility.

The grand realism that man is the true image of God, not fallen or inverted, is demonstrated by Christian Science. And because Christ's dear demand, “Be ye therefore

1 perfect," is valid, it will be found possible to fulfil it. Then
 also will it be learned that good is not educed from evil,
 3 but comes from the rejection of evil and its *modus operandi*.
 Our scholarly expositor of the Scriptures, Lyman Abbott,
 D.D., writes, "God, Spirit, is ever in universal nature."
 6 Then, we naturally ask, how can Spirit be constantly pass-
 ing out of mankind by death — for the universe includes
 man?

9 THE GRANDEUR OF CHRISTIANITY

This closing century, and its successors, will make strong
 claims on religion, and demand that the inspired Scriptural
 12 commands be fulfilled. The altitude of Christianity open-
 eth, high above the so-called laws of matter, a door that no
 man can shut; it showeth to all peoples the way of escape
 15 from sin, disease, and death; it lifteth the burden of sharp
 experience from off the heart of humanity, and so lighteth
 the path that he who entereth it may run and not weary,
 18 and walk, not wait by the roadside, — yea, pass gently on
 without the alterative agonies whereby the way-seeker
 gains and points the path.

21 The Science of Christianity is strictly monotheism, —
 it has ONE GOD. And this divine infinite Principle,
 noumenon and phenomena, is demonstrably the self-
 24 existent Life, Truth, Love, substance, Spirit, Mind, which
 includes all that the term implies, and is all that is real and
 eternal. Christian Science is irrevocable — unpierced
 27 by bold conjecture's sharp point, by bald philosophy, or
 by man's inventions. It is divinely true, and every hour

in time and in eternity will witness more steadfastly to its practical truth. And Science is not pantheism, but Christian Science.

Chief among the questions herein, and nearest my heart, is this: When shall Christianity be demonstrated according to Christ, in these words: "Neither shall they say, Lo, here! or, lo there! for, behold, the kingdom of God is within you"?

EXHORTATION

Beloved brethren, the love of our loving Lord was never more manifest than in its stern condemnation of all error, wherever found. I counsel thee, rebuke and exhort one another. Love all Christian churches for the gospel's sake; and be exceedingly glad that the churches are united in purpose, if not in method, to close the war between flesh and Spirit, and to fight the good fight till God's will be witnessed and done on earth as in heaven.

Sooner or later all shall know Him, recognize the great truth that Spirit is infinite, and find life in Him in whom we do "live, and move, and have our being" — life in Life, all in All. Then shall all nations, peoples, and tongues, in the words of St. Paul, have "one God and Father of all, who is above all, and through all, and in you all." (Ephesians iv. 6.)

Have I wearied you with the mysticism of opposites? Truly there is no rest in them, and I have only traversed my subject that you may prove for yourselves the unsub-

1 stantial nature of whatever is unlike good, weigh a sigh,
and rise into the rest of righteousness with its triumphant
3 train.

Once more I write, Set your affections on things above;
love one another; commune at the table of our Lord in one
6 spirit; worship in spirit and in truth; and if daily adoring,
imploring, and living the divine Life, Truth, Love, thou
shalt partake of the bread that cometh down from heaven,
9 drink of the cup of salvation, and be baptized in Spirit.

PRAYER FOR COUNTRY AND CHURCH

Pray for the prosperity of our country, and for her vic-
12 tory under arms; that justice, mercy, and peace continue
to characterize her government, and that they shall rule all
nations. Pray that the divine presence may still guide and
15 bless our chief magistrate, those associated with his execu-
tive trust, and our national judiciary; give to our congress
wisdom, and uphold our nation with the right arm of His
18 righteousness.

In your peaceful homes remember our brave soldiers,
whether in camp or in battle.¹ Oh, may their love of coun-
21 try, and their faithful service thereof, be unto them life-
preservers! May the divine Love succor and protect
them, as at Manila, where brave men, led by the dauntless
24 Dewey, and shielded by the power that saved them, sailed
victoriously through the jaws of death and blotted out the
Spanish squadron.

27 Great occasion have we to rejoice that our nation, which

¹ This refers to the war between United States and Spain for the liberty of Cuba.

fed her starving foe, — already murdering her peaceful
seamen and destroying millions of her money, — will be
as formidable in war as she has been compassionate in
peace. 1 3

May our Father-Mother God, who in times past hath
spread for us a table in the wilderness and “in the midst
of our enemies,” establish us in the most holy faith, plant
our feet firmly on Truth, the rock of Christ, the “substance
of things hoped for” — and fill us with the life and under-
standing of God, and good will towards men. 6 9

MARY BAKER EDDY



MESSAGE
TO
THE MOTHER CHURCH
BOSTON, MASS.
June, 1900



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MESSAGE
TO
THE MOTHER CHURCH
BOSTON, MASS.
June, 1900



MESSAGE FOR 1900

MY beloved brethren, methinks even I am touched 1
with the tone of your happy hearts, and can see 2
your glad faces, aglow with gratitude, chinked within the 3
storied walls of The Mother Church. If, indeed, we may 4
be absent from the body and present with the ever-present 5
Love filling all space, time, and immortality — then I am 6
with thee, heart answering to heart, and mine to thine in
the glow of divine reflection.

I am grateful to say that in the last year of the nine- 9
teenth century this first church of our denomination,
chartered in 1879, is found crowned with unprecedented 10
prosperity; a membership of over sixteen thousand com- 11
municants in unity, with rapidly increasing numbers, rich 12
spiritual attainments, and right convictions fast forming
themselves into conduct. 15

Christian Science already has a hearing and following 16
in the five grand divisions of the globe; in Australia, the
Philippine Islands, Hawaiian Islands; and in most of the 17
principal cities, such as Boston, New York, Philadelphia,
Washington, Baltimore, Charleston, S. C., Atlanta, New 18
Orleans, Chicago, St. Louis, Denver, Salt Lake City, San 19
Francisco, Montreal, London, Edinburgh, Dublin, Paris,
Berlin, Rome, Peking. Judging from the number of the 20
readers of my books and those interested in them, over a 24

1 million of people are already interested in Christian
 Science; and this interest increases. Churches of this
 3 denomination are springing up in the above-named cities,
 and, thanks to God, the people most interested in this
 old-new theme of redeeming Love are among the best people
 6 on earth and in heaven.

The song of Christian Science is, "Work — work —
 work — watch and pray." The close observer reports
 9 three types of human nature—the right thinker and
 worker, the idler, and the intermediate.

The right thinker works; he gives little time to society
 12 manners or matters, and benefits society by his example
 and usefulness. He takes no time for amusement, ease,
 frivolity; he earns his money and gives it wisely to the
 15 world.

The wicked idler earns little and is stingy; he has
 plenty of means, but he uses them evilly. Ask how he
 18 gets his money, and his satanic majesty is supposed to
 answer smilingly: "By cheating, lying, and crime; his
 dupes are his capital; his stock in trade, the wages of sin;
 21 your idlers are my busiest workers; they will leave a
 lucrative business to work for me." Here we add: The
 doom of such workers will come, and it will be more sudden,
 24 severe, and lasting than the adversary can hope.

The intermediate worker works at times. He says:
 "It is my duty to take some time for myself; however, I
 27 believe in working when it is convenient." Well, all that
 is good. But what of the fruits of your labors? And he
 answers: "I am not so successful as I could wish, but I
 30 work hard enough to be so."

Now, what saith Christian Science? "When a man is 1
right, his thoughts are right, active, and they are fruitful; 2
he loses self in love, and cannot hear himself, unless he 3
loses the chord. The right thinker and worker does his
best, and does the thinking for the ages. No hand that
feels not his help, no heart his comfort. He improves 6
moments; to him time is money, and he hoards this capital
to distribute gain."

If the right thinker and worker's servitude is duly valued, 9
he is not thereby worshipped. One's idol is by no means
his servant, but his master. And they who love a good
work or good workers are themselves workers who appreci- 12
ate a life, and labor to awake the slumbering capability
of man. And what the best thinker and worker has said
and done, they are not far from saying and doing. As a 15
rule the Adam-race are not apt to worship the pioneer
of spiritual ideas, — but ofttimes to shun him as their
tormentor. Only the good man loves the right thinker 18
and worker, and cannot worship him, for that would de-
stroy this man's goodness.

To-day it surprises us that during the period of captivity 21
the Israelites in Babylon hesitated not to call the divine
name Yahwah, afterwards transcribed Jehovah; also
that women's names contained this divine appellative and 24
so sanctioned idolatry, — other gods. In the heathen
conception Yahwah, misnamed Jehovah, was a god of
hate and of love, who repented himself, improved on his 27
work of creation, and revenged himself upon his enemies.
However, the animus of heathen religion was not the in-
centive of the devout Jew — but has it not tainted the reli- 30

1 religious sects? This seedling misnomer couples love and
 hate, good and evil, health and sickness, life and death,
 3 with man — makes His opposites as real and normal as
 the one God, and so unwittingly consents to many minds
 and many gods. This precedent that would commingle
 6 Christianity, the gospel of the New Testament and the
 teaching of the righteous Galilean, Christ Jesus, with the
 Babylonian and Neoplatonic religion, is being purged by
 9 a purer Judaism and nearer approach to monotheism and
 the perfect worship of one God.

To-day people are surprised at the new and forward
 12 steps in religion, which indicate a renaissance greater than
 in the mediæval period; but ought not this to be an agree-
 able surprise, inasmuch as these are progressive signs of
 15 the times?

It should seem rational that the only perfect religion is
 divine Science, Christianity as taught by our great Master;
 18 that which leaves the beaten path of human doctrines and
 is the truth of God, and of man and the universe. The
 divine Principle and rules of this Christianity being de-
 21 monstrable, they are undeniable; and they must be found
 final, absolute, and eternal. The question as to religion
 is: Does it demonstrate its doctrines? Do religionists
 24 believe that God is *One* and *All*? Then whatever is real
 must proceed from God, from Mind, and is His reflection
 and Science. Man and the universe coexist with God in
 27 Science, and they reflect God and nothing else. In divine
 Science, divine Love includes and reflects all that really
 is, all personality and individuality. St. Paul beautifully
 30 enunciates this fundamental fact of Deity as the "Father

of all, who is above all, and through all, and in you all." 1
 This scientific statement of the origin, nature, and govern- 3
 ment of all things coincides with the First Commandment
 of the Decalogue, and leaves no opportunity for idolatry
 or aught besides God, good. It gives evil no origin, no
 reality. Here note the words of our Master corroborating 6
 this as self-evident. Jesus said the opposite of God —
 good — named devil — evil — "is a liar, and the father
 of it" — that is, its origin is a myth, a lie. 9

Applied to Deity, Father and Mother are synonymous
 terms; they signify one God. Father, Son, and Holy 12
 Ghost mean God, man, and divine Science. God is self-
 existent, the essence and source of the two latter, and their
 office is that of eternal, infinite individuality. I see no
 other way under heaven and among men whereby to have 15
 one God, and man in His image and likeness, loving an-
 other as himself. This being the divine Science of divine
 Love, it would enable man to escape from idolatry of 18
 every kind, to obey the First Commandment of the Deca-
 logue: "Thou shalt have no other gods before me;"
 and the command of Christ: "Love thy neighbor as thy- 21
 self." On this rock Christian Science is built. It may
 be the rock which the builders reject for a season; but
 it is the Science of God and His universe, and it will be- 24
 come the head of the corner, the foundation of all systems
 of religion.

The spiritual sense of the Scriptures understood enables 27
 one to utilize the power of divine Love in casting out God's
 opposites, called evils, and in healing the sick. Not mad-
 ness, but might and majesty attend every footstep of 30

1 Christian Science. There is no imperfection, no lack in
the Principle and rules which demonstrate it. Only the
3 demonstrator can mistake or fail in proving its power and
divinity. In the words of St. Paul: "I count not myself
to have apprehended: but this one thing I do, forgetting
6 those things which are behind, and reaching forth to those
things which are before, I press toward the mark for the
prize of the high calling of God in Christ Jesus" — in the
9 true idea of God. Any mystery in Christian Science de-
parts when dawns the spiritual meaning thereof; and the
spiritual sense of the Scriptures is the scientific sense which
12 interprets the healing Christ. A child can measurably
understand Christian Science, for, through his simple faith
and purity, he takes in its spiritual sense that puzzles the
15 man. The child not only accepts Christian Science more
readily than the adult, but he practises it. This notable
fact proves that the so-called fog of this Science obtains
18 not in the Science, but in the material sense which the
adult entertains of it. However, to a man who uses to-
bacco, is profane, licentious, and breaks God's com-
21 mandments, that which destroys his false appetites and
lifts him from the stubborn thrall of sin to a meek and
loving disciple of Christ, clothed and in his right mind, is
24 not darkness but light.

Again, that Christian Science is the Science of God is
proven when, in the degree that you accept it, understand
27 and practise it, you are made better physically, morally,
and spiritually. Some modern exegesis on the prophetic
Scriptures cites 1875 as the year of the second coming of
30 Christ. In that year the Christian Science textbook,

“Science and Health with Key to the Scriptures,” was first published. From that year the United States official statistics show the annual death-rate to have gradually diminished. Likewise the religious sentiment has increased; creeds and dogmas have been sifted, and a greater love of the Scriptures manifested. In 1895 it was estimated that during the past three years there had been more Bibles sold than in all the other 1893 years. Many of our best and most scholarly men and women, distinguished members of the bar and bench, press and pulpit, and those in all the walks of life, will tell you they never loved the Bible and appreciated its worth as they did after reading “Science and Health with Key to the Scriptures.” This is my great reward for having suffered, lived, and learned, in a small degree, the Science of perfectibility through Christ, the Way, the Truth, and the Life.

Is there more than one Christ, and hath Christ a second appearing? There is but one Christ. And from everlasting to everlasting this Christ is never absent. In doubt and darkness we say as did Mary of old: “I know not where they have laid him.” But when we behold the Christ walking the wave of earth’s troubled sea, like Peter we believe in the second coming, and would walk more closely with Christ; but find ourselves so far from the embodiment of Truth that oftentimes this attempt measurably fails, and we cry, “Save, or I perish!” Then the tender, loving Christ is found near, affords help, and we are saved from our fears. Thus it is we walk here below, and wait for the full appearing of Christ till the long night is past and the morning dawns on eternal day. Then, if sin and

1 flesh are put off, we shall know and behold more nearly
 the embodied Christ, and with saints and angels shall be
 3 satisfied to go on till we awake in his likeness.

The good man imparts knowingly and unknowingly
 goodness; but the evil man also exhales consciously and
 6 unconsciously his evil nature—hence, be careful of your
 company. As in the floral kingdom odors emit character-
 ists of tree and flower, a perfume or a poison, so the hu-
 9 man character comes forth a blessing or a bane upon
 individuals and society. A wicked man has little real
 intelligence; he may steal other people's good thoughts,
 12 and wear the purloined garment as his own, till God's
 discipline takes it off for his poverty to appear.

Our Master saith to his followers: "Bring forth things
 15 new and old." In this struggle remember that sensitive-
 ness is sometimes selfishness, and that mental idleness or
 apathy is always egotism and animality. Usefulness is
 18 doing rightly by yourself and others. We lose a percentage
 due to our activity when doing the work that belongs to
 another. When a man begins to quarrel with himself he
 21 stops quarrelling with others. We must exterminate self
 before we can successfully war with mankind. Then, at
 last, the right will boil over the brim of life and the fire
 24 that purifies sense with Soul will be extinguished. It is not
 Science for the wicked to wallow or the good to weep.

Learn to obey; but learn first what obedience is.
 27 When God speaks to you through one of His little ones,
 and you obey the mandate but retain a desire to follow
 your own inclinations, that is not obedience. I some-
 30 times advise students not to do certain things which I

know it were best not to do, and they comply with my
counsel; but, watching them, I discern that this obedience
is contrary to their inclination. Then I sometimes with-
draw that advice and say: "You may do it if you de-
sire." But I say this not because it is the best thing to
do, but because the student is not willing — therefore,
not ready — to obey.

The secret of Christian Science in right thinking and
acting is open to mankind, but few, comparatively, see it;
or, seeing it, shut their eyes and wait for a more convenient
season; or as of old cry out: "Why art thou come hither
to torment me before the time?"

Strong desires bias human judgment and misguide ac-
tion, else they uplift them. But the reformer continues
his lightning, thunder, and sunshine till the mental at-
mosphere is clear. The reformer must be a hero at all
points, and he must have conquered himself before he can
conquer others. Sincerity is more successful than genius
or talent.

The twentieth century in the ebb and flow of thought
will challenge the thinkers, speakers, and workers to do
their best. Whosoever attempts to ostracize Christian
Science will signally fail; for no one can fight against God,
and win.

My loyal students will tell you that for many years I
have desired to step aside and to have some one take my
place as leader of this mighty movement. Also that I
strove earnestly to fit others for this great responsibility.
But no one else has seemed equal to "bear the burden and
heat of the day."

1 Success in sin is downright defeat. Hatred bites the
heel of love that is treading on its head. All that worketh
3 good is some manifestation of God asserting and develop-
ing good. Evil is illusion, that after a fight vanisheth with
the new birth of the greatest and best. Conflict and perse-
6 cution are the truest signs that can be given of the greatness
of a cause or of an individual, provided this warfare is
honest and a world-imposed struggle. Such conflict never
9 ends till unconquerable right is begun anew, and hath
gained fresh energy and final victory.

Certain elements in human nature would undermine
12 the civic, social, and religious rights and laws of nations
and peoples, striking at liberty, human rights, and self-
government — and this, too, in the name of God, justice,
15 and humanity! These elements assail even the new-old
doctrines of the prophets and of Jesus and his disciples.
History shows that error repeats itself until it is extermi-
18 nated. Surely the wisdom of our forefathers is not added
but subtracted from whatever sways the sceptre of self and
pelf over individuals, weak provinces, or peoples. Here
21 our hope anchors in God who reigns, and justice and judg-
ment are the habitation of His throne forever.

Only last week I received a touching token of unselfed
24 manhood from a person I never saw. But since publishing
this page I have learned it was a private soldier who sent
to me, in the name of a first lieutenant of the United States
27 infantry in the Philippine Islands, ten five-dollar gold
pieces smuggled in Pears' soap. Surely it is enough for a
soldier serving his country in that torrid zone to part with
30 his soap, but to send me some of his hard-earned money

cost me a tear! Yes, and it gave me more pleasure than millions of money could have given.

Beloved brethren, have no discord over music. Hold
 in yourselves the true sense of harmony, and this sense
 will harmonize, unify, and unself you. Once I was pas-
 sionately fond of material music, but jarring elements
 among musicians weaned me from this love and wedded
 me to spiritual music, the music of Soul. Thus it is with
 whatever turns mortals away from earth to heaven; we
 have the promise that "all things work together for good
 to them that love God,"—love good. The human sigh
 for peace and love is answered and compensated by divine
 love. Music is more than sound in unison. The deaf
 Beethoven besieges you with tones intricate, profound,
 commanding. Mozart rests you. To me his composition
 is the triumph of art, for he measures himself against
 deeper grief. I want not only quality, quantity, and vari-
 ation in tone, but the unction of Love. Music is divine.
 Mind, not matter, makes music; and if the divine tone be
 lacking, the human tone has no melody for me. Adelaide
 A. Proctor breathes my thought:—

It flooded the crimson twilight
 Like the close of an angel's psalm,
 And it lay on my fevered spirit
 With a touch of infinite calm.

In Revelation St. John refers to what "the Spirit saith
 unto the churches." His allegories are the highest criticism
 on all human action, type, and system. His symbolic
 ethics bravely rebuke lawlessness. His types of purity

1 pierce corruption beyond the power of the pen. They are
bursting paraphrases projected from divinity upon human-
3 ity, the spiritual import whereof "holdeth the seven stars
in His right hand and walketh in the midst of the seven
golden candlesticks" — the radiance of glorified Being.
6 In Revelation, second chapter, his messages to the
churches commence with the church of Ephesus. History
records Ephesus as an illustrious city, the capital of Asia
9 Minor. It especially flourished as an emporium in the
time of the Roman Emperor Augustus. St. Paul's life
furnished items concerning this city. Corresponding to
12 its roads, its gates, whence the Ephesian elders travelled to
meet St. Paul, led northward and southward. At the head
of the harbor was the temple of Diana, the tutelary divinity
15 of Ephesus. The earlier temple was burned on the night
that Alexander the Great was born. Magical arts pre-
vailed at Ephesus; hence the Revelator's saying: "I
18 have somewhat against thee, because thou hast left thy
first love . . . and will remove thy candlestick out of his
place, except thou repent." This prophecy has been ful-
21 filled. Under the influence of St. Paul's preaching the
magical books in that city were publicly burned. It were
well if we had a St. Paul to purge our cities of charlatanism.
24 During St. Paul's stay in that city — over two years — he
labored in the synagogue, in the school of Tyrannus, and
also in private houses. The entire city is now in ruins.
27 The Revelation of St. John in the apostolic age is sym-
bolic, rather than personal or historical. It refers to the
Hebrew Balaam as the devourer of the people. Nicolaitan
30 church presents the phase of a great controversy, ready to

destroy the unity and the purity of the church. It is said 1
“a controversy was inevitable when the Gentiles entered 2
the church of Christ” in that city. The Revelator com- 3
mends the church at Ephesus by saying: “Thou hatest 4
the deeds of the Nicolaitanes, which I also hate.” It is 5
written of this church that their words were brave and their 6
deeds evil. The orgies of their idolatrous feasts and their 7
impurities were part of a system supported by their doc- 8
trine and their so-called prophetic illumination. Their 9
distinctive feature the apostle justly regards as heathen, 10
and so he denounces the Nicolaitan church. 11

Alexander the Great founded the city of Smyrna, and 12
after a series of wars it was taken and sacked. The Reve- 13
lator writes of this church of Smyrna: “Be thou faithful 14
unto death, and I will give thee a crown of life.” A glad 15
promise to such as wait and weep.

The city of Pergamos was devoted to a sensual worship. 16
There Æsculapius, the god of medicine, acquired fame; 17
and a serpent was the emblem of Æsculapius. Its medical 18
practice included charms and incantations. The Reve- 19
lator refers to the church in this city as dwelling “where 20
Satan’s seat is.” The Pergamene church consisted of the 21
school of Balaam and Æsculapius, idolatry and medicine.

The principal deity in the city of Thyatira was Apollo. 22
Smith writes: “In this city the amalgamation of different 23
pagan religions seems not to have been wholly discour- 24
tenanced by the authorities of the Judæo-Christian 25
church.” 26

The Revelator speaks of the angel of the church in 27
Philadelphia as being bidden to write the approval of this 28
30

church by our Master—he saith: “Thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan . . . to know that I have loved thee. . . . Hold that fast which thou hast, that no man take thy crown.”

He goes on to portray seven churches, the full number of days named in the creation, which signifies a complete time or number of whatever is spoken of in the Scriptures.

Beloved, let him that hath an ear (that discerneth spiritually) hear what the Spirit saith unto the churches; and seek thou the divine import of the Revelator’s vision—and no other. Note his inspired rebuke to all the churches except the church in Philadelphia—the name whereof signifies “brotherly love.” I call your attention to this

to remind you of the joy you have had in following the more perfect way, or Golden Rule: “As ye would that men should do to you, do ye.” Let no root of bitterness spring up among you, but hold in your full hearts fervently the charity that seeketh not only her own, but another’s good. The angel that spake unto the churches cites Jesus

as “he that hath the key of David; that openeth and no man shutteth, and shutteth and no man openeth;” in other words, he that toiled for the spiritually indispensable.

At all times respect the character and philanthropy of the better class of M.D.’s—and if you are stoned from the pulpit, say in your heart as the devout St. Stephen said: “Lord, lay not this sin to their charge.”

When invited to a feast you naturally ask who are to be the guests. And being told they are distinguished individuals, you prepare accordingly for the festivity. Putting

aside the old garment, you purchase, at whatever price, a
 new one that is up to date. To-day you have come to a
 sumptuous feast, to one that for many years has been await-
 ing you. The guests are distinguished above human title
 and this feast is a Passover. To sit at this table of their
 Lord and partake of what divine Love hath prepared for
 them, Christian Scientists start forward with true ambi-
 tion. The Passover, spiritually discerned, is a wonderful
 passage over a tear-filled sea of repentance — which of
 all human experience is the most divine; and after this
 Passover cometh victory, faith, and good works.

When a supercilious consciousness that saith “there is
 no sin,” has awakened to see through sin’s disguise the
 claim of sin, and thence to see that sin has no claim, it
 yields to sharp conviction — it sits in sackcloth — it waits
 in the desert — and fasts in the wilderness. But all this
 time divine Love has been preparing a feast for this
 awakened consciousness. To-day you have come to Love’s
 feast, and you kneel at its altar. May you have on a wed-
 ding garment new and old, and the touch of the hem of
 this garment heal the sick and the sinner!

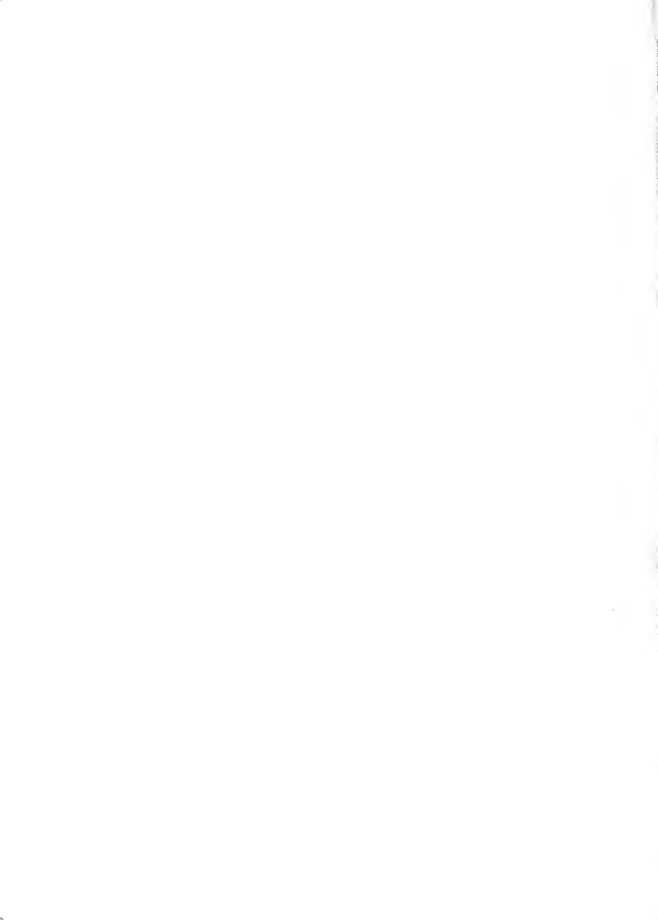
In the words of St. John, may the angel of The Mother
 Church write of this church: “Thou hast not left thy first
 love, I know thy works, and charity, and service, and faith,
 and thy patience, and thy works; and the last to be more
 than the first.”

Watch! till the storms are o’er —

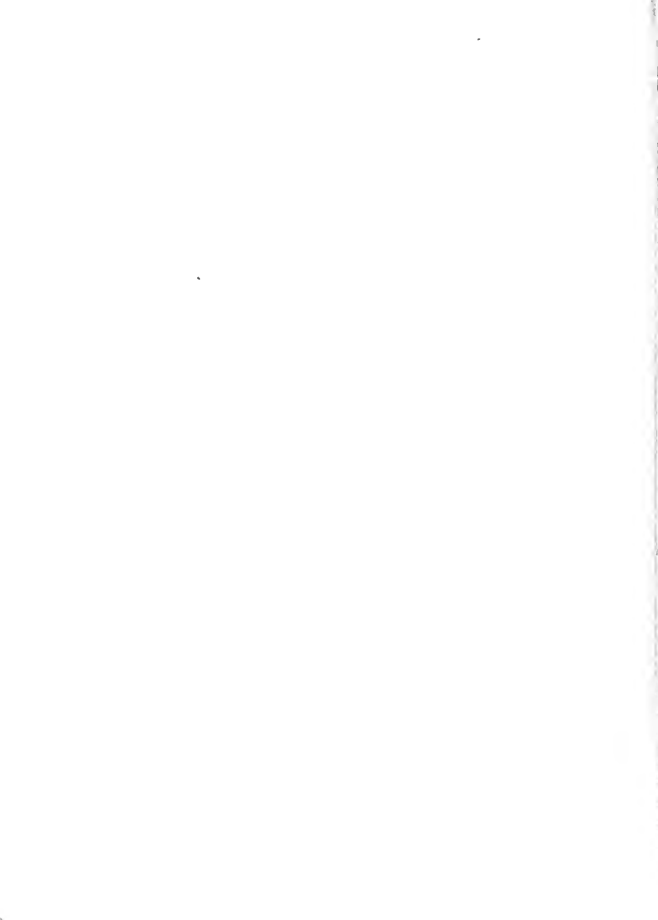
The cold blasts done,

The reign of heaven begun,

And love, the evermore.



MESSAGE
TO
THE MOTHER CHURCH
BOSTON, MASS.
June, 1901



MESSAGE

TO

THE MOTHER CHURCH

BOSTON, MASS.

JUNE, 1901

BY

MARY BAKER EDDY

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WITH KEY TO THE SCRIPTURES

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MESSAGE
TO
THE MOTHER CHURCH
BOSTON, MASS.
June, 1901



MESSAGE FOR 1901

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

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

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

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

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, and increasing virtue, fervor, and fidelity. The special benediction of our Father-Mother God rests upon this hour: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

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. 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, self-existent and eternal." Also, we accept God, emphatically, in the higher definition derived from the Bible, and this accords with the literal sense of the lexicons: "God is Spirit," "God is Love." Then, to define Love in divine Science we use this phrase for God — divine Principle. By this we mean Mind, a permanent, fundamental, intelligent, divine Being, called in Scripture, Spirit, Love.

It is sometimes said: "God is Love, but this is no argument that Love is God; for God is light, but light is not 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 light, being matter, loses the nature of God, Spirit, deserts its premise, and expresses God only in metaphor, therefore it is illogical and the conclusion is not properly drawn. 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 3
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 6
the nature of all, and God omnipotent, omnipresent, 9
omniscient. 9

Man is person; therefore divine metaphysics discrimi- 12
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- 15
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 18
to the Scriptures, that God is infinite Spirit or Person, and
man is His image and likeness: therefore man reflects 21
Spirit, not matter. 21

We are not transcendentalists to the extent of extin- 24
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 30
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
 2 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
 4 person, hence no God? Here is the departure. Person is
 5 defined differently by theology, which reckons three as
 6 one and the infinite in a finite form, and Christian Science,
 which reckons one as one and this one *infinite*.

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

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

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

19 Our departure from theological personality is, that God's
 personality must be as infinite as Mind is. We believe in
 20 God as the infinite Person; but lose all conceivable idea
 of Him as a finite Person with an infinite Mind. That
 21 God is either inconceivable, or is manlike, is not my sense
 of Him. In divine Science He is "altogether lovely," and
 22

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 6
the individuality of the infinite Person or divine intelligence
called God.

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

CHRIST IS ONE AND DIVINE

1
3 Again I reiterate this cardinal point: There is but one
4 Christ, and Christ is divine — the Holy Ghost, or spiritual
5 idea of the divine Principle Love. Is this scientific state-
6 ment more transcendental than the belief of our brethren,
7 who regard Jesus as God and the Holy Ghost as the third
8 *person* in the Godhead? When Jesus said, “I and my
9 Father are one,” and “my Father is greater than I,” this
10 was said in the sense that one ray of light is light, and it
11 is one with light, but it is not the full-orbed sun. There-
12 fore we have the authority of Jesus for saying Christ is not
13 God, but an impartation of Him.

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

25 The Christ was Jesus’ spiritual selfhood; therefore
26 Christ existed prior to Jesus, who said, “Before Abraham
27 was, I am.” Jesus, the only immaculate, was born of a
28 virgin mother, and Christian Science explains that mystic
29 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 man! 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

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 punished,
27 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 6
 see the Son of man in divine Science; and he is no longer
 a material man, and mind is no longer in matter. Through 6
 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
 is not felt with the fingers; but the spiritual sense drinks
 3 it in, and it corrects the material sense and heals the sin-
 ning and the sick. If St. John should tell that man that
 Jesus came neither eating nor drinking, and that he bap-
 6 tized with the Holy Ghost and with fire, he would natu-
 rally reply, "That is too transcendental for me to believe,
 or for my worship. That is Johnism, and only Johnites
 9 would be seen in such company." But this is human: even
 the word Christian was anciently an opprobrium;—
 hence the Scripture, "When the Son of man cometh, shall
 12 he find faith on the earth?"

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
 heal in all ages, he would dishonor that office and misin-
 terpret evangelical religion. Divine Science is not an in-
 18 terpolation of the Scriptures, it is redolent with health,
 holiness, and love. It only needs the prism of divine
 Science, which scholastic theology has obscured, to divide
 21 the rays of Truth, and bring out the entire hues of God.
 The lens of Science magnifies the divine power to human
 sight; and we then see the allness of Spirit, therefore the
 24 nothingness of matter.

NO REALITY IN EVIL OR SIN

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 2
nonentity that belittles itself until it annihilates its own 3
embodiment: this is the only annihilation. The visible 4
sin should be invisible: it ought not to be seen, felt, or 5
acted: and because it ought not, we must know it is not, 6
and that sin is a lie from the beginning, — an illusion, 7
nothing, and only an assumption that nothing is something. 8
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 10
take possession of sin with such a sense of its nullity as 11
destroys it. Sin can have neither entity, verity, nor power 12
thus regarded, and we verify Jesus' words, that evil, *alias* 13
devil, sin, is a lie — therefore is nothing and the father of 14
nothingness. Christian Science lays the axe at the root of 15
sin, and destroys it on the very basis of nothingness. When 16
man makes something of sin it is either because he fears it 17
or loves it. Now, destroy the conception of sin as some- 18
thing, a reality, and you destroy the fear and the love of 19
it; and sin disappears. A man's fear, unconquered, con- 20
quers him, in whatever direction. 21

In Christian Science it is plain that God removes the 22
punishment for sin only as the sin is removed — never 23
punishes it only as it is destroyed, and never afterwards; 24
hence the hope of universal salvation. It is a sense of sin, 25
and not a sinful soul, that is lost. Soul is immortal, but 26
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 28
we get the victory, sin disappears, and its unreality is 29
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 ecclesias-
 ticism on this subject is, that our faith takes hold of the
 12 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 apprehension of this grand verity.

30 The evil-doer receives no encouragement from my

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

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
resistance to Christian Science weakens in proportion as
one understands it and demonstrates the Science of
Christianity.

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
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
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
Edwards: —

“It is nothing but God’s mere pleasure that keeps you
from being this moment swallowed up in everlasting de-
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
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

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 non-descripts, 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 imbecile — 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 deceitfully. 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 century 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 falsehoods 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 10
or metaphysical healing exceeded that of other methods, 11
they would not have arrested public attention and started 12
the great Cause that to-day commands the respect of our 13
best thinkers. It was that I healed the deaf, the blind, the 14
dumb, the lame, the last stages of consumption, pneumonia, 15
etc., and restored the patients in from one to three inter- 16
views, that started the inquiry, What is it? And when the 17
public sentiment would allow it, and I had overcome a 18
difficult stage of the work, I would put patients into the 19
hands of my students and retire from the comparative 20
ease of healing to the next more difficult stage of action 21
for our Cause.

From my medical practice I had learned that the dynam- 22
ics of medicine is Mind. In the highest attenuations of 23
homœopathy the drug is utterly expelled, hence it must 24
be mind that controls the effect; and this attenuation in 25
some cases healed where the allopathic doses would not. 26
27

1 When the "mother tincture" of one grain of the drug was
 2 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 appointed means of grace and salvation. They believe that divine power, besought, is given to them in times of 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 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 coming it shall be given unto you; and he illustrated his saying by a parable.

The notion that mixing material and spiritual means, 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' practice and proof. Let us remember that the great Metaphysician healed the sick, raised the dead, and commanded even the winds and waves, which obeyed him through spiritual ascendancy alone.

MENTAL MALPRACTICE

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

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 regime 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 9
Church of England may be traced many of the ideas about
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 3
Science, they have little left that the sects and faculties
can grapple. If Christian Scientists only would admit
that God is Spirit and infinite, yet that God has an oppo- 6
site and that the infinite is not all; that God is good and
infinite, yet that evil exists and is real, — thence it would
follow that evil must either exist in good, or exist outside 9
of the *infinite*, — they would be in peace with the
schools.

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 15
Science except on its fixed Principle and given rule, ac-
cording to the Master's teaching and proof. He was ultra;
he was a reformer; he laid the axe at the root of all error,
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-
 3 sible and unreal concept. He denies the existence of
 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
becomes clear to the godly. 1

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

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. 30

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-

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

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

My works are the first ever published on Christian Science, and nothing has since appeared that is correct on this subject the basis whereof cannot be traced to some of those works. The application of Christian Science is healing and reforming mankind. If any one as yet has healed hopeless cases, such as I have in one to three interviews with the patients, I shall rejoice in being informed thereof. Or if a modern St. Paul could start thirty years ago without a Christian Scientist on earth, and in this interval number one million, and an equal number of sick healed, also sinners reformed and the habits and appetites of mankind corrected, why was it not done? God is no respecter of persons. 9 12 15 18 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 as it is, purely spiritual, Christlike — the Mind of God and not of man — born of the Spirit and not matter. Professor Agassiz said: "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they had always believed it." Having 24 27 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 démonstration 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
visited a reformer for that purpose? Have we looked after
or even known of his sore necessities? Gifts he needs not.
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
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
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
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
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
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
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
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
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
 2 religious denominations have been, since ever the primi-
 3 tive Christians, "of whom the world was not worthy."
 4 We err in thinking the object of vital Christianity is only
 5 the bequeathing of itself to the coming centuries. The
 6 successive utterances of reformers are essential to its
 7 propagation. The magnitude of its meaning forbids head-
 8 long haste, and the consciousness which is most imbued
 9 struggles to articulate itself.

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

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

27 I counsel Christian Scientists under all circumstances
 28 to obey the Golden Rule, and to adopt Pope's axiom:
 29 "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 Congrega- 21
tional 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
Courser, and Rev. Corban Curtis, Congregationalist; and
Father Hines, 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-
astic 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, the original beauty of holiness that to-day seems to be fading so sensibly from our sight.

To plant for eternity, the "accuser" or "calumniator" must not be admitted to the vineyard of our Lord, and the hand of love must sow the seed. Carlyle writes: "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 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."

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 conscience 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 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 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 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 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

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*.

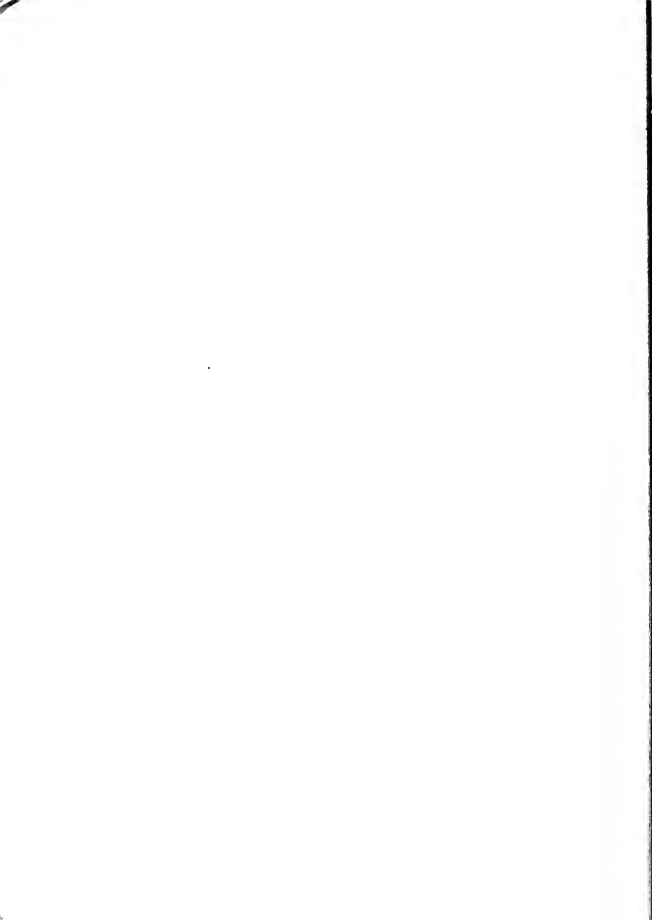
Finally, brethren, wait patiently on God; return bless-
21 ing for cursing; be not overcome of evil, but overcome
evil with good; be steadfast, abide and abound in faith,
understanding, and good works; study the Bible and the
24 textbook of our denomination; obey strictly the laws that
be, and follow 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 alway.

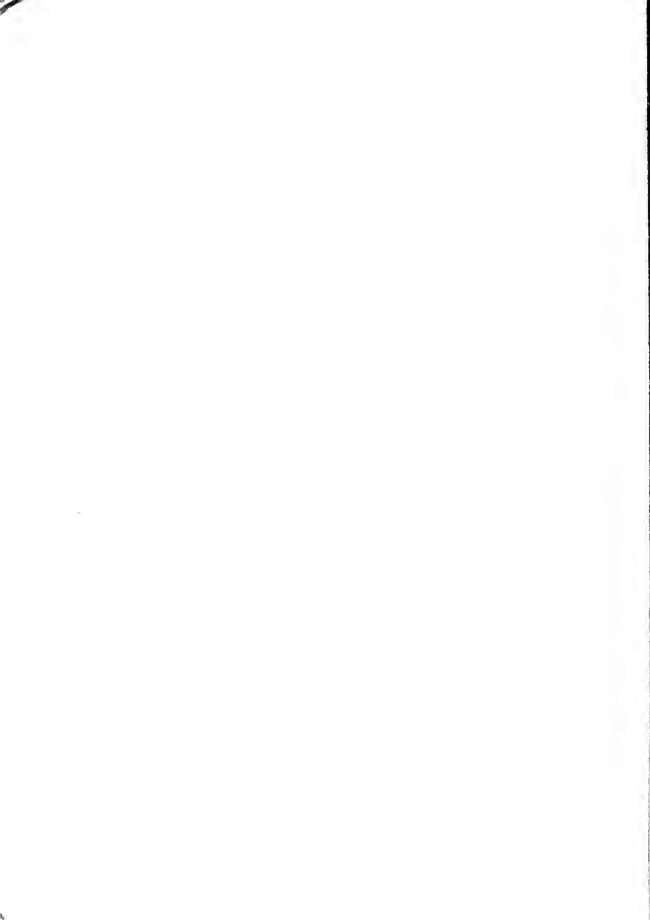
O the Love divine that plucks us
 From the human agony! 12
 O the Master's glory won thus,
 Doth it dawn on you and me?

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



MESSAGE
TO
THE FIRST CHURCH OF CHRIST
SCIENTIST
OR
THE MOTHER CHURCH
BOSTON

June 15, 1902



MESSAGE

TO

THE FIRST CHURCH OF
CHRIST SCIENTIST

OR

THE MOTHER CHURCH

BOSTON

JUNE 15, 1902

BY

MARY BAKER EDDY

PASTOR EMERITUS AND AUTHOR OF SCIENCE AND HEALTH
WITH KEY TO THE SCRIPTURES

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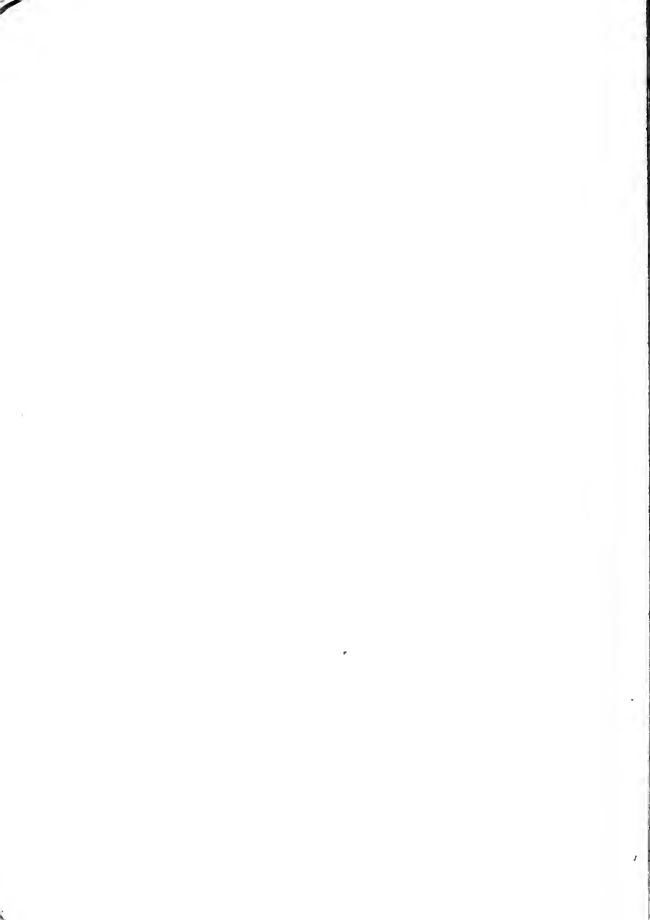
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MESSAGE
TO
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THE MOTHER CHURCH
BOSTON

June 15, 1902



MESSAGE FOR 1902

THE OLD AND THE NEW COMMANDMENT

BELOVED brethren, another year of God's loving 1
providence for His people in times of persecution has 3
marked the history of Christian Science. With no special 3
effort to achieve this result, our church communicants
constantly increase in number, unity, steadfastness. Two 6
thousand seven hundred and eighty-four members have 6
been added to our church during the year ending June, 1902, making total twenty-four thousand two hundred and 9
seventy-eight members; while our branch churches are 9
multiplying everywhere and blossoming as the rose. Evil, 9
though combined in formidable conspiracy, is made to 12
glorify God. The Scripture declares, "The wrath of man 12
shall praise Thee: the remainder of wrath shalt Thou 12
restrain."

Whatever seems calculated to displace or discredit the 15
ordinary systems of religious beliefs and opinions wrest- 15
ling only with material observation, has always met with 18
opposition and detraction; this ought not so to be, for 18
a system that honors God and benefits mankind should 21
be welcomed and sustained. While Christian Science, 21
engaging the attention of philosopher and sage, is circling 21

1 the globe, only the earnest, honest investigator sees
through the mist of mortal strife this daystar, and whither
3 it guides.

To live and let live, without clamor for distinction or
recognition; to wait on divine Love; to write truth first
6 on the tablet of one's own heart, — this is the sanity and
perfection of living, and my human ideal. The Science
of man and the universe, in contradistinction to all error,
9 is on the way, and Truth makes haste to meet and to wel-
come it. It is purifying all peoples, religions, ethics, and
learning, and making the children our teachers.

12 Within the last decade religion in the United States has
passed from stern Protestantism to doubtful liberalism.
God speed the right! The wise builders will build on the
15 stone at the head of the corner; and so Christian Science,
the little leaven hid in three measures of meal, — ethics,
medicine, and religion, — is rapidly fermenting, and en-
18 lightening the world with the glory of untrammelled truth.
The present modifications in ecclesiasticism are an out-
come of progress; dogmatism, relegated to the past, gives
21 place to a more spiritual manifestation, wherein Christ
is Alpha and Omega. It was an inherent characteristic
of my nature, a kind of birthmark, to love the Church;
24 and the Church once loved me. Then why not remain
friends, or at least agree to disagree, in love, — part fair
foes. I never left the Church, either in heart or in doc-
27 trine; I but began where the Church left off. When the
churches and I round the gospel of grace, in the circle of
love, we shall meet again, never to part. I have always
30 taught the student to overcome evil with good, used no

other means myself; and ten thousand loyal Christian Scientists to one disloyal, bear testimony to this fact. 1

The loosening cords of non-Christian religions in the Orient are apparent. It is cause for joy that among the educated classes Buddhism and Shintoism are said to be regarded now more as a philosophy than as a religion. 3 6

I rejoice that the President of the United States has put an end, at Charleston, to any lingering sense of the North's half-hostility to the South, thus reinstating the old national family pride and joy in the sisterhood of States. 9

Our nation's forward step was the inauguration of home rule in Cuba, — our military forces withdrawing, and leaving her in the enjoyment of self-government under improved laws. It is well that our government, in its brief occupation of that pearl of the ocean, has so improved her public school system that her dusky children are learning to read and write. 12 15

The world rejoices with our sister nation over the close of the conflict in South Africa; now, British and Boer may prosper in peace, wiser at the close than the beginning of war. The dazzling diadem of royalty will sit easier on the brow of good King Edward, — the muffled fear of death and triumph canker not his coronation, and woman's thoughts — the joy of the sainted Queen, and the lay of angels — hallow the ring of state. 18 21 24

It does not follow that power must mature into oppression; indeed, right is the only real potency; and the only true ambition is to serve God and to help the race. Envy is the atmosphere of hell. According to Holy Writ, the first lie and leap into perdition began with "Believe in 27 30

1 me." Competition in commerce, deceit in councils, dis-
 honor in nations, dishonesty in trusts, begin with "Who
 3 shall be greatest?" I again repeat, Follow your Leader,
 only so far as she follows Christ.

I cordially congratulate our Board of Lectureship, and
 6 Publication Committee, on their adequacy and correct
 analysis of Christian Science. Let us all pray at this
 Communion season for more grace, a more fulfilled life
 9 and spiritual understanding, bringing music to the ear,
 rapture to the heart—a fathomless peace between
 Soul and sense—and that our works be as worthy as
 12 our words.

My subject to-day embraces the First Commandment
 in the Hebrew Decalogue, and the new commandment in
 15 the gospel of peace, both ringing like soft vesper chimes
 adown the corridors of time, and echoing and reechoing
 through the measureless rounds of eternity.

18 GOD AS LOVE

The First Commandment, "Thou shalt have no other
 gods before me," is a law never to be abrogated—a divine
 21 statute for yesterday, and to-day, and forever. I shall
 briefly consider these two commandments in a few of their
 infinite meanings, applicable to all periods—past, present,
 24 and future.

Alternately transported and alarmed by abstruse
 problems of Scripture, we are liable to turn from them as
 27 impractical, or beyond the ken of mortals,—and past
 finding out. Our thoughts of the Bible utter our lives.

As silent night foretells the dawn and din of morn; as the
dulness of to-day prophesies renewed energy for to-morrow,
— so the pagan philosophies and tribal religions of yester-
day but foreshadowed the spiritual dawn of the twentieth
century — religion parting with its materiality.

Christian Science stills all distress over doubtful inter-
pretations of the Bible; it lights the fires of the Holy
Ghost, and floods the world with the baptism of Jesus.
It is this ethereal flame, this almost unconceived light of
divine Love, that heaven husbands in the First Com-
mandment.

For man to be thoroughly subordinated to this com-
mandment, God must be intelligently considered and
understood. The ever-recurring human question and
wonder, What is God? can never be answered satisfac-
torily by human hypotheses or philosophy. Divine meta-
physics and St. John have answered this great question
forever in these words: "God is Love." This absolute
definition of Deity is the theme for time and for eternity;
it is iterated in the law of God, reiterated in the gospel of
Christ, voiced in the thunder of Sinai, and breathed in
the Sermon on the Mount. Hence our Master's saying,
"Think not that I am come to destroy the law, or the
prophets: I am not come to destroy, but to fulfil."

Since God is Love, and infinite, why should mortals
conceive of a law, propound a question, formulate a doc-
trine, or speculate on the existence of anything which is
an antipode of *infinite* Love and the manifestation thereof?
The sacred command, "Thou shalt have no other gods
before me," silences all questions on this subject, and for-

1 ever forbids the thought of any other reality, since it is impossible to have aught unlike the infinite.

3 The knowledge of life, substance, or law, apart or other than God — good — is forbidden. The curse of Love and Truth was pronounced upon a lie, upon false knowl-
6 edge, the fruits of the flesh not Spirit. Since knowledge of evil, of something besides God, good, brought death into the world on the basis of a lie, Love and Truth de-
9 stroy this knowledge, — and Christ, Truth, demonstrated and continues to demonstrate this grand verity, saving the sinner and healing the sick. Jesus said a lie fathers
12 itself, thereby showing that God made neither evil nor its consequences. Here all human woe is seen to obtain in a false claim, an untrue consciousness, an impossible
15 creation, yea, something that is not of God. The Christianization of mortals, whereby the mortal concept and all it includes is obliterated, lets in the divine sense of
18 being, fulfils the law in righteousness, and consummates the First Commandment, “Thou shalt have no other gods before me.” All Christian faith, hope, and prayer, all
21 devout desire, virtually petition, Make me the image and likeness of divine Love.

Through Christ, Truth, divine metaphysics points the
24 way, demonstrates heaven here, — the struggle over, and victory on the side of Truth. In the degree that man becomes spiritually minded he becomes Godlike. St. Paul
27 writes: “For to be carnally minded is death; but to be spiritually minded is life and peace.” Divine Science fulfils the law and the gospel, wherein God is infinite Love,
30 including nothing unlovely, producing nothing unlike

Himself, the true nature of Love intact and eternal. Divine metaphysics concedes no origin or causation apart from God. It accords all to God, Spirit, and His infinite manifestations of love — man and the universe.

In the first chapter of Genesis, matter, sin, disease, and death enter not into the category of creation or consciousness. Minus this spiritual understanding of Scripture, of God and His creation, neither philosophy, nature, nor grace can give man the true idea of God — divine Love — sufficiently to fulfil the First Commandment.

The Latin *omni*, which signifies *all*, used as an English prefix to the words *potence*, *presence*, *science*, signifies all-power, all-presence, all-science. Use these words to define God, and nothing is left to consciousness but Love, without beginning and without end, even the forever *I AM*, and All, than which there is naught else. Thus we have Scriptural authority for divine metaphysics — spiritual man and the universe coexistent with God. No other logical conclusion can be drawn from the premises, and no other scientific proposition can be Christianly entertained.

LOVE ONE ANOTHER

Here we proceed to another Scriptural passage which serves to confirm Christian Science. Christ Jesus saith, “A new commandment I give unto you, That ye love one another; as I have loved you.” It is obvious that he called his disciples’ special attention to his *new commandment*. And wherefore? Because it emphasizes the

1 apostle's declaration, "God is Love," — it elucidates
 Christianity, illustrates God, and man as His likeness, and
 3 commands man to love as Jesus loved.

The law and the gospel concur, and both will be fulfilled. Is it necessary to say that the likeness of God, Spirit,
 6 is spiritual, and the likeness of Love is loving? When loving, we learn that "God is Love;" mortals hating, or unloving, are neither Christians nor Scientists. The new
 9 commandment of Christ Jesus shows what true spirituality is, and its harmonious effects on the sick and the sinner. No person can heal or reform mankind unless he is actuated
 12 by love and good will towards men. The coincidence between the law and the gospel, between the old and the new commandment, confirms the fact that God and Love are
 15 *one*. The spiritually minded are inspired with tenderness, Truth, and Love. The life of Christ Jesus, his words and his deeds, demonstrate Love. We have no evidence of
 18 being Christian Scientists except we possess this inspiration, and its power to heal and to save. The energy that saves sinners and heals the sick is divine: and Love is the
 21 Principle thereof. Scientific Christianity works out the rule of spiritual love; it makes man *active*, it prompts perpetual goodness, for the ego, or I, goes to the Father,
 24 whereby man *is* Godlike. Love, purity, meekness, co-exist in divine Science. Lust, hatred, revenge, coincide in material sense. Christ Jesus reckoned man in Science,
 27 having the kingdom of heaven within him. He spake of man not as the offspring of Adam, a departure from God, or His lost likeness, but as God's child. Spiritual love
 30 makes man conscious that God is his Father, and the con-

sciousness of God as Love gives man power with untold
furtherance. Then God becomes to him the All-presence 1
— quenching sin; the All-power — giving life, health, 3
holiness; the All-science — all law and gospel.

Jesus commanded, "Follow me; and let the dead bury
their dead;" in other words, Let the world, popularity, 6
pride, and ease concern you less, and *love thou*. When
the full significance of this saying is understood, we shall
have better practitioners, and Truth will arise in human 9
thought with healing in its wings, regenerating mankind
and fulfilling the apostle's saying: "For the law of the 12
Spirit of life in Christ Jesus hath made me free from the
law of sin and death." Loving chords set discords in har-
mony. Every condition implied by the great Master, 15
every promise fulfilled, was loving and spiritual, urging
a state of consciousness that leaves the minor tones of so-
called material life and abides in Christlikeness.

The unity of God and man is not the dream of a heated 18
brain; it is the spirit of the healing Christ, that dwelt
ever in the bosom of the Father, and should abide forever
in man. When first I heard the life-giving sound thereof, 21
and knew not whence it came nor whither it tended, it
was the proof of its divine origin, and healing power, that
opened my closed eyes. 24

Did the age's thinkers laugh long over Morse's dis-
covery of telegraphy? Did they quarrel long with the
inventor of a steam engine? Is it cause for bitter com- 27
ment and personal abuse that an individual has met the
need of mankind with some new-old truth that counteracts
ignorance and superstition? Whatever enlarges man's 30

1 facilities for knowing and doing good, and subjugates
 matter, has a fight with the flesh. Utilizing the capacities
 3 of the human mind uncovers new ideas, unfolds spiritual
 forces, the divine energies, and their power over matter,
 molecule, space, time, mortality; and mortals cry out,
 6 "Art thou come hither to torment us before the time?"
 then dispute the facts, call them false or in advance of the
 time, and reiterate, Let me alone. Hence the foot-
 9 prints of a reformer are stained with blood. Rev. Hugh
 Black writes truly: "The birthplace of civilization is not
 Athens, but Calvary."

12 When the human mind is advancing above itself towards
 the Divine, it is subjugating the body, subduing matter,
 taking steps outward and upwards. This upward ten-
 15 dency of humanity will finally gain the scope of Jacob's
 vision, and rise from sense to Soul, from earth to heaven.

Religions in general admit that man becomes finally
 18 spiritual. If such is man's ultimate, his predicate tending
 thereto is correct, and inevitably spiritual. Wherefore,
 then, smite the reformer who finds the more spiritual way,
 21 shortens the distance, discharges burdensome baggage,
 and increases the speed of mortals' transit from matter
 to Spirit — yea, from sin to holiness? This is indeed our
 24 sole proof that Christ, Truth, is the way. The old and
 recurring martyrdom of God's best witnesses is the in-
 firmity of evil, the *modus operandi* of human error,
 27 carnality, opposition to God and His power in man.
 Persecuting a reformer is like sentencing a man for com-
 municating with foreign nations in other ways than by
 30 walking every step over the land route, and swimming the

ocean with a letter in his hand to leave on a foreign shore. 1
Our heavenly Father never destined mortals who seek
for a better country to wander on the shores of time dis- 3
appointed travellers, tossed to and fro by adverse circum-
stances, inevitably subject to sin, disease, and death.
Divine Love waits and pleads to save mankind — and 6
awaits with warrant and welcome, grace and glory, the
earth-weary and heavy-laden who find and point the path
to heaven. 9

Envy or abuse of him who, having a new idea or a more
spiritual understanding of God, hastens to help on his
fellow-mortals, is neither Christian nor Science. If a 12
postal service, a steam engine, a submarine cable, a wire-
less telegraph, each in turn has helped mankind, how
much more is accomplished when the race is helped on- 15
ward by a new-old message from God, even the knowl-
edge of salvation from sin, disease, and death.

The world's wickedness gave our glorified Master a 18
bitter cup — which he drank, giving thanks, then gave
it to his followers to drink. Therefore it is thine, advanc-
ing Christian, and this is thy Lord's benediction upon 21
it: "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. Rejoice, and be exceeding glad: 24
for great is your reward in heaven: for so persecuted they
the prophets which were before you."

Of old the Jews put to death the Galilean Prophet, the 27
best Christian on earth, for the truths he said and did:
while to-day Jew and Christian can unite in doctrine and in
practice on the very basis of his words and works. The Jew 30

1 believes that the Messiah or the Christ has not yet come; the Christian believes that Christ is come and is God.
3 Here Christian Science intervenes, explains these doctrinal points, cancels the disagreement, and settles the whole question on the basis that Christ is the Messiah, the true spir-
6 itual idea, and this ideal of God is *now* and *forever*, *here* and *everywhere*. The Jew who believes in the First Commandment is a monotheist, he has one omnipresent God: thus
9 the Jew unites with the Christian idea that God is come, and is ever present. The Christian who believes in the First Commandment is a monotheist: thus he virtually
12 unites with the Jew's belief in one God, and that Jesus Christ is not God, as he himself declared, but is the Son of God. This declaration of Christ, understood, conflicts not
15 at all with another of his sayings: "I and my Father are one," — that is, one in quality, not in quantity. As a drop of water is one with the ocean, a ray of light one with the
18 sun, even so God and man, Father and son, are one in being. The Scripture reads: "For in Him we live, and move, and have our being."

21 Here allow me to interpolate some matters of business that ordinarily find no place in my Message. It is a privilege to acquaint communicants with the financial transactions of this church, so far as I know them, and especially
24 before making another united effort to purchase more land and enlarge our church edifice so as to seat the large number
27 who annually favor us with their presence on Communion Sunday.

When founding the institutions and early movements of
30 the Cause of Christian Science, I furnished the money from

my own private earnings to meet the expenses involved. 1
In this endeavor self was forgotten, peace sacrificed, Christ
and our Cause my only incentives, and each success in- 3
curred a sharper fire from enmity.

During the last seven years I have transferred to The
Mother Church, of my personal property and funds, to the 6
value of about one hundred and twenty thousand dollars;
and the net profits from the business of The Christian Sci-
ence Publishing Society (which was a part of this transfer) 9
yield this church a liberal income. I receive no personal
benefit therefrom except the privilege of publishing my
books in their publishing house, and desire none other. 12

The land on which to build The First Church of Christ,
Scientist, in Boston, had been negotiated for, and about one
half the price paid, when a loss of funds occurred, and I 15
came to the rescue, purchased the mortgage on the lot
corner of Falmouth and Caledonia (now Norway) Streets;
paying for it the sum of \$4,963.50 and interest, through my 18
legal counsel. After the mortgage had expired and the note
therewith became due, legal proceedings were instituted by
my counsel advertising the property in the Boston news- 21
papers, and giving opportunity for those who had previously
negotiated for the property to redeem the land by paying
the amount due on the mortgage. But no one offering 24
the price I had paid for it, nor to take the property off my
hands, the mortgage was foreclosed, and the land legally
conveyed to me, by my counsel. This land, now valued at 27
twenty thousand dollars, I afterwards gave to my church
through trustees, who were to be known as "The Christian
Science Board of Directors." A copy of this deed is pub- 30

1 lished in our Church Manual. About five thousand dollars
 had been paid on the land when I redeemed it. The only
 3 interest I retain in this property is to save it for my church.
 I can neither rent, mortgage, nor sell this church edifice nor
 the land whereon it stands.

6 I suggest as a motto for every Christain Scientist, — a
 living and life-giving spiritual shield against the powers of
 darkness, —

9 “Great not like Cæsar, stained with blood,
 But only great as I am good.”

The only genuine success possible for any Christian — and
 12 the only success I have ever achieved — has been accom-
 plished on this solid basis. The remarkable growth and
 prosperity of Christian Science are its legitimate fruit. A
 15 successful end could never have been compassed on any
 other foundation, — with truths so counter to the common
 convictions of mankind to present to the world. From the
 18 beginning of the great battle every forward step has been
 met (not by mankind, but by a kind of men) with mockery,
 envy, rivalry, and falsehood — as achievement after achieve-
 21 ment has been blazoned on the forefront of the world and
 recorded in heaven. The popular philosophies and reli-
 gions have afforded me neither favor nor protection in the
 24 great struggle. Therefore, I ask: What has shielded and
 prospered preeminently our great Cause, but the out-
 stretched arm of infinite Love? This pregnant question,
 27 answered frankly and honestly, should forever silence all
 private criticisms, all unjust public aspersions, and afford
 an open field and fair play.

In the eighties, anonymous letters mailed to me contained threats to blow up the hall where I preached; yet I never lost my faith in God, and neither informed the police of these letters nor sought the protection of the laws of my country. I leaned on God, and was safe.

Healing all manner of diseases without charge, keeping a free institute, rooming and boarding indigent students that I taught "without money and without price," I struggled on through many years; and while dependent on the income from the sale of Science and Health, my publisher paid me not one dollar of royalty on its first edition. Those were days wherein the connection between justice and being approached the mythical. Before entering upon my great life-work, my income from literary sources was ample, until, declining dictation as to what I should write, I became poor for Christ's sake. My husband, Colonel Glover, of Charleston, South Carolina, was considered wealthy, but much of his property was in slaves, and I declined to sell them at his decease in 1844, for I could never believe that a human being was my property.

Six weeks I waited on God to suggest a name for the book I had been writing. Its title, Science and Health, came to me in the silence of night, when the steadfast stars watched over the world, — when slumber had fled, — and I rose and recorded the hallowed suggestion. The following day I showed it to my literary friends, who advised me to drop both the book and the title. To this, however, I gave no heed, feeling sure that God had led me to write that book, and had whispered that name to my waiting hope and prayer. It was to me the "still, small voice" that came to

1 Elijah after the earthquake and the fire. Six months there-
 after Miss Dorcas Rawson of Lynn brought to me Wyclif's
 3 translation of the New Testament, and pointed out that
 identical phrase, "Science and Health," which is rendered
 in the Authorized Version "knowledge of salvation."
 6 This was my first inkling of Wyclif's use of that combina-
 tion of words, or of their rendering. To-day I am the happy
 possessor of a copy of Wyclif, the invaluable gift of two
 9 Christian Scientists, — Mr. W. Nicholas Miller, K.C., and
 Mrs. F. L. Miller, of London, England. *

GODLIKENESS

12 St. Paul writes: "Follow peace with all men, and holi-
 ness, without which no man shall see the Lord." To attain
 peace and holiness is to recognize the divine presence and
 15 allness. Jesus said: "I am the way." Kindle the watch-
 fires of unselfed love, and they throw a light upon the un-
 complaining agony in the life of our Lord; they open the
 18 enigmatical seals of the angel, standing in the sun, a glori-
 fied spiritual idea of the ever-present God — in whom there
 is no darkness, but all is light, and man's immortal being.
 21 The meek might, sublime patience, wonderful works, and
 opening not his mouth in self-defense against false wit-
 nesses, express the life of Godlikeness. Fasting, feasting
 24 or penance, — merely outside forms of religion, — fail to
 elucidate Christianity: they reach not the heart nor ren-
 vate it; they never destroy one iota of hypocrisy, pride,
 27 self-will, envy, or hate. The mere form of godlines

upled with selfishness, worldliness, hatred, and lust, are bells tolling the burial of Christ.

Jesus said, "If ye love me, keep my commandments." We knew that obedience is the test of love; that one gladly obeys when obedience gives him happiness. Selfishly, or otherwise, all are ready to seek and obey what they love. When mortals learn to love aright; when they learn that man's highest happiness, that which has most of heaven in it, is in blessing others, and self-immolation — they will obey both the old and the new commandment, and receive the reward of obedience.

Many sleep who should keep themselves awake and awaken the world. Earth's actors change earth's scenes; and the curtain of human life should be lifted on reality, on that which outweighs time; on duty done and life perfected, wherein joy is real and fadeless. Who of the world's lovers ever found her true? It is wise to be willing to wait on God, and to be wiser than serpents; to hate no man, to love one's enemies, and to square accounts with each passing hour. Then thy gain outlives the sun, for the sun shines but to show man the beauty of holiness and the wealth of love. Happiness consists in being and in doing good; only what God gives, and what we give ourselves and others through His tenure, confers happiness: conscious worth satisfies the hungry heart, and nothing else can. Consult thy everyday life; take its answer as to thy aims, motives, fondest purposes, and this oracle of years will put to flight all care for the world's soft flattery or its frown. Patience and resignation are the pillars of peace that, like the sun beneath the horizon, cheer the heart susceptible of light with prom-

1 ised joy. Be faithful at the temple gate of conscience,
wakefully guard it; then thou wilt know when the thief
3 cometh.

The constant spectacle of sin thrust upon the pure sense
of the immaculate Jesus made him a man of sorrows. He
6 lived when mortals looked ignorantly, as now, on the might
of divine power manifested through man; only to mock,
wonder, and perish. Sad to say, the cowardice and self-
9 seeking of his disciples helped crown with thorns the life of
him who broke not the bruised reed and quenched not the
smoking flax, — who caused not the feeble to fall, nor
12 spared through false pity the consuming tares. Jesus was
compassionate, true, faithful to rebuke, ready to forgive.
He said, "Inasmuch as ye have done it unto one of the
15 least of these my brethren, ye have done it unto me."
"Love one another, as I have loved you." No estrange-
ment, no emulation, no deceit, enters into the heart that
18 loves as Jesus loved. It is a false sense of love that, like
the summer brook, soon gets dry. Jesus laid down his life
for mankind; what more could he do? Beloved, how much
21 of what he did are we doing? Yet he said, "The works
that I do shall he do." When this prophecy of the great
Teacher is fulfilled we shall have more effective healers and
24 less theorizing; faith without proof loses its life, and it
should be buried. The ignoble conduct of his disciples
towards their Master, showing their unfitness to follow
27 him, ended in the downfall of genuine Christianity, about
the year 325, and the violent death of all his disciples save
one.

30 The nature of Jesus made him keenly alive to the

injustice, ingratitude, treachery, and brutality that he received. Yet behold his love! So soon as he burst the bonds of the tomb he hastened to console his unfaithful followers and to disarm their fears. Again: True to his divine nature, he rebuked them on the eve of his ascension, called one a "fool" — then, lifting up his hands and blessing them, he rose from earth to heaven.

The Christian Scientist cherishes no resentment; he knows that that would harm him more than all the malice of his foes. Brethren, even as Jesus forgave, forgive thou. I say it with joy, — no person can commit an offense against me that I cannot forgive. Meekness is the armor of a Christian, his shield and his buckler. He entertains angels who listens to the lisping of repentance seen in a tear — happier than the conqueror of a world. To the burdened and weary, Jesus saith: "Come unto me." O glorious hope! there remaineth a rest for the righteous, a rest in Christ, a peace in Love. The thought of it stills complaint; the heaving surf of life's troubled sea foams itself away, and underneath is a deep-settled calm.

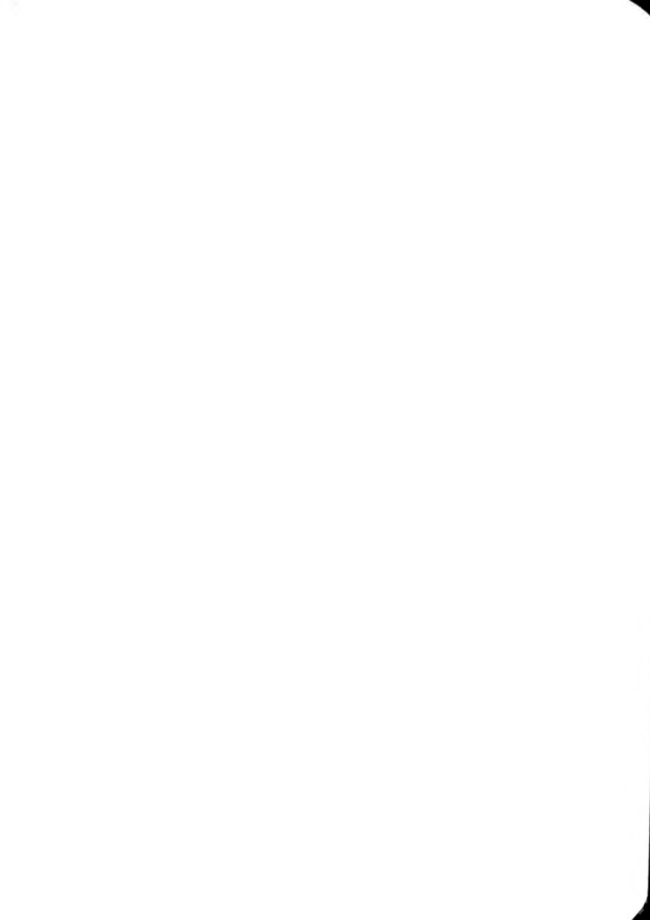
Are earth's pleasures, its ties and its treasures, taken away from you? It is divine Love that doeth it, and sayeth, "Ye have need of all these things." A danger besets thy path? — a spiritual behest, in reversion, awaits you.

The great Master triumphed in furnace fires. Then, Christian Scientists, trust, and trusting, you will find divine Science glorifies the cross and crowns the association with our Saviour in his life of love. There is no redundant drop in the cup that our Father permits us. Christ

1 walketh over the wave; on the ocean of events, mounting
 the billow or going down into the deep, the voice of him
 3 who stilled the tempest saith, "It is I; be not afraid."
 Thus he bringeth us into the desired haven, the kingdom
 of Spirit; and the hues of heaven, tipping the dawn of
 6 everlasting day, joyfully whisper, "No drunkards within,
 no sorrow, no pain; and the glory of earth's woes is risen
 upon you, rewarding, satisfying, glorifying thy unfaltering
 9 faith and good works with the fulness of divine Love."

'T was God who gave that word of might
 Which swelled creation's lay, —
 12 "Let there be light, and there was light," —
 That swept the clouds away;
 'T was Love whose finger traced aloud
 15 A bow of promise on the cloud.

Beloved brethren, are you ready to join me in this prop-
 osition, namely, in 1902 to begin omitting our *annual*
 18 gathering at Pleasant View, — thus breaking any seeming
 connection between the sacrament in our church and a
 pilgrimage to Concord? I shall be the loser by this change,
 21 for it gives me great joy to look into the faces of my dear
 church-members; but in this, as all else, I can bear the
 cross, while gratefully appreciating the privilege of meet-
 24 ing you all *occasionally* in the metropolis of my native
 State, whose good people welcome Christian Scientists.







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