

# Washington News Letter.

VOL. 4.

WASHINGTON D. C., JANUARY, 1900.


NO. 4

## Christian Science. ITS ORIGIN AND AIMS.

### Founded on Natural & Revealed Religion

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#### PART III.

 **METAPHYSICAL** healing is not based solely upon an intellectual system. It derives its power from Divine principle.

It deals with man as a spiritual being, the image of God who is Spirit, All Good, Eternal Life, Eternal Truth, Omniscient and Omnipresent.

It recognizes as a vital fact that God is Love, and that being in His likeness, man is the expression and embodiment of His attributes. God so declared when at man's creation he pronounced him "very good," and thereby set upon him the seal of His sanction as a being whose nature is in harmony with that of his Creator.

Man is the reflection of immortal mind, reflecting the infinite attributes of his Creator as in a mirror of diamond.

He is Spiritual and throbs with the pulse of Eternal Life, and not a mere corporal mechanism wound up to run for a day and as fleeting as sunset clouds. He must, therefore, dominate and control mere carnal intelligence, which makes the mortal body the victim of a deadly delusion, which germinates the false idea that disease is a real active force, destructive to human life, and can only be checked and remedied by drugs derived from the mineral and vegetable kingdoms. Spirit alone is reality—matter is illusion, and so-called human disease but a mere mirage of mortal mind, which is dispelled by the light of Truth as darkness vanishes before the rays of the morning sun.

Christian Science has its pharmacopea, therefore in immortal mind, which is more enduring than the pillared firmament, and does not build upon the rottenness of earthly stubble, seeking to produce health by adding corruption to decay.

The origin and destiny of man as a spiritual being are well imaged in the following lines penned by a great poet;

"Answer me burning stars of night,  
Where hath the spirit gone,  
That passed the reach of mortal sight,  
E'en as the breeze hath flown?

And the stars answer me,  
We roll in pomp and power on high,  
But of the never-dying soul  
Ask things that never die."

As early as the year 1710, the learned Bishop Berkley, the philosopher and theologian, established in his famous treatise entitled "The true principle of human knowledge," that matter is but the offspring of mental delusion, without form or substance. His treatise embodied a vital fact that for countless ages had been illustrated by the healing power exercised through immortal mind and which had its most exalted exemplification in the works of Jesus Christ, the Divine Healer.

To allege that there is disease in matter is to assert, therefore, that a shadow can itself cast a shadow.

Man the spiritual sovereign of earth, the divinely anointed and duly ordained high priest over inanimate nature is the true minister of life and health to humanity. The sceptre of the spirit which he derived from Him the All Good Eternal Life, Truth and Love, Omniscient and Omnipresent God, must be more potent than the pestle and mortar of a drug-compounding apothecary.

We have already given some striking examples of the potent influence wielded by man's mind over his bodily functions, and these might be multiplied indefinitely. Metaphysical healing or the operation of mind as a curative agent can be traced back to the gray dawn of authentic history, or to use the words of Blackstone, regarding the origin of the common law of England "to a time whereof the memory of man runneth not to the contrary." The



Buddhists and Brahmins of India as shown by their chronicles have practiced it for thousands of years. That a mental impression can either weaken or invigorate the physical system, and even control the balance wheel of human life was very forcibly exemplified in the army of Napoleon.

He had ten Swiss regiments composed of robust mountaineers and was surprised to learn that the death rate among them had become abnormally high, far exceeding that given for any other troops in the same cantonment and subject to the same sanitary conditions.

As the result of an investigation ordered by him, the Medical Director of the army reported that a large percentage of the deaths in the Swiss Contingent was due to nostalgia, or home sickness, which was incited by musicians of the regimental bands, who at night fall every evening played upon their cornets the *ranz de vache* or cow song which the Swiss were accustomed to sing at sun set while driving the cows and goats down the sides of their mountains to be sheltered for the night in their straw thatched sheds.

The musical notes as they died away upon the evening air, thus proved as fatal as musket balls to men of the strong local attachment of the Swiss by vividly recalling to their memories the endearments of their mountain homes.

The poet Goldsmith wrote of them—

"Though poor the peasant's hut, his feasts 'though small,  
He sees his little lot the lot of all,  
Sees no contiguous mansion rear its head  
To shame the meanness of his humble shed;  
But calm and bred in ignorance and toil,  
Each wish contracted fits him to the soil,  
And as a child when scaring sounds molest  
Clings close and closer to its mother's breast,  
So the loud torrent and the whirlwind's roar;  
But blind him to his native mountains more."

In this case the cause of death was purely metaphysical, the sturdy bodies of strong men succumbing to a mental wave set in motion by a musical air.

If a metaphysical force operating by transmitted thought can produce disease, then it cannot be logically denied that it can promote health.

By parity of reasoning, it must have the same power to increase the vitality of man's physical organization, that it has to decrease it, when it is directed to quicken the flow of the stream of life, instead of being unwisely operated to retard and arrest it. This life-preserving metaphysical principle is unconsciously recognized and applied by the sagacious physician, who on entering the sick room seeks to cheer up his pallid patient, who is seem-

ingly near the "Valley of the Shadow" by assuring him that he is improving, surely though slowly, that he will "pull through," and soon be himself again, etc.

It is evident to every intelligent observer of human nature that such hopeful words cheerily uttered and with a bright countenance must tend to promote the recovery of the sick, because they medicine the mind, while the doctor who in a serious case of illness approaches the sick-bed gravely (a not inapt word) with a "prepare to meet thy God" expression on his face and fails to lie wholesomely, acts as a veritable minister of Death, and chills the life current of his patient as inevitably as if he had laid him on the cold marble of a tomb.

The Christian Scientist comprehending as he does the underlying principle of man's mentality, and its true relation to his corporal structure, applies that principle in metaphysical healing and promotes health by dispelling the delusion of disease from his self-infected patient.

He does not believe that in making man, God did his work so badly that it is necessary for man to mend it. On the contrary he holds that the Divine judgment, that it is "very good," is as true now as it was when first pronounced at creation's dawn.

Medical Science, so-called, has busied itself for some years to discover the germs of various infectious diseases to the end that they might be used as prophylaxis or preventives through inoculation. The effort has not been attended by a high degree of success, even the much vaunted anti-toxine having been repudiated both as a sanitary safeguard and a remedial agent by a large proportion of the medical fraternity.

The brains of horses, pigs, goats, and even rats have been utilized to secure an effective antitoxine or poison remedy. They have never bethought themselves to seek for a germ of health. The Divine remedy which it is the office of Christian Science to demonstrate, exists alone in Immortal Mind, which beholds in man the image of God the Eternal Life. It bids man set his house in order not to die but to live, and teaches him to realize that he lives, moves and has his being in God, and hence can not be the subject of disease, as perfect Truth can not produce error, or harmony discord. It recognizes the philosophic principle that for every effect there must be an adequate cause, and that the Great First Cause being Eternal Love has not afflicted his own creation made in His image with

disease, but that it is the effect of a vitiated mortal mentality born in sin and cradled in delusion.

The famous Ponce de Leon explored in the sixteenth century through infinite toil the wilds of Florida in search of the fountain of perpetual youth and health, unconscious of the divinely revealed fact that its crystal water that knows not any retreating ebb was flowing in his own soul; that "living water" of which Jesus declared to the woman of Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." Christian Science deals with the hygiene of mind as the only substantial and enduring entity, matter being held what it really is as an insubstantial delusion.

The human body is recognized by it as the perpetual victim of that delusion, which is undoubtedly "the pestilence that walketh in darkness" and which vanishes before the light of Truth. Man was never designed by God as a mere experiment, but entered the universe as a faultless completed work. It is noteworthy that the biblical account of the creation declares that when at the end of five days God beheld all that He had created within that period, "God saw that it was good," but after He had created man, at the end of the sixth day the inspired writer says:

"And God saw everything that he had made and behold it was *very good*," thus declaring man to be the crowning work in the Divine plan of creation.—Genesis 1; 25-31.

The disciples of materia medica, with their over five hundred misfit drugs, cast a reproach upon Christian Science whenever a patient dies under the treatment of a Christian Scientist, and yet there is no class of men so completely estopped (to use a legal term) as they are from casting such a reproach. It is a notorious fact that they themselves lose a very large percentage of their cases, and that a host of grateful undertakers tread close upon their heels.

They fail to take into consideration the provable fact that the cases which prove fatal in the hands of Christian Scientists are those which have already passed through their hands, and have been plunged by their treatment into a depth of despair, so deep that they can not be raised up into the light of hope.

The candle of life had burned down to its socket before they sought the healing hand of Christian Science, and yet even then they might have been

healed but for some secret sin of theirs that made it impossible to dispel the fatal delusion of disease that weighed them down to the grave, and emphasized the words of Scripture, "Ephraim is joined unto his idols, let him alone."

That great surgeon, Dr. J. Marion Sims, whose statue has been erected in New York and Boston, and in nearly every capital in Europe, writing of a case of fever treated by bleeding in his presence soon after he had entered upon his professional career, states in his autobiography.

"The practice at that time (1840) was heroic, it was murderous. I knew little about medicine, but I had sense enough to see that doctors were killing their patients, that medicine is not an exact science, that it is wholly empirical, and that it would be better to trust entirely to Nature than to the hazardous skill of the doctors."—Story of my life p. 150.

Christian Science trusts to Nature, but it does more, it trusts to Nature's God, and unfolding man's true relation to Him, and comprehending the Divine plan of human life, it recognizes disease as only the mere off-spring of a morbid delusion.

The man of medical science is "of the earth earthy," a mere concept of material mind.

The full realization of such a mortal creation is embodied in the German tradition which Mrs. Shelley wrought into a remarkable book entitled, "Frankenstein." The hero of the work was a man of the highest order of intelligence, surpassing all his competitors in every department of human knowledge.

As a medical student in the University of Göttingen, he startled the professors by his demonstrations in anatomy, and his mastery of every subject embraced in the course of studies.

After graduating with the highest honors, he practiced medicine and surgery for some years, both in London and Paris, and achieved distinction as a physician and surgeon.

He then repaired to Egypt, and there studied under the most renowned teachers of mental and physical science and became like the Jewish law giver Moses, "learned in all the wisdom of the Egyptians."

In his mad ambition akin to that which impelled the dwellers in the plain of Shinar to build a tower whose top would reach unto heaven he resolved to make a man.

In the prosecution of that object he studied the

human body by vivisection, dissecting many living men, and observed the dying and the dead from the first hue of death, until the last lineament was effaced by decay.

Having prepared himself for his proposed creative work he proceeded to execute it in a building which he had provided for that purpose in the heart of the Black Forest.

Through his knowledge of chemistry which had revealed to him not only the constituency of all that enters into the composition of man's body but subtle forces of nature that were unknown to any other he secured the necessary material for the execution of his plan.

After three years of unrelenting toil in his laboratory on a dark winter night while the lightning was kindling up the gloom of the forest with its red flashes, he breathed the breath of life into the thing that he had shaped in the human form and it rose upon its feet and gazed into his face.

He started back in horror from the presence of the gigantic figure, for there was a strange lurid light in its eyes that was not of heaven or earth, and he saw that soul was wanting there.

He fled from the building to a remote village in Germany where he was tortured by the constant dread that he might be traced to his place of concealment by the horrible work of his hands.

After the lapse of three months while he was walking in a wood near the village, it met him face to face, and he could well have exclaimed in the words of Job, "The thing that I most feared has come upon me." It informed him that it had seen its image in the water, and that there was that about its countenance which led all human beings it had met to flee in terror from its gaze. It then demanded that he should make a companion for it to cheer its solitude and said, "Do this quickly or I will destroy you, my maker,"

Frankenstein made no answer, but turned away from the vengeful creature he had made, and wandered into distant lands in the hope that he would thus avoid ever beholding it again, for he had resolved that he would not create a companion for the monster he had made.

But wherever he went, whether he dwelt under the palms of the morning land in the region of everlasting summer, or amid the snow fields of far Northern climes, he would learn that it was pursuing him with eyes that never slept and feet that never tired:

At last one night while his vessel lay moored in

the Arctic belt, far beyond the limit of all human habitations, his crew was aroused by a cry of agony that came from his cabin, and then saw a huge figure leave the side of the ship and recede over the ice-~~ice~~ into the darkness.

They found Frankenstein dead—he had been strangled—the creature had destroyed its creator.

This weird legend fitly typifies material mind, or mere carnal intelligence, and its evil, sin born creations, which have no truth or spiritual life in them. Generated by a false belief they can only manifest the errors in which they had their origin, and must ever "return to plague the inventor." It emphasizes through a most awful example, God's solemn warning to man, "Be sure your sin will find you out."—Numbers xxxii, 23.

Christian Science expounds this inexorable law of retributive justice, and impresses upon the minds and consciences of all who sit beneath its teachings that so called disease is but the operation of sin, mere mortal error, generated by material mind, and that the true remedy for the affliction is to be found alone in the healing power of Eternal Truth and Love, which banishes all error and all fear from man's corporal body, proclaiming ever that Spirit is all and matter nothing—in the Divine economy that man the spiritual and immortal can not be the bond-slave of matter, or the delusions that arise from it, which are in their nature, self-destructive and transitory, but lives and moves and has his being in the All Good, God, the Eternal Father, whose image and express likeness he is.

#### CHRIST THE HEALER.

In the Jerusalem Talmud, which is a record of memorable events in the history of the Jewish nation for a period commencing about five hundred years before the Christian era, and ending in the third century after the birth of Christ, he is designated by the Arabic term, Hakim, meaning doctor or healer.

It clearly appears from the record of his life as given in the Gospel, that it was in that benign relation to suffering mankind he was most widely known, for the sick came from afar to seek healing at his hands, and the lame, the halt and the blind besought him to restore health and strength to their stricken limbs, and the light of sight to their eyes, long sealed up in darkness.

Moreover, under Roman law, which was then established in Judea, it was forbidden to all persons except physicians to assemble the people and ad-

dress their gatherings in the streets of cities and on the public highways—as he did.

It was doubtless for that humane reason, rather than for his doctrinal teachings; that the “common people heard him gladly,” for not only did he preach the gospel in their synagogues, but “Jesus went about all Galilee healing all manner of sickness and all manner of disease among the people.”—Mat. iv, 23.

He had no church built for his worship during his ministry in the flesh among men, for his was the “temple of the living God”—universal humanity. No sacrifice burned on the altar at which he ministered, but it was kindled up with the undying flame of Divine Love.—2 Cor. vi, 16.

The Jewish priest who wrote the Talmud ignoring his sublime moral teachings that declared him the most august character who had ever appeared upon earth termed him a necromancer who had learned the “black art” of sorcery in Egypt, and charged that he was thus enabled to delude his ignorant followers with the false idea that he healed the sick and raised the dead.

That professed opinion of the Jewish priesthood was, however, evidently not reflected in the mind of the Roman Judge at whose bar Jesus was arraigned for he asked Him the vital question “What is Truth?” A question that for ages had perplexed the philosophers of Greece and Rome and so enlightened a man as Pontius Pilate, never would have propounded it save to one whom he regarded as pre-eminent by common repute for his wisdom and virtue.

Christ made no response, for the time had come for him to suffer and not to speak, and he had already answered the question by his Divine life and works, and was soon to proclaim that answer again to the whole world by his glorious resurrection from the dead.

#### PART IV.

The so called orthodox churches while affirming the Divine authority of the Scriptures and professing to teach the evidences of Christianity, illogically hold that the most potent means instituted by Christ for establishing and perpetuating both were vested by him solely in his Apostles. This conclusion as to the inconsistency of these churches, follows inevitably from their denial that Christian Scientists have the power to heal the sick, a power which Christ himself referred to as the best proof of his Messiahship.

This, too, in the face of the unquestionable fact, that not more than one-fourth of the inhabitants of the earth has been converted to Christianity—three-fourths dwelling in the darkness of error, and still to be convinced that Jesus Christ is the Son of the living God.

Doctors of divinity, who undivinely persist in this false interpretation of the Bible, to be consistent are bound to maintain that the following guaranty given by Jesus to all true believers has proved false—that He, the Sinless, “the way, the truth, and the life,” has broken faith with those who trusted in his promise.

After his resurrection and on the eve of his ascension, Jesus said to his apostles, “Go ye into all the world and preach the gospel to every creature.”

“He that believeth and is baptised shall be saved, but he that believeth not shall be damned.

“And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues.

“They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.”—Mark xvi, 15-18.

It is clear beyond all controversy according to the recognized rules of grammatical construction, that the safe guard against evil and the power to heal the sick set forth in the foregoing verses from the gospel of St. Mark were not therein conferred upon the apostles, for they were already invested with both.

The terms used plainly import a promise and assurance of Divine protection to all who should *thereafter* believe and be baptized, for it is of the very essence of a promise that it is to operate in the future.

The signs that were to follow believers, that is their casting out devils, speaking unknown languages, handling poisonous serpents unharmed, and healing the sick were to attest Him as the true Messiah, and His gospel as the word of God.

It was manifestly a continuing power, and as the terms in which it was conveyed, or assured, contain no words of limitation, it must be held, according to the rule laid down by law writers for the construction of every instrument which conveys a legal power, to be perpetual, or to be exercised until the object for which the power was given is attained,—Sugden on Powers, p. 17

As that object is the conversion of all mankind to the faith that is in Christ Jesus, it follows that it

the power to heal the sick, with which true believers were endowed must continue to be exercised by them until such conversion is effected. "And every tongue should confess that Jesus Christ is Lord to the Glory of God the Father."—Philippians ii, 10.

When John the Baptist had heard in his prison of the works of Christ he sent two of his disciples unto him, who asked him, "Art thou he who should come, or do we look for another?"

Answering that momentous question, he did not attempt to prove himself the Christ by referring to his descent from the royal line of King David, which the Hebrew prophets had declared the Messiah would spring from. Nor did he refer to his teachings, which were worthy of a God, and, as exemplified in his sermon on the Mount, embodied more exalted rules of human conduct than any that the wisest philosophers had ever taught. It for the first time proclaimed the dignity and the destiny of man as a spiritual being, living and moving and having his being in God and the special object of Divine guardianship.

It flung the light of hope, and the assurance of forgiveness upon the soul black with despair, bred by sin, gave comfort to all who mourned and fortitude to all who suffered.

Above all it revealed to humanity that God is love, and not vengeance as portrayed by the Jewish priesthood and that His Spirit, All Good, All Life and All Truth is—

*"As full and perfect in vile man who mourns,  
As in the rapt seraph that adores and burns."*

He referred only to His raising the dead, healing of the sick and His preaching of the Gospel to the poor as the credentials of his Messiahship, and thus stamped those benign works as the best evidence that He was indeed that Sun of Righteousness that the prophet Malachi predicted should arise with "healing in his wings"—Malachi iv, 2.

These are his words that fully and convincingly answered the inquiry of John the Baptist.

"Go and shew John again those things that ye do, hear and see."

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them."—Matthew xi, 2-5.

Christian Science teaches us as the true interpreter of the word of God, to repose full faith in every promise made by Christ to man and hence maintains that the power of healing the sick is a present endowment of the true believer and that the need

for its exercise to relieve suffering humanity from the pangs that have their birth in material mind, infected by sin, is as great today as when the Apostle Peter said to the cripple who asked alms of him at the gate of the Temple which is called Beautiful: "Silver and Gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."—Acts iii, 6.

The lame and the halt and the blind, the deaf, the leprous and the fever stricken still abound and cry aloud in their agony for relief.

Shall the christian believer answer their appeal to him by declaring that human suffering has outlasted the promise of Christ that those who believed in and worshipped him should be endowed forever with the power to relieve it? Christian Science sounds no such note of despair in the soul of man, for it has faith in this solemn declaration made by Jesus.

"Heaven and earth shall pass away, but my words shall not pass away." It repudiates the blasphemous thought that Christ was guilty of false pretenses, when he guaranteed to all who should believe in and worship him the power to heal the sick. It teaches that He has the power to redeem that pledge and that He will redeem it for He is "the way, the Truth and the Life" and if His word fails, "The pillared firmament is rottenness and earth's base built on stubble." It holds that the promise to pay the believer in Him given by Jesus Christ will not be dishonored at the treasury of heaven, and no statute of limitations runs against His written word. This is still attested gratefully by many thousands who are daily healed by those who rest their faith in that Word.

Christian Science can safely rest under the reproach that it reposes too much faith in the promises of Jesus Christ.

#### PRAYER.

There is a mystery in prayer which human reason has never solved just as it has not yet solved many of the occult problems of nature. Even men most learned in physical science are obliged to confess that they daily observe most powerful effects, that they are unable to trace to any adequate cause, and that their actual knowledge of the operation of natural laws is confined within very narrow limits.

The great Sir Isaac Newton after discovering the law of attraction and gravitation which holds the earth in its orbit, and disclosing its true relation to the sun and moon, exclaimed when complimented upon his scientific achievements.



"Alas! I am but as a child who has picked up a few bright pebbles on the border of the illimitable ocean of truth."

It is sufficient for the Christian to know that prayer is the divinely appointed means by which the creature must seek the aid of his Creator—the child of God implore the assistance and blessing of his heavenly Father. The term prayer comes from a Hebrew word signifying appeal, intercession; whereby we refer our own cause and that of others to God.

The learned divine, Dr. Adam Clarke, in his commentaries on the Holy Bible defines prayer as "An offering up of our desires to God for things lawful and needful, with an humble confidence to obtain them through the alone mediation of Christ to the glory of God. It is either mental or vocal, private, or public."

The first recorded prayer was that offered up by Moses for the healing of Miriam when she was stricken with leprosy for her seditious conduct.

The sacred writer tells us that he being appealed to by Aaron in her behalf, "Moses cried unto the Lord saying, Heal her now O God, I beseech Thee."

The prayer was but measurably answered for though God graciously granted that she should not be stricken unto death for her grievous sin, He sentenced her to a temporary banishment, his mandate being "Let her be shut from the camp seven days, and after that let her be received in again."—Number xli, 11-14.

At the dedication of the Temple Solomon offered up a prayer invoking the blessing of God upon it, and upon all who worshipped at its altar, saying among other things:

"If there be death in the land; if there be pestilence; if there be blastings or mildew, locusts or caterpillars; if their enemies besiege them in the cities of their land, whatsoever sore, or whatsoever sickness there be."

"Then what prayer or what supplication so ever shall be made of any man, or of all thy people, Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house:

"Then hear thou from heaven, thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest, for thou only knowest the hearts of the children of man."—1 Chron. vi, 28-30.

That prayer was answered as no prayer of man

was ever answered for:

"The Lord appeared to Solomon by night and said unto him, I have heard thy prayer and have chosen this place to myself as a house of sacrifice:

"If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and forgive their sin and heal their land."—2 Chron. vii, 12-14.

Christ taught the duty of prayer both by precept and example, even praying upon the cross, and the Apostle Paul enjoins upon us to "Pray without ceasing," and besought his brethren of the Church of the Thessalonians to pray for him.—1 Thessalonians v; 17, 25.

Indeed there is no religious duty so often enjoined upon us, both in the Old and New Testament, as prayer. It would appear to be the brightest jewel in the diadem of Christian virtue.

Prayer and its cognates, pray and praying, are mentioned three hundred and twenty times in the Bible, while faith is mentioned but one hundred and fifty three times. Happily this vital duty, which gives strength to perform all other Christian duties, fortifying the soul of man by communion with his Creator, requires no learning taught in the schools for its effectual performance.

The humblest rustic, of whom it may be truly said that—

"A primrose by the river's brim,  
A yellow primrose is to him,  
And nothing more,"

Can make a prayer as effective as any uttered by the most learned theologian.

The poet, Montgomery, well defined prayer when he wrote that—

"Prayer is the soul's sincere desire,  
Uttered or unexpressed,  
The motion of a hidden fire,  
That trembles in the breast.

Prayer is the heaving of a sigh,  
The falling of a tear,  
The upward glancing of an eye,  
When none but God is near."

Bossuet, the learned French prelate, was, doubtless, the greatest pulpit orator that the world has ever produced. He was justly termed the St. Paul of his age, and his sermons are replete with "Thoughts that breathe and words that burn." Although he thundered his rebuke at the splendid, but corrupt, court of Louis the Fourteenth, and boldly warned the dissolute nobles of France to mend their evil ways, he was greatly esteemed by



that monarch, who sometimes visited him at his residence near Paris.

On the occasion of one of these royal visits he was engaged in secret prayer in his chamber and although the arrival of his majesty was duly announced he did not make his appearance for thirty minutes. When he did appear the king said to him angrily: "Sir, how dare you keep me waiting thus?"

Bossuet, a true man of God, knowing no fear, answered, "I serve one greater than thou art. I was kneeling at the throne of the king of kings." The grand monarch bowed his head reverently and replied, "Your excuse is sufficient." The answer of Bossuet indicated one of the most potent and benign effects of prayer. It transports the soul to the audience chamber of God, to the foot of the Great White Throne and fills it with the assured glory of His presence.

It fixes the eye of the soul on the light of the Eternal Truth whose express image it is as the eagle soaring heavenward fixes his gaze upon the sun. Christ in his sermon on the Mount commended praying in private, his words being:

"And when thou prayest thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the street's, that they may be seen of men. Verily I say unto you they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret and thy Father which seeth in secret shall reward thee openly."—Mat. vi, 5-6.

The Reformed Christian Science Church counsels Christians to pray mentally and not audibly at church, yet prescribes that in public the Lord's Prayer should be repeated aloud by the minister and congregation in unison. There is a power given to the prayer of the Christian, and an assurance that all things that he rightly prays for will be granted unto him that were wanting to the Hebrew worshiper who prayed in the Temple at Jerusalem.

The Christian has a powerful mediator to assure a favorable answer to his prayer, no less than the Son of God who sitteth "on the right hand of God"—the Saviour Jesus Christ.

While Christian Science teaches that man should bow in humble adoration before his Maker, mindful that "God is Spirit and they that worship Him must worship Him in spirit and in truth."—John iv, 24. It gives no sanction to the self abasement in prayer taught by the orthodox churches, which places the suppliant in the situation of a criminal

who with fear and trembling confesses his guilt at the bar of justice, declaring himself a mere thing of evil, born in sin and cradled in corruption.

The Christian Scientist worshipper would not thus defame the image of God, but realizing that God is Love, and that he is a child of God, he approaches Him with loving trust as his Heavenly Father, relying with a serene and perfect faith on the inviolate promise of Christ, "Ask and it shall be given you."—Matthew xi, 9.

But prayer is not only the chief means of Christian grace, it is the chief solace for the sorrowing. Through it the weary head can be laid on the breast of the Comforter, and there find that peace which the world can not give, and realize that—

"The path of sorrow, and that path alone,  
Leads to the land where sorrow is unknown;  
In the white courts beyond the stars,  
The noblest brow is seamed with scars."

Prayer is alike a duty and a privilege, and it will survive all other Christian duties. When this mortal shall have put on immortality, when faith is merged in knowledge, hope in fruition, and there shall be no more charity to exercise, because all suffering will have ceased; we shall stand before the throne and offer up prayer and praise to God, with great multitudes of the redeemed who are "clothed with white robes and palms in their hands."—Revelation vii, 9-11.

Prayer is the Key of Heaven, and the Christian Scientist when he comes to heal the sick of that sinful delusion wrought by material mind in the carnal body, and which is misnamed disease, should through prayer enter, as it were, the audience chamber of the "King of Kings and Lord of Lords," and realize that he is "clothed with righteousness" and has faithfully kept unsullied the whiteness of his own soul.

The following form of prayer is commended for use in healing the sick, although no set form of words is necessary, except that every prayer must close with an appeal for the continuance of the Divine blessing through the merits and mediation of our Blessed Lord and Saviour Jesus Christ.

#### THE PRAYER OF HEALING.

I thank Thee, Heavenly Father, that Thou hast graciously caused me to realize that I live, move and have my being in Thee, and that Thou art Eternal Life, Truth and Love, the All Good, from everlasting to everlasting:

That perfect harmony exists in me as Thy image; that my once seivered brow stricken with mortal

delusion has been cooled in the shadow of the cross of Him thy well beloved Son and that through Him I can now praise Thee for perfect health, that I dwell in peace, joy, and content, and that the light of Eternal Truth has banished all darkness from my soul. I thank and praise Thee, oh God that Thou hast given thy angels charge over me, to keep me in all my ways so that no evil has befallen me, nor any plague come nigh my dwelling that all happiness is mine, and thy glory covers my soul as the waters of the sea cover the great deep.

I thank Thee Heavenly Father for the comforting realization that thou wilt grant all my prayers offered up to Thee in spirit and in truth, and I humbly pray Thee to continue thy manifold blessings unto me, and this I ask in the name and through the merits and mediation of the blessed Lord and Saviour Jesus Christ.

### PART V.

THE MOSAIC ACCOUNT OF THE CREATION CONFIRMED BY SCIENCE.

The truth of the Mosaic account of the creation has been confirmed in some vital respects by the investigations of eminent astronomers and geologists.

Moses commences his narrative of the creation by declaring that "In the beginning God created the Heaven and the earth." It is reasonable to conclude that the term "earth" in that declaration did not mean that the globe on which we dwell was by the first creative act assigned its proper place in the planetary system, rounded into a sphere, flattened at the poles, given a regular diurnal revolution on its axis; enveloped by its own atmosphere and operated on by the forces of attraction and gravitation which retains it in its orbit.

It referred, doubtless, to a fragmentary mass of material cast out probably by volcanic action or some other agency in planets that still continue to hurl upon the surface of the globe vast bodies weighing many thousands of pounds, which scientists term "meteorites," and which have an unknown origin. It is rational to conclude that it was only the earth's substance or the raw material out of which our planet was subsequently formed, existing in a chaotic state. This view derives support from the further declaration of the inspired narrator.

"And the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters."  
—Gen. 1, 2.

That earth's substance was manifestly buried under a great watery waste over which brooded the blackness of a rayless night which had never known the blush of morning.

This conclusion is supported by the words of the chronicles, "And God said, let the waters under the Heaven be gathered together unto one place, and let the dry land appear, and it was so."—Gen. 1, 9.

"And God called the dry land earth, and the gathering together of the waters called he seas, and God saw that it was good."

That the earth should have risen from the waters of a superincumbent sea, is regarded by scientists as highly probable since islands of vast area have appeared above the ocean within the historic period, and geographers are continually noting on marine charts the advance of two sections of dry land, the appearance of which is generally coincident with some great tidal wave by which the fountains of the great deep are broken up and the submarine earth heaved above the surface of the ocean.

Agnostics would declare open war, however, against the whole biblical account of the creation, especially assail the statement of Moses that light was created on the first day, while the sun was not created until the fourth day.

They argue that this is putting the effect before the cause, and that the sun being the source of light to our planet must have existed before the light which it radiates upon the earth. Their conclusion would be warranted if the Mosaic record, instead of saying, "God, said let there be light," had said, "let there be sunlight and there was sunlight."

They are not aware of the astronomical fact revealed by the high-power telescopes of modern times, and demonstrated notably by those illustrious astronomers, La Place and Sir John Herschel, that far beyond the sun there exists a luminous atmosphere or sea of light, which is the matrix or birth place of every radiant beam that brightens and warms the earth.

Science attests that the sun is but the fixed reflector which radiates down upon the earth, the light and heat flung upon it from a celestial space far above our solar system. It has never been suggested by any biblical critic, either friendly or hostile to the Scriptures, that Moses could have discovered through his own researches the origin of the light that illumines our planet, since it was discoverable only through the telescope which was not invented until three thousand years after he wrote

his account of the creation. If he were recording the result of his own deduction as to the order of creation, he would most certainly have named the sun as the primal source of light, for that would have been in accord with the daily observation of mankind and their universal belief. That he did not do so, but anticipated by at least thirty centuries the discovery that the existence of light antedates that of the sun, may be rationally regarded as conclusive proof that he was divinely inspired. The author of the book entitled *Science and Health*, a work of great value to the Christian Scientist, in so far as it treats of Christian Science deals with the fact that light was created before the sun as purely allegorical. She, however, cannot be regarded as a very trustworthy interpreter of the account of the creation given by Moses for she states that it contains "no allusion to fluids until after the record of formation of minerals and vegetables."—(*Science and Health*, page 504)

She certainly could not have made that misstatement, had she carefully read the first twelve verses of the first chapter of Genesis. It will be seen that her views on this point are untenable. It is extraordinary that one who claims to write with a pen guided by Divine Inspiration should have fallen into such an error in the face of a record so plain "that he may run that readeth it."

There is no allusion whatsoever to the "formation of *minerals*" in the entire account of the creation, and so far from there being "no allusion to fluids" until "after the formation of vegetables," it is stated in the second verse that "the spirit of God moved upon the face of the waters."

That was the work of the first day.

In the sixth verse, which commences the narrative of the work of the second day, it is stated, "And God said, 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'"

In the seventh verse we read "And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."

In the ninth verse which commences the record of the work of the third day we read, "And God said, 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.'"

It is stated in the tenth verse:

"And God called the dry land earth, and the gathering together of the waters called He seas: and God saw that it was good."

Here we have water the most abounding of all "fluids," distinctly mentioned five times before the "formation of vegetables," which are named for the first time in the eleventh verse, their creation closing the work of the third day."

We deem this digression fully warranted, as the error which it points out regarding the order of creation is committed by a writer who asserts the right to teach all things "As one having authority."

#### THE TESTIMONY OF THE ROCKS.

According to the Mosaic account the vegetable kingdom was the first created after God found the earth.

The next in the order of creation were fish and other inhabitants of the water, then winged fowl, then quadrupeds, beasts of the earth, and cattle after their kind, and everything that creepeth upon the earth; and then man, the crowning work of creation. This stated order of creation, rising gradually from the plant organizations of inanimate nature, through the lower grades of animal intelligence to the higher, and reaching its supreme culmination in man, has been strikingly verified by the researches of geologists. They have observed on the tables or faces of the primary or earliest rock formations the imprints of leaves, ferns, marine plants, and all the forms of vegetable life, made, no doubt, when the rocks were in a plastic state. In that stratum traces of the vegetable kingdom only were discovered.

In the secondary period there appeared the bones of fish, the teeth of sharks, the skeletons of whales and of marine serpents and huge birds, now apparently extinct; all the wonders of the great deep, and the primeval forest that existed in a sunless world.

In the tertiary rock-strata, or third period, there appeared for the first time the remains of quadrupeds, the bones of the mastadon, an animal now extinct, three or four times the size and weight of a large elephant; and enormous crocodiles and lizards, but no trace of the human species.

The first evidence of man's existence appears in the fourth period, his footprints being seen upon the surface of the rocks, and human skeletons, measuring from seven to nine feet in length, lying embedded in that stratum, thus verifying the words of Moses in his description of the general depravity that prevailed throughout the world prior to the Deluge, "There were giants in the earth in those days."—Genesis vi, 4.

These revelations of geology prove the Mosaic

account of the order of creation true beyond a reasonable doubt, and through irresistible deduction establish the divine inspiration of Moses, for otherwise he could not have known what was written on the pages of the rocks in the depths of the earth, since geology was a science utterly unknown to the ancients, and its discoveries that confirm his record of the successive creations of vegetable and animal life have all been made in the present century, more than three thousand years after the great Hebrew law-giver was consigned to his unknown sepulchre, leaving his awful memory a light for after times.

We should add that the geological evidence referred to as attesting the truth of the Mosaic record regarding the order of creation is derived chiefly from the authoritative works of Sir Charles Lyell and Hugh Miller.

#### THE AGE OF THE WORLD.

Geologists have long been at issue with Christian theologians with regard to the age of the world, the latter maintaining that only a little more than five thousand years have elapsed since the creation. This conclusion is based upon an interpretation of the Hebrew word "day" in the Mosaic chronology, which is held to mean a solar day of twenty-four hours. There are learned theologians, however, who contend that this difference between the scientific and the seeming biblical chronology, resolves itself into a question of philology and may be reconciled by a fully warranted change in the translation of the Hebrew word yom, which was used by the old Hebrews to mean not only a solar day, but an indefinite period or cycle of time.

This construction would be in exact accord with geological science, and at the same time involve no conflict with the Mosaic account as to the time within which God performed His creative acts in relation to the earth, for six days which they included would then be understood as meaning six indefinite periods, between which many thousands of years elapsed.

The geologists assign to the earth an age of not less than one million of years, and the astronomical records of the Chinese run back to eclipses of the sun and moon and remarkable astral phenomena observed by their astronomers thirty thousand years ago—(Abbe Huc "Thirty years in China.")

But whatever may be the age of the world, though it be yet, but in the morning of the times, and only in its callow youth as compared with other planets that have flung their flaming splendors on the sky

for millions of years, it holds the primacy over all other worlds, for Jesus Christ with unwearied feet trod its surface on his mission of healing to humanity, and it is the dwelling place of man made in the image and after the likeness of God.

#### THE MEANING OF THE WORD MAN.

The gifted author of the book entitled "Science and Health" follows purely in the foot-steps of Truth, while she walks the domain of Christian Science, but when she essays to give the derivation and meaning of English words that have their roots in the Hebrew and Latin languages, she commits some marked errors. Whatever may be the extent of the divine inspiration which she claims, she evidently has not yet been endowed with "the gift of tongues" or she certainly would not have written that the term man means "in the Hebrew, *image, similitude*." (Science and Health, page 518.)

A reference to any Hebrew dictionary will show that man is designated by the word Enosh, and that it means "Sick diseased by Sin." He is also termed "Ish," "Noble, exalted."—Gesenius' Hebrew Dictionary, and Cruden's Scriptural Definitions.

It is the custom of the Orientals to confer upon individuals names that signify some marked physical, mental or moral trait, that they may exhibit. This was recognized by Christ when he said to Peter, whose name, Petra, meant a rock, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."—Matthew xvi, 18.

To the Christian Scientist there is an interesting significance in the fact, that in the most ancient of languages man should have been defined as a *sin-diseased* being, for such a definition supports the teaching of Christian Science, that disease so called, is but a sin-born delusion, generated in material mind, and is made to appear real only through the sense of fear with which it infects the mortal body.

The Greek word for man is anthropos which means heaven-gazer and indicates that the human soul naturally aspires to higher and holier things than mere sensual earth-born gratifications. It is remarkable that it does not appear in the Bible, when and how the first man came to be called Adam. The term was applied to him when the beasts of the field and the fowls of the air were brought unto him in the garden of Eden to be named, but it is manifest that the name had been previously conferred upon him, although prior to that occasion he was designated four times as "the man" and no

once as Adam. Genesis ii; 8, 15, 16, 18 and 19.

Adam in Hebrew means earthy, and does not signify the "*red color of the ground*," as stated in the work entitled "*Science and Health*," (p. 233) nor can the color of the ground be properly termed red, its prevailing color being a brownish gray, although it sometimes has a red clay subsoil, which, as is well known, is never fertile and only appears upon the surface when the arable soil is worn out or washed away.

In support of our view as to the meaning of the word Adam, we refer to Cruden, a learned writer often cited approvingly by the author of *Science and Health*, and to Gesenius' Hebrew Dictionary.

Humanity does not concern itself, however, about the color of the material out of which the first man was created, or as to what the material itself was. It rests its faith serenely upon the divinely inspired record that he was made "*In the image of God*."

We need not regard the substance of the perishable casket, so the pearl be there—a pearl whose lustre reflects the light of Eternal Truth, and which will endure undimmed when the heaven shall have "*departed as a scroll when it is rolled together*."

#### FEAR.

X "And the Lord God called unto Adam and said unto him, where art thou?"

"And he said I heard Thy voice in the garden, and I was afraid because I was naked and I hid myself."—Genesis iii, 9-10.

It thus appears that the first emotion felt by Adam after his sin of disobedience was fear, one of the basest influences that material mind generates in the carnal body, for it has its basis in distrust of God. Throughout the whole record of the temptation and fall of our first parents, Eve evidently occupied a higher moral plane than her husband, who when accused pleaded "*the baby act*," and shifted the whole responsibility upon her.

In her temptation satan himself attested that the nature of woman is morally superior to that of man, or he an Archangel, though fallen, with all the brightness of Archangel's intelligence, went in person to tempt Eve, but when Adam was tempted the sight of the luscious fruit in the hand of a woman was sufficient to effect his fall.

Moreover, Eve erred through the noblest aspiration, the desire to be wise—to know good from evil, and to be as God, but there is no evidence that Adam was impelled by any such lofty motive. He ate what was handed to him without asking or re-

ceiving any explanation as to the effect that would be produced in him by his eating of it.

While woman has never proved herself the equal of man in the realm of intellectual achievement, she has unquestionably surpassed him in her fidelity to high moral duties, in her fortitude through great suffering, her patient toil in every form of privation in the constancy of her affections, and in the firmness of her adherence to her convictions in matters of principle, while she alone can diffuse around.

"The graces and the loves that make the music of the march of life."

Contrary to the popular idea she has less fear in her nature than man, because she is more trusting.

It is a part of the history of the Christian martyrdoms that two out of every five men when brought to the stake renounced their religion to escape the flames, being overcome by mortal fear, but that no woman ever recanted to secure her liberty—all were faithful unto death.

Fear impeaches the good faith of Him who is Eternal Truth and distrusts the promise of Jesus given to man, "*Lo, I am with you always*."

The heart that feels it is wanting in the love of Christ for "*Perfect Love casteth out fear*."

He who permits it to enter his soul treads the downward path of self destruction, for it invests more delusion in the garb of reality, and creates the very danger that it apprehends.

Job revealed, though perhaps unconsciously, the true source of his painful malady when he exclaimed, "*The thing that I most feared has come upon me*."

Shakespeare who in his immortal works has mapped out all the depths and shoals of human nature, wisely wrote—

"When our actions do not  
Our fears do make us traitors."

That fear can generate all the manifestations and effects of actual disease, is a fact well attested by common observation.

A case is reported of a man in robust health who left his home as usual to walk to his business and was successively met by ten of his friends, who had agreed to test this very question on him, each of whom with a grave air, told him that he was looking very badly. The color of health faded from his cheeks, under the cruel experiment he returned to his home and took to his bed at once, deeming himself a very sick man and would probably have died had not his friends relieved him of the fear that they had created.



The disciples of *materia-medica*, a system which is fearfully and wonderfully made, must in the very nature of things create or intensify the alleged disease by their method of treatment.

For example, if called to a patient who complains of fever, the allopathic physician at once gravely feels his pulse, examines his tongue and takes his temperature by inserting a thermometer in his mouth.

If the temperature is high, the physician looks grave (in a double sense) and informs the patient that he has a fever, and then writes out a prescription which contains several Latin terms, such as "aqua pura" for pure water, etc., and looks like an epitaph with *hic jacet*—here he lies at the top and a messenger is dispatched in haste to a drug store to have it filled. The physician then departs after stating that he will call again some hours later, first charging the patient to take the medicines regular as per directions.

The drugs, solid and in solution, arrive like so much ammunition at the front during a battle, and a round of pills and liquids is shot into the patient. On the following day if the fever has increased the treatment is somewhat changed, becomes more heroic, though the patient does not, for he is led to magnify his illness as the array of phials become more formidable and the physician looks more anxious.

His high opinion of the physicians' skill leads him to repose faith in the treatment, but the delusion that he is very sick becomes more potent as the treatment appears to be unavailing, until it becomes a mortal delusion, and there is another added to the long list of *materia medica's* victims. The physician committed no fault, but the system was fatal, for it bound him to deal with his patient as a mere material body composed of flesh, bones, muscles, nerves, membranes, sinews, water, etc., and not as man, the image of God, who is Spirit, and therefore a Spiritual being. Christian Science, or metaphysical healing, would have acted directly on the patient's mind, the real seat of vital force, and would have dispelled the delusion that constituted the so-called disease, and thus have healed the man in the name of Jesus Christ our Lord and Saviour.

Daniel Defoe, the famous author of that charming book, *Robinson Crusoe*, in his account of the great plague in London in 1666, states that physicians of that day attributed the great mortality that it caused to the terror created by those em-

ployed by the municipal authorities to effect the speedy burial of those who died of it. It was their custom to blow a trumpet at all hours of the day and night before each house and to call in a loud voice, "Bring out your dead."

The surest safeguard against fear is to realize that man is the image of God, and lives and moves and has his being in Him, who is Eternal Truth, Eternal Life and Eternal Love, Omniscient and Omnipresent. That God is Spirit, and man being His express image and likeness must be spiritual and in perfect health, being the child of God and therefore not subject to disease, which is but a sinful delusion wrought in the carnal body by material mind, and confidently exclaim with the Psalmist:

"The Lord is my Shepherd I shall not want.

He maketh me to lie down in green pastures. He leadeth me beside the still waters.

He restoreth my soul. He leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me."

—Psalm xxiii, 1-4.

## PART VI

### THOUGHT.

"For as he thinketh in his heart so is he."—Proverbs xxiii, 7.

The above verse of Scripture penned by the wisest of men indicates the influence of thought over the life of man.

King Solomon represents it as potent enough to shape man's moral identity, casting him in the mold that it fashions.

Thought may be properly defined as that function of the human mind whereby it fixes its attention upon any subject and considers it. If the subject of thought is evolved by the action of the mind itself, as in the case of an inventor who has mentally wrought out some new device, then it may be termed subjective thought. If the mind is acting upon some matter relating to a person or thing which it has observed, or which has been suggested to it, the thought is then objective. There appears no warrant in right reason for referring any of our mental operations to any other source than thought, which is the active principle and vital force of the mind, to which thought is as essential an integer as light to the sunbeam, or heat to fire. Hence all of the so-called emotions—fear, hate, revenge, jealousy, anger, gratitude and love—are referable to



thought, which embraces and impels them all.

By the exercise of its will power, the mind can repel evil thoughts, and invite and foster those that are good.

This power may be likened, in the absence of any more exact illustration, to the negative and positive poles of an electric battery, the one being a repellant and the other an attractive force.

Will is the self-poised force that restrains, impels and regulates thought, guiding it into pure or impure channels. It is the silent but sleepless sentinel that keeps watch and ward at the portals of the mind, obeying and enforcing its mandates.

The will, however, is a stationary force, although the motor that impels to action all other mental forces, while thought is the messenger of the mind, which defies time and space, and compasses in its tireless flight the whole created universe, leading us through nature up to nature's God.

Thought is the true executive force of the mind by which it explores all fields of knowledge, and transmits its influence to other minds. What is sometimes termed a "mental wave" is but the passage of thought from one mind to another.

Yet it is no proper sense a "wave" for that term implies a progressive movement the duration of which may be measured by time while the transfer of thought is instantaneous, what is thought on becoming in effect, actually present to the mind.

It owns no barrier, and neither continents nor seas can impede its flight or stay its influence. In its mystic voyage from mind to mind it requires no calculation of meridians of longitude or parallels of latitude, or observation of the sun or polar star to keep its true course, for where it would be there it is.

That there is a power in thought not only to influence retroactively the mind from which it emanates, but to enable one mind to act directly upon another is attested by numerous well authenticated cases.

The verse of Scripture that heads this article forms a part of a warning given by Solomon against any association with a wicked man, because of the malignant influence that he would exercise by his thoughts upon the minds of those who consort with him. That such was his view is apparent from the plain import of the terms in which he describes the effect produced upon one who comes within the sphere of his evil influence.

The warning in its entirety is as follows and clearly supports this deduction:

"Eat not thou the bread of him that hath an evil

eye, neither desire thou his dainty meats.

"For as he thinketh in his heart so is he; Eat and drink saith he to thee, but his heart is not with thee.

"The morsel which thou hast eaten shall thou vomit up, and lose thy sweet words."

Here the thought of the evil eyed that is one whose wickedness is reflected in his countenance, has ascribed to it the power to taint even the food that he serves and to nauseate the guest of his who partakes of it. That mind can respond to mind without the medium of speech through the transmitted thought is daily demonstrated by Christian Scientists in their practice of Divine Metaphysical healing, the efficacy of which is constantly proclaimed by grateful multitudes in many lands. This thought-power in its very nature must be unaffected by distance, for man is spiritual, being the image of God who is Spirit, and thought being a spiritual force is not subject to the limitations of space.

The good poet, Whittier, who as a sedate, matter of fact quaker, kept himself far aloof from whatever was merely fictitious or sensational, has celebrated the following incident, which illustrates the power of thought exercised at a great distance from its object, in one of his most beautiful poems.

The East Indians or Sepoys in the British army, rose in mutiny and massacred their officers and Europeans generally throughout the garrison towns of India in the year 1855.

The mutineers then united their forces aggregating about fifteen thousand and laid siege to the garrison of Lucknow, which consisted of three thousand British soldiers under the command of General Colin Campbell. Several assaults made by the besiegers were repulsed, but the supplies of the garrison were cut off and it was soon reduced to a state of famine. General Campbell called a council of war, which unanimously decided that in the last resort, when the troops became too enfeebled from starvation to continue the defence, they would blow up the fort with all of its occupants, as instant death in that form would be preferable to the protracted tortures that would surely be inflicted upon the soldiery, and the outrages that would be committed on the women and children should they fall into the hands of the enraged and cruel Sepoys.

When every morsel of food had been consumed, General Campbell assembled all the inmates of the works and informed them of the terrible decision that had been arrived at, and that within two hours it would be executed to save them from a worse fate, should there be no prospect of a force coming to succor them.

At his instance the whole assemblage then knelt in prayer to the Lord of Hosts. While they were so engaged, with every face a tragedy, a Scotch lassie by the name of Jessie Brown sprang to her feet and exclaimed in a loud voice and with violent emotion, "They be coming to save us! Dinna ye hear it, the pibroch of the Campbell's? Hark! The Slogan of the McGregors, the grandest of them all!"

On being questioned the excited lassie, who seemed to all the despairing throng about her as the angel of Hope, declared that while kneeling she distinctly heard the sound of the bagpipes, that formed the music of the Scottish regiment, and that she knew well the Highland airs and the Slogans (war cries) of the clans that they were playing, and that she could not be deceived.

It was then a little after sunrise, and it was decided to suffer and wait until sundown before taking the fatal step that had been decided on.

Ten hours later, when the sun was sinking low on the western sky, and there seemed no hope of relief for the doomed garrison unless it should come from the bright fields beyond the stars, every ear was startled by the sound of bagpipes smiting the air with their sharp, shrill notes, though somewhat mellowed by distance. And soon the bands of the English regiments mingled England's martial airs with the fierce strains of the mountain pipes, and there came into full view, on the plain east of Lucknow, the army of relief, under the command of the immortal General Havelock.

The garrison and the succoring force made a combined attack upon the besiegers and slaughtered them almost to a man.

On investigation it was learned that at the time Jessie Brown declared that she heard the pibroch of the Campbell's the Scottish bands were playing the very airs that she described, while they were crossing the Goomtee River, twenty miles away from Lucknow.

As it is manifestly a physical impossibility that a sound of the volume of that emitted by a bagpipe could be transmitted that distance over ranges of high hills and through dense forests and across broad rivers, we can rationally mark down the incident as another of the many cases of thought transference, especially as the bonnie Scottish lassie was well known to the brave Highlanders as being in the besieged fort, and they were all deeply concerned about her safety.

The following remarkable instance of thought

transference was published in the New York Sun of November 26, 1899. That able journal can not be classed as an advocate of Christian Science, but in this case it certainly furnishes well authenticated facts in its support, although referred to for another and very different purpose:

### A WARNING CARRIED FAR

THOUGHT TRANSFERENCE VOUCHERED FOR BY A NAVAL OFFICER.

Pasadena, Cal., Nov. 18.—"This invention of wireless telegraphy," said a naval officer, now on the retired list, "is to my mind the beginning of a remarkable series of discoveries, in what has long been considered a puzzling field. I refer to that of so called spiritualism, thought transference, psychometry and so forth. Now the electrician of a ship can send a message radiating into the air with the aid of electricity that reaches another man's ear thirty miles distant. This is merely the beginning, and, mark my words, the day is coming when a man will be able to call through the air to a friend five hundred miles away, and be heard clearly.

"It has been done," said the officer, bringing his hand down upon his knee emphatically as he noticed a smile of incredulity upon the faces of his listeners.

"Listen, and I will give you an instance which is true in every particular, though I do not care to mention the names of the persons concerned; but they are in the navy to-day. We will say that Lieut. Glover was officer of the deck of the ship Rancocas. She had been cruising off the coast of South America for several months and on putting into port received orders to sail for a small group of islands, one thousand miles to the west, and rescue some sailors who were reported there. The vessel was nearing the place when the incident occurred.

"As I have said, Mr. Glover was on deck that night. It was blowing pretty fresh and clouding up and he ordered the royals in and then top gallant sails. Even then the ship was heeling over so that it was not comfortable. He was about to call the watch and reef topsails and was standing by the weather rigging looking out over the water, listening to the swash of waves, when he heard a voice, 'Keep to the right; keep further to the right, for God's sake!' It was so distinct and clear that he turned, expecting to see some one; but the man at the wheel was a long distance off. Glover called to him, 'What did you say, Quartermaster?' he

ashed. 'I didn't speak, sir,' replied the man. 'I thought you did,' Glover rejoined. He walked forward a way and looked out over the water again, when again came the cry, 'Keep to the right; keep to the right.'

'The officer turned quickly, but there was no one near him, and, startled, he turned aft, a strange fear, or something akin to it, taking possession of him. He was in charge of the ship and was responsible for her, but he had no right to change the course without consulting the captain. Then, again, it was nonsense to listen to his imagination, he thought; so he strode forward with an effort to throw the feeling off. But as he grasped the shrouds and looked ahead the voice came again, 'Keep to the right; in God's name, keep to the right!'

'That settled it. Glover sprang forward and shouted, 'Lay aft, watch; 'bout ship.' The men sprang to their stations. 'Ready about, stations for stays!' came the order, followed by the whistle of the boatswain. The ship surged up into the wind, buffeted the waves for a few moments, then swung away on the other tack.

'As she came on her course Glover made up his mind that he was in for it, as when he explained to the captain that he had put the ship about all on account of a voice he would in all probability be either put under arrest or placed on the sick report, as being unfit for duty, while the men would think he had been drinking.

'But his relief in sailing in another direction was so great that he did not seem to mind anything else, and he immediately proceeded to report: 'Captain,' he said, 'I have come to report that I have put the ship about for what you will consider an idiotic reason. Three times I heard a voice by me on deck say, Keep more to the right! and I was so convinced that there was danger ahead that it became a certainty, and I put the ship about, sir.'

'Glover stood and waited for his sentence, as the captain was a noted mastinet, and an explosion was fairly sure to come, but to his amazement the captain said, 'You did quite right, Glover; reduce sail and keep her as near the spot where you went about as you can until morning.' Glover went on deck much pleased, and in twenty minutes had the ship lying to on the port tack.

'The wind blew hard during the night, but by morning it had gone down. The captain came on deck early and sent at once for Glover. 'Mr. Glover,' he said, 'I wish you to figure out exactly

the leeway and drift during the night, and put the ship on the old course again, and let me know when you estimate that she will reach where you were last night when you put her about'

'Glover figured awhile, ordered the ship about, and stated that they would reach the spot in two hours. The men soon discovered that something unusual was in the wind, and excitement grew intense when the officer of the deck ordered an extra lookout in the top and told all hands to keep an eye out for danger ahead. Glover himself went forward and every top had one or two men.

'The ship was forging ahead at great speed, and at four bells Glover informed the captain that as near as he could judge they were on the exact spot. 'Keep a weather eye out lads,' said the captain, 'and the man who sees anything ahead gets extra grog.'

'For twenty minutes the ship plunged on. Then a man in the foretops waved his arms shouting, 'luff! luff! rocks ahead!' Up went the helm, and the big ship surged around into the wind, while the sailor pointed to the starboard, where the sea was eddying, boiling and foaming over a long sunken ledge just at or below the surface; so low, indeed, that it could not have been seen until the ship was nearly on it.

'Glover's face was as white as a sheet as the captain walked up to him and said, 'Say nothing of this, my boy; but you have saved us from a horrible death.' 'Not I, sir,' replied Glover, looking so demoralized that the captain sent him below while he ordered the ship to be laid to. In a few minutes a boat was lowered, and the crew with leads and appliances for making soundings and mapping the reef rowed to it.

'The wind was dying rapidly, and in a short while the boat ran within a few feet of the spot and found a ledge about a foot below the surface, a ledge of jagged, tooth-like rocks extending along for a mile, and very narrow, a ledge never known before. Whether it was a new upheaval could not be judged; in any event it was a most dangerous place, and in ten minutes, probably, the ship would have crashed into it on the previous night, and not a man would have been left to tell the story. Now that ledge is marked on the charts. The strangest part of the whole affair now comes in.

'Glover never mentioned the circumstances to any one, but when they reached port again some months later he found a letter from his wife, a portion of which he showed the captain. I can

not give it verbatim," said the story teller, "but I have seen the letter which ended with the hope that her husband would not think her foolish, but she had a fearful dream. She saw the ship rushing along with him on deck, and there seemed to be a horrible abyss right before it. There was still time to save him and she screamed, 'Keep more to the right! keep to the right!' so loudly that it awoke her. She hoped it was not a presentment of evil.

"That's all," said the retired officer, "and it is almost exactly true as, or as true as I can give it without naming the date, the officer, the ship and her cruising ground. The fact remains, that this wife in a dream saw her husband rushing to disaster and by some stupendous mental effort communicated a warning to him several thousand miles away, her very words being repeated, so that his ship was saved. The moment I saw this machine of Marconi's and realized that he was talking through space without the aid of wires, it struck me that the incident of mystery could be explained the same way. Of course it may have been a coincidence, one which might happen once in ten thousand years; but I believe that this woman had a premonition of disaster and communicated it to her husband, and, moreover, I believe that it will not be long before, by means of electricity, or some means of sense that we do not fully appreciate to-day, such things will be thoroughly understood."

It will be observed in these cases of thought transference over vast spaces which the sounds described could not possibly have traversed, the communication from mind to mind was made for a benign purpose, on momentous occasions, and to avert great perils from those who were the objects of the most intense solicitude.

The thoughts conveyed had the effect of actual musical notes in the one case, and of spoken words in the other, being converted by the minds to which they were transmitted into sounds, which, however, were audible to those minds alone.

We cite the following additional instance, of thought transference from Sir Jonah Barrington's work entitled, "Recollections of My Times," published in 1830. He was a Judge of the High Court of Admiralty of Ireland, a profound scholar, and a man of the most exemplary character, whose veracity was never questioned. He relates that while on a visit to a nobleman in County Mayo, Ireland, he was sitting at a window of his bedroom, at ten o'clock on a warm summer night, and thinking of his contemplated departure the next morning to

become a guest at the castle of his friend, Lord Rossmore, when he heard a voice exclaim, "Rossmore Rossmore! Rossmore!"

The sound seemed to come from the lawn directly beneath his window. He at once looked out to discover, if possible, who had uttered the name of his friend, but although it was a bright moonlight night, and his sight was excellent, he saw no person on the lawn. Although he was far from being superstitious he became impressed with the conviction that his friend had just died, and he went at once to his host and told him of the incident. At nine o'clock the next morning a courier arrived from Rossmore Castle, twenty-five miles distant, with a letter to Sir Jonah informing him that Lord Rossmore, who had appeared to be in perfect health, had suddenly died the night before in the presence of his family, at the very moment Sir Jonah Barrington heard his name thrice repeated.

Under human law man is not held responsible for his thoughts; his legal liability begins only when he has translated thought into act by the infraction of the statute or common law of the land.

It is otherwise under divine law, which regards him as a spiritual being, and not as a mere unit of organized society which concerns itself with his conduct and not with his conscience.

The penalties of divine law attach to secret evil thoughts as fully as they do to openly sinful acts.

This principle of accountability to God for our thoughts is declared by Christ in his Sermon on the Mount, that perfect moral chart in which is mapped out man's true relation to God, and his duty to his fellow men.

His words are:

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."—Matthew vi, 27, 28.

The same principle was enunciated by the Apostle Peter in his answer to Simon the Sorcerer, who although baptized as a professed believer in Christ, was still secretly "in the gall of bitterness, and in the bond of iniquity, and offered money to purchase of him the power to work miracles.

The proffered bribe was repelled with the following terrible rebuke, and summons to repentance for his corrupt thought:

"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

"Thou hast neither part nor lot in this matter for thy heart is not right in the sight of God.

"Repent therefore of th's thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."—Acts viii, 20, 22.

An evil thought never fails to work injury to the mind that harbors it. It is like an ungrateful guest who rises in the night and robs his host.

It is moral corrosion which cankers the soul, and breeds corruption in the body.

The following lines of the poet Churchill may well be used to portray the destructive influence of evil thoughts on the mind and body of man:

"With curious art the brain too finely wrought  
Preys on herself and is destroyed by thought."

The greatest of poets, John Milton, describes the man of good thought's as dwelling in perpetual light, and the man of evil thoughts as living ever in darkness:

"He that hath light within his own clear breast,  
May sit in earth's corner and enjoy bright day;  
But he that hides a dark soul, and foul thoughts  
Benighted walks under the noonday sun."

The only perfect safeguard against evil thoughts is to fill the mind with pure thoughts, realizing in our souls through constant communion with our Maker in prayer, that we live, move and have our being in God.

Thus shall we repel every sinful thought at its first approach, saying to it mentally, in the words of Jesus.—"Get thee hence, Satan."—Matthew iv, 10.

## Friday Evening Meeting.

PROCEEDINGS OF THE MEETING OF THE REFORM CHRISTIAN  
SCIENCE CHURCH AT 431 ELEVENTH STREET N. W.,  
WASHINGTON, D. C., DEC. 1ST, 1899.

Piano solo by Rhoda Sabin Eaton.

Singing of hymn No. 139, "Sweet Hour of Prayer."

Reading of the 7th chapter of St. Luke, by Prof. John H. Turner.

Silent prayer followed by the Lord's Prayer.

Singing of hymn No. 184, "Blessed be the Tie that Binds."

Col. Lee Crandall then said: My friends, these meetings are held under the auspices of the Reformed Christian Science Association. It has also established a regularly chartered International Metaphysical University, which meets at 812 D street, N. E., the first Monday of each month. The

first class was taught in October, the next one in November, the next will commence on December 4th at 8 o'clock p. m. I do not believe there was ever the same number of students sent out to heal the sick and teach the Truths of Christian Science as have been sent out from this University who have been so well equipped. The President of the University is Col. Oliver C. Sabin, as you all know. Prof. John H. Turner is the Dean. It is a pleasure to me to be able to say that I believe they are the right men in the right place. Our President is a broad scholar and an excellent teacher and is ably assisted by our Dean. The price for tuition at the university is \$10 but no one need stay away on that account. Just consider that you owe \$10 and pay it when you can. We would like to have you enter the class and learn this Truth and then go out and teach others. We also have a book on Christian Science healing, for twenty-five cents, and we also have The News Letter, which is one dollar per year. Our Sunday meetings are held every Sunday at 3 o'clock p. m.

These evening meetings are testimonial meetings, in which opportunities are given for experiences in healing. You will notice that the more we accomplish in healing the more Christians we make. That was the course pursued by our Saviour. Of course there has been healing always, but he demonstrated it more thoroughly than any person had in previous ages. I will say in this connection that you should know yourself—know thyself. That is very important for all of our students, for any person who desires to heal. Healing is the important demonstration in Christian Science. No person, whatever they may profess, or whatever they may say, unless they are thoroughly cleansed within in every way, will not and can not be successful in healing. It is of the utmost importance to study yourself, know thyself, that you are as near perfection as it is possible for a human being to be. This should be considered by every person who intends to become a better Christian. This subject is worthy of a lecture, KNOW THYSELF. The more I think of it the more I appreciate its importance to every person who desires to heal. When you are yourself thoroughly healed of all disease, all malice, all jealousy, and evil of every kind, then you are prepared to become an instrument in the hands of God, and not until then. Bear this in mind, and if you ever hear of a failure of any person who attempts to heal the sick you may know there is something wrong, for it is just as certain as a mathemat-



cal demonstration. If I send a dozen students to the board to solve a proposition in mathematics, and each one applies the correct rule a right solution will be the result. But if only one applies the correct rule and reaches a correct result that is a demonstration of the correctness of the principle; so one healing by Christian Science demonstrates the correctness of Science notwithstanding there may be failures on the part of others.

There is no more patriotic movement, no movement can be made so beneficial to humanity as building up this Universal Church, and I have faith that this is the leaven that will leaven others. The time is coming and I believe that in the first part of the coming century there will be more reformation in the Christian Churches than has occurred since the change was made from Christianity to churchanity.

These evening meetings are held for the purpose of giving testimony, giving experiences. You all know of instances or have been successful in treatments. I hope you will speak out. Mrs Johnson a member of this church went into a house the other night, soon there came into the room a young lady on crutches. She gave her a treatment before the assembled company. She took her crutches in her hand and walked out of the room healed. I could go on half the evening with cases that I know of, cures that have been brought about by this metaphysical healing, this system that we are now teaching at the University. Truly we may well say God is with us. The meeting is yours—please improve the time.

Col. O. C. Sabin said: The Saviour tells us that by the fruit we are to know the tree. When we first organized this church I was told by different persons, bright men and women, that if we could heal the sick, and demonstrate our faith by the "signs following" as promised by the Saviour, then they would believe in the reform movement, and to night I propose to tell of a few instances of healing that have come under my observation since the organization of this church, and I hope those here will supplement my remarks by other cases. I hope that all may have an opportunity to speak to night on this subject and I hope that this testimony as it goes out, may prove to the world, and show to the world, that God Almighty does sanction this Reform movement and that He has given His sanction to this cause 'Unchain the Truth.'

The first case that I will call your attention to is of a gentleman in South Carolina. You must ex-

cuse us all to night if we are personal in our testimony—because it can't be helped. The father of the sick man wrote to me that his son had been in trouble for seven or eight weeks with some pain in his breast, which had baffled the efforts of physicians, and asked me to give him absent treatment, which I did. I received a letter on the 29th of November—and the letter is in my library—from this father stating that the first treatment destroyed the pain entirely and that it had not returned. This was a number of days after the treatment.

The next case to which I will refer is that of a deaf and dumb little girl living in a Western town. I would give the names of all these parties except for prudential reasons, which you will understand, we have to keep the thoughts of others from them. This gentleman's daughter, about nine years old, was born deaf. He was preparing to put her into an asylum for the deaf and dumb at Lincoln. By some chance or accident he obtained a copy of The Washington News Letter which called his attention to the subject of Christian Science. He then wrote me and asked if I thought it was possible for his child to be cured. I returned the reply that with God all things are possible. He then wrote and asked me if I would take the case. I replied that my time was so occupied that I did not see how I could at that time take another case, but that if he would send me the case and allow me to associate with me in it, Mrs. Sabin, I would take the case. He did so. The day before Thanksgiving I received a letter from this gentleman that his daughter came running in and signified that she heard the church bell some four blocks away, which was ringing, and she could speak the words "Papa and Mama." This is a demonstration that the deaf should hear and that the dumb should speak. This child will recover absolutely and perfectly.

The next case to which I call attention is one of paralysis in this city. I think it was the day before Thanksgiving, the man was stricken quite severely to mortal sense. Of course I understood there was nothing of it, knew there was nothing of it. He came to my house walking with difficulty, using a cane, hobbled into the house. I had great faith in Mrs. Sabin's treatment of the deaf and dumb case and some other wonderful cures which God through her had performed and I asked him to allow her to treat him. That man was at our house to night for treatment the fourth time. He walks well without a cane and he talks well, and to day made a hand



at manual labor at his profession as a printer. He is in this audience to night.

There is another case that has come under my immediate attention. During our last class there was a member of it who had a difficulty which the doctors pronounced incurable, it was Locomotor Ataxia. During the second lecture of the course to the class, every symptom of the disease disappeared and has not reappeared since. She is to day one of the happiest persons, because of the love of God in her heart. Perfectly well.

The next case is that of a lady in the State of New York. She had not been able to sit up from some nervous trouble, but she had to go to New York City and wrote me to treat her so that she might make the trip. The day before Thanksgiving, I think, anyhow very recently, I treated her twice that night and treated her the next morning about three o'clock, when I awoke. I gave her a treatment at breakfast time and another on my way to the office. You may imagine my gratitude and thankfulness to God when I received a letter from her saying that she made the trip without fatigue and without trouble. It took her six hours to make the trip on a sort of country railroad from Broom County to New York, and when she got to New York she went down and took dinner with the family, perfectly happy and perfectly well.

The next case I call your attention to is that of a gentleman, a financial man of this city. It was a confidential matter with me. A friend of his came to me and told me that this man, naming him, was his very dear friend, and that he was unconscious, had been so a number of days, with the disease called typhoid fever, and asked me if I would give him a treatment, that the doctors had him in charge, and the patient did not know anything. I gave him four treatments, the typhoid fever was broken, he had recovered and is well and in high spirits to day. Now, you will say in this connection, "You treat with medicines." "The Orthodox Scientists would not do that." Their theory is that if you treat with a physician you rob God. Can you imagine how absurd the idea is that we can rob God? Us. If you take one of the smallest insects that creeps on the earth or moves in the air that is invisible to all but the strongest glasses, and there never was an insect so small but there was another living on it. Now that smallest insect is an elephant in size as compared to what we are to God. My advice is wherever there is work to do, work. Extend the cup of cold water where humanity and love dictates.

The next case is that of my two grandsons. One is five the other is three years old. They both were taken with what is called scarlet fever. My children were under the impression that they had to have a doctor because of the sanitary laws, regarding contagion. Mrs. Sabin and myself gave them treatment. I told them they could give the children medicine if they would not hold their nose, that is, if the children took the medicine, and I treated them so they would not take it. The result was that they were soon up perfectly well.

The next case to which I want to call your attention is a case in which I received a telegram to treat a child that had belief of pneumonia. In three days the pneumonia was broken and the child was well.

There is one case in particular that I wish to tell you about, that of one of my students, I do not see her here to night. She met a lady with a very large swelling on her breast. The doctors had told her that the only remedy was to poultice it and draw it to a head so they could cut it out. The student told the lady she would give her a treatment if she desired her to do so. The lady was cured, without an operation, in five days. The healer's name was Mrs. G. B. Armstrong, 13th and Harford streets, Brooklyn, D. C.

Understand, my friends, that none of us in the slightest degree pretend that we have any power whatever, only the power of prayer. We pray to God for these benefits and He in mercy and Love answers our prayer, and the sick are made whole; but the prayers of the Christian Scientist are not like the prayers of the ordinary Christian. We have certain rules by which we go and when those rules are complied with we know that we must have a definite result. If I send a student to the blackboard to solve a problem in mathematics and he works it according to the rule he must get the correct result. If I send a dozen to the board and one should fail, or eleven should fail, and one should do the work, that would demonstrate that the principle was correct. As Col. Crandall said, some failures might be the fault of the patient. If a patient wilfully with malice or with intent does wrong when he has been told and knows that it is wrong God will not heal that person. Healing only comes to those who come to God as a little child. Except ye become as little children ye shall not enter into the kingdom of Heaven.

I feel encouraged in this work and I feel that God is with us, I feel that we demonstrate our work

as the disciples did, and that we have the "signs following" May the work go on and may we know through Christian Science that indeed in Truth there is no sin, sickness, or death.

Col. C. G. Bradshaw said: There is nothing in all the world so interesting to us as a discussion of Truth, and our experiences in the prosecution of this theme is always beneficial. There is no life so full of Truth and so beautifully illustrates it in its most exalted form as the life of Christ. The teachings of Christ reformed the world, and has given it the only civilization worthy the name. I became interested in Christian Science about two years ago. There were many phases of it to which I then objected. Christian Science as taught by this the Reform Christian Science Church appeals to me in the most tender and sweetest and simplest way. Taking as it does the apostle's creed, the ten commandments, and the sermon on the Mount as its confession of faith, or the statements of the facts upon which it goes forth to preach the gospel, and to heal the sick in the name of Christ and in obedience to his commands to His disciples. When I commenced to investigate the subject of Christ's teaching upon the subject of healing the sick as the great sign and acceptance of His disciples and as a demonstration of the fact that their teachings were approved of God, I must confess that I was profoundly impressed with my own ignorance upon the subject. Its true I had been a Bible student from my early childhood. I had taken a regular four years' theological course, had graduated and received my diploma as a theological student, yet I had never been taught and never had fully grasped the teachings of Christ upon this subject. I say to you now in all candor that whoever will read the teachings of Christ to His disciples upon this subject as taught by the Scriptures, and study it for the sole purpose of learning the Truth without being influenced by preconceived notions or prejudices will be driven to the conclusion that if Christ taught anything He did teach that His disciples should have power to cast out devils, which means error, and in His name to heal the sick. I will give you a few instances where healing has been accomplished in obedience to Christ's teachings. The first one is that of a lady by the name of Mrs. Aldrich, which was healed by Col. Sabin, who has just taken his seat and which he omitted to give. There are at least a half a dozen persons in this room now who are familiar with the facts in her case. She was a woman about forty years of age and had always

been and is now a member of the Episcopal Church. She had been afflicted with what the physician called consumption and was in its last stages. She was a woman that ordinarily weighed about one hundred and forty pounds. She had wasted away to a mere skeleton, had that hollow cheek that were flushed and red, sunken eyes, with a bright glassy expression, and the deep hollow cough, with hemorrhages, I was not then in Science, and I thought, as the physicians had told her that she could not live thirty days and might die any moment. Col. Sabin at that time was a believer in Christian Science. He commenced to treat her, Prof. Turner, myself, and others, knew about the case, told Col. Sabin we thought it a shame and a terrible thing for him to hold out to this woman hopes of recovery. Nevertheless he treated her every day, sometimes twice a day, and in sixty days she to all human appearances was a well woman, and has continued to be up to this time, vigorous, strong, free from every symptom of disease, and this was over two years ago. This case can be verified by any one in this house who wishes to consult with the lady herself, the physicians who formerly attended her, and any number of persons who were acquainted with her condition at that time and know her now.

There was a case of a lady that lived in Idaho who had what was known as consumption of the stomach. She and her husband came to this city about two months ago. He asked me to treat her. I did and in a week's time she was well and has continued so.

Another case was a family, where there were seven children. They were in constant broils, quarreling and fighting with each other scarcely a day going by without difficulties between some members of the family. I was asked to treat the family, to assist them in casting out the quarreling devil. I did so. I called the family together, sat in their midst, silently, requiring each one of them to do the same thing for three consecutive days. That was some six weeks ago. They all tell me from that day to this that there has not been a dispute in the family or an unpleasantness of any kind. They think it the most marvelous thing in the world. They were all members of the Roman Catholic Church and are yet. The priests had disciplined them, but to no effect; but when they received the teachings of Christ they also received His spirit, and Love is the ruling power. The mother says to me, "I don't know what this is that

keeps us so happy; but we have no more quarrels or fights and I have not whipped one of the children since your first treatment. It seems to me we are living in Heaven."

Another case that I treated was a gentleman who sits right across the way here who had been on crutches for three years. The second treatment he threw his crutches away, and he now walks without even a cane. He came up the stairs to this hall to night apparently as easy as any of us. He is here and can speak for himself.

Another case of a gentleman from Tennessee who had been addicted to the use of intoxicating liquors and morphine for many years. He had been State Senator, and was a lawyer of acknowledged ability. He came to my room three weeks ago to night. I treated him for an hour. He left my room happy and has not touched a drop of liquor since, as he assured me this afternoon, and his looks indicate what he says to be true.

Another case was here in the city of a young lady that had what is known as malarial fever. Her father came for me to go to the house and treat her. I found her face flushed to a red crimson, temperature high. I treated her for thirty minutes. The fever was gone. Her mother came to her bedside and says, "The fever is gone. What does this mean?" The daughter replied, "I don't know, but I am well, and do not feel that pain and soreness about my lungs and chest that I did. Please take these bandages away from me." The father who accompanied me in the presence of the daughter came across the room to his daughter, placed his hand upon her brow, felt her pulse, said, "How strange! But the fever is all gone. What does it mean?" As to the full correctness of this statement, any one can confer with the father who sits just across the aisle here in this room. He is a finished scholar, a lawyer, a politician, has held the position of Secretary of his own State, and is of age and can speak for himself, and I would like for any of you who doubt upon this matter to talk with him when our meeting is over. I could give you four or five more cases of healing equally marvelous that have occurred within the last few weeks, but will not consume the time from others, but I tell you, friends, there is no doubt about it. God will heal the sick, and the fervent effectual prayer of the righteous availeth much, and just as much in healing the body as healing the soul. God can heal one just as quick as the other. All we have to do is to follow His teachings. I never felt so near to

God as since I commenced Christian Science. The demonstrations of God's love in answer to prayer, the healing the sick, has been so great that I feel that I can truly say—

"Of Him who did salvation bring  
I could forever think and sing"

This Reform Christian Science Church differs from all other churches in this one vital point, which to me is everything. It extends the atonement to the healing of the body as well as the soul. It teaches that our dear Saviour will not heal the soul and leave the body to be tortured with pain and scorched and burnt with fever. I take my seat by repeating our salutation which is "God bless you, soul and body."

Prof. John H. Turner, 512 10th St. N. W., said: When I first came into Christian Science one of the first ideas that came to me was this, "Physician, heal thyself." The idea occurred to me at once, I have a good case to begin on. I had catarrh of the worst form. I had often thought of going to some good expert and get him to work on my catarrh, but so many of my friends had been to those experts and got no relief that I had a perfect dread of going to a doctor. Every August or September I had a spell of hay fever. I had the sick headache and suffered terribly. Every fall I looked for that hay fever just the same as I looked for my birthday, and it came. I was studying Christian Science the best I knew how. This idea came to me: "God says in His word that He is all power and that we know Him as all power and all goodness, that He is able to do anything, that there is nothing that He cannot do." And in another place He says, "Ask and ye shall receive, knock and it shall be opened unto you." The idea came to me that God is willing and I am going to ask Him, and if He don't do it it is not my fault. I am going to ask God the best I can. It occurred to me that there was the key to the whole situation. I went to work knocking and asking that God would keep off that catarrh and fever and restore harmony in me. I did not know much about it, but I kept praying all the time. The result was that I had no hay fever and my catarrh is about all gone. I do not think I ever would have attempted to heal anybody if I had not healed myself: I do not think I ever could have reached the point where I could have attempted to heal anybody else if I had not healed myself.

When we started this Reform Christian Science Church I was a terrible tobacco chewer; I had

used it for twenty years, and every one who came near me was made aware of the fact that I used it. I stayed away from home six years, when I returned I chewed tobacco. I felt a little sheepish. My father said, "You seem to love tobacco better than anybody I ever saw." I did love it. When I commenced trying to quit it, it was like pulling my teeth. My head, to sense, would get so light that I would have to shake it to see if I had any head. I would give myself a treatment every day and would feel better. There was nothing but the power of God that could have healed me of the habit.

After I had healed myself of catarrh and tobacco using and hay fever then I concluded to take a case. A man wrote to be healed of nervous insanity and Col. Sabin said you had better take that case. I held back, did not know whether to take it or not. He said to me, "take it and go ahead." I took it and the man was soon restored to health and harmony.

There was another case that I think did me more good than any case I ever treated in my life. Two or three doctors had a gentleman in charge and had sentenced him to death. His daughter wrote me that all hope was gone except God through Christian Science. She wrote me that her father then had paroxysms of the throat and stomach, and liver disorders, and to commence a treatment as soon as I got the letter. I treated him as soon as I received the letter, and she wrote me the next week, saying that on Saturday about noon her father commenced to get better. That was the time that I commenced to treat him. She also wrote to me that he had not eaten any solid food for more than two weeks, being allowed to take only a little broth as nourishment. Before I had been treating that man a month he was out attending to business.

Another case was that of a man whom the doctors had sentenced to die of heart disease. While I knew there was no use to say metaphysics to him—he was a follower of Ingersoll—I knew he would get mad and then I could not do anything at all. The doctors said he would perhaps live a week. He would walk and I could hear him breathe. The idea came to me thus: That fellow has made up his mind to die. I commenced quietly to treat him. It was about the end of the week. I, to divert his thought, agreed with him that there was nothing the matter with his heart. I told him of cases of people that had been cured of such dis-

eases where the doctors had sentenced them to die of heart disease, when in reality the liver was only deranged. I thus immediately diverted his material mind, and with the aid of Divine Metaphysics he was healed.

I also received a letter from a gentleman in financial embarrassment. His creditors were pressing him, he did not know which way to look nor what to do. He wrote to me and said he wanted Christian Science treatment. I studied over the case a good while. I said I can take that fear and worry out of him. I wrote to him that he was entitled to all the power and good that God had if he would only ask for it, that God, is all power, and his creditors nor any one else could harm him. I wrote him letters and treated him. The last letter I received from him, he said he had his business affairs all right, and that he believed he would have gone crazy if something had not been done for him. He is now happy and contented.

Singing of hymn No. 143, "God be with you till we meet again," Prayer by Prof. Turner.

Mrs. Nina Vera Hughes said: Many ask "What was the demand for a Reform Christian Science Church?" or "Can it be reformed?" I answer No, not in its true Essence, but method of teaching and practical use of principles therein formulated, can be reformed. There can be more useful, simple, analysis, and classification; more freedom in instruction.

I need only quote from my own experience, to better elucidate. Eighteen years ago, being then a physician in Brooklyn, N. Y., and an invalid, a friend said to me, "You should study Christian Science and it will heal you." "Where, and what is the price, I asked." Oh she answered, you can go to Boston and pay three hundred dollars, or you can study in New York for one hundred. It is the same healing Jesus taught, only they have a textbook you buy for three dollars." Then I answered, if it be Christ's teaching it will never cost an invalid three hundred, and you can buy the new testament for ten cents. "The Reformation consists in an arrangement whereby the invitation can be given, "Ho, every one that thirsteth, come drink of the waters of Life," the monetary consideration being left to the conscience with no absolute financial demand other than will meet the absolute expense, and that not required unless the pupil can meet it at his own convenience. The text book, although thoroughly scientific is sold for twenty five cents, and written by one who does the work, and

is willing to make plain the "rough places." The opposition aroused, in my introduction to the Science, caused a delay of two years in the study, for having obtained the intellectual and theoretical statement I could not gain spiritual perception, until I could demonstrate over the seeming inconsistencies.

Leaving Brooklyn for a residence in Chicago, armed with credentials, I at once sought an interview with the person to whom I had a letter of introduction. As I omitted the financial consideration, I was refused. I then went back to the old ways, my illness and materia medica. Finally while explaining to one who had been healed the principles, I unconsciously gave myself a treatment, which resulted in entire and permanent recovery.

I then ventured to attend the Bible class, but my every progressive and practical question was met evasively, or with the advice, "You should go through the class." But I replied, I have studied two years, and used the scientific statement for my own healing, and wish other points of the law explained, "The question was met with indifference, and attention give to some other enquirer, who would meet a like rebuff. In this Reform movement, every question is gladly and conclusively answered. No one of us is too busy to overlook the work's accomplishing. As the Spirit of Truth became my teacher I broadened beyond the limitations placed upon me, and realizing that there was a voice for every needy questioner, an expression of harmony attuned to the demand of every listening ear, I longed for more exhaustive, yet simple literature. I had been taught freedom and fearlessness, when at once there was a restriction placed upon my reading, as though Truth could not guide and protect its followers from error and falsehood. This need became so urgent that I sought other societies akin to my choice, although thoroughly in harmony with the principles of Christian Science. This is another reason for a church whose creed alone is founded on the Golden Rule, and invites all who believe on the Lord Jesus Christ, and His power to save to the uttermost, relying on the Principles to protect from innovation, loving the members into right thought and action holding so tenaciously to Principle that those who cannot subscribe to the actual working Law, will not interfere with those who do. My gratitude for this movement cannot be expressed, not only for myself, but for the hundreds whom I have taught not only in this city, but elsewhere, whom af-

ter I had chosen absent work, I found necessary to direct to some church or society, where their voice is necessarily silent although their experience is far more extended and scientific than many of those who with hesitancy try to eulogize personality, rather than help others find their own relation to the Ego, through individual recognition.

It would require as many years as I have been working to tell all the cases of healing. I can say that where a patient has co-operated there has never been a failure. There are no exceptions. There can be no limitation on account of extremity or physical out showing on mental inharmony. With God all things are possible. Not only can the disease be healed, but the picture and memory so entirely removed that the illness or deformity is forgotten. One case of so called cataract occurs to my mind. The patient was from Constantinople, and he was indignant that any oculist should ever have told him such a thing. he said, "Me got no cataract. me only had a spot on me eye, and she took it off in von week. I dun no how, she pray for me. Dots all I know." A case of cancer was removed in three weeks absent treatment, and the lady wrote. I do not even believe my mother had a cancer and if she had known of this Truth she could have been healed. A lady on Seventh street sent a patient to me saying to her she will cure you of that tumor for she cured me of a cancer in one week on my Hip.

One case of mental depression and aggravated indigestion, consequent, was healed by repeating the treatment given by Col. Sabin in his book, "Christian Science; What it is and What it Does." A case of delirium tremens in its most aggravated form was overcome instantly, and the patient restored to consciousness and manhood.

Mr. T. O. Crawford, 407 Spruce St., Washington, D. C., said: About ten days ago I received a letter from a lady in Ohio stating that her husband was very sick with Bright's disease. The doctor had given him up and she wrote to me to treat him at once. Before I laid the letter down I gave him a good treatment, and then wrote him immediately what to do. After writing the letter I laid it down and asked God to bless the little missive to go with it to its destination and let it find there a heart that is pure and true. This morning I received a letter from the wife stating that the husband was well. The doctor was completely astonished—did not know what to make of it. The patient was cured and is now in perfect health.



There was a case here in the city of a lady who was about to go to the hospital for a surgical operation for a matter that had troubled her for a number of years. She came to me for treatment. I gave her a treatment, and she told me day before yesterday that she felt perfectly well. She had no trouble whatever; never had better health or felt better than at that time.

Mr. Lewis said: Every good and perfect gift comes down from the Father of Life, in whom there is no variance or shadow of turning. Yesterday I went to see a friend. I took up Science and Health, and it occurred to me that I ought to try to read without glasses, and I read several pages. I thank God for this demonstration so far as it has gone, and I am very grateful to those friends who have led me to make them. If I had been a Reformed Christian Scientist instead of an orthodox church member the demonstration would have been complete. In reply to a question the speaker stated that he had been wearing glasses fifteen years.

### Is Christian Science From God?

BY REV. JOSIAH ZIMMERMAN.

The great Teacher, who came from Heaven to instruct the human family, gave us this short, unerring rule by which to test the good and the bad: "By their fruits ye shall know them." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Now, what is the known, visible fruit of Christian Science? One of the most remarkable blessings conferred upon mankind, is healing the sick without medicine.

This is what Jesus himself did, and considered it a part of his mission. This he commanded the twelve apostles and the seventy disciples to do, as well as preach the gospel.

Now, it certainly is Christ-like to go about doing good and healing all that are "oppressed of the devil."

When the Jews said of the Saviour "He hath a devil, and is mad; why hear ye him?" Others said, "These are not the words of him that hath a devil. Can a devil open the eyes of the blind?"

When the man who was born blind had received his sight he said, "Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. \* \* \* If this man were

not of God, he could do nothing." So we may justly conclude that if Christian Scientists were not of God they could not heal the sick.

The devil or his agents never heal the sick. But God proclaims Himself as the healer. "I am the Lord that healeth thee." He heals through human instrumentality, and if Christian Scientists were not His children he would not honor them by working through them.

Again: Another proof that Christian Science is from God is: That it gives us enlarged and more spiritual conceptions of God.

The Christian Scientist realizes that God is an omnipresent reality. Not a God in a far-off Heaven, but that He dwells among men now and is their everpresent help in every time of need. This realization of His Presence is a constant source of joy, and comfort, and power to them.

They demonstrate God's power and love to a certainty, whilst others hold it only by faith. There is a marked difference between believing and knowing.

Another proof that Christian Science is from God is: That it gives us a correct and spiritual conception of man.

The Bible says that man was created "in the image and likeness of God." Our material bodies cannot be a likeness or image of God. The real man is spiritual, and with this conviction of our real nature we are prepared for real, true communion with God. The material man cannot commune with a spiritual and immaterial God. The vine and the branches must have a similar nature to have a living union, so the spiritual man alone can be one with God.

Christian Scientists know much about silent communion with God, and they have the witness of the spirit that they are truly the children of God. This gives them grace to bear up under the reproaches of their fellow men, and only moves them with pity towards those who ignorantly and maliciously misrepresent and malign them.

He is great who confers the most benefits. He is base—and that is the one base thing in the universe, to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much staying in your hand.—Compensation.



## MAKE NO LIMITATION.

[Extract from a lecture by O. C. Sabin, December 7, 1899.]

When God created man in His image and likeness He gave him dominion over all the world, the birds of the air, the fishes of the sea and the beasts of the field. He gave him perfect dominion. We are the children of God. The Lord, when he taught us how to pray said, "Our Father, not *my* Father, 'OUR Father who art in Heaven.'" We are the children of the omnipotent God. We live, move and have our being in God. Therefore, we have not only dominion over all the world, but we have the power of God Almighty, for He gives it to us. It is ours, and where we do not realize the perfect power for our benefit, it is because of our OWN LIMITATIONS. We mean by limitations, that we make laws for ourselves, which prevent us from enjoying the power of God, which God has given to each and every one of us. We live in God, we live in perfect harmony, therefore we have perfect love. The Bible tells us that we are God's heirs, joint heirs with Jesus Christ, therefore we have all. He who is sick, or he who is poor is so simply because of the law he makes limiting himself or herself. Claim your rights as the heirs and children of God; claim eternal life, eternal happiness, perfect joy, perfect peace, perfect contentment, and perfect happiness. Claim it, it is yours; and he or she who fails to appropriate that which is set before him or her, deprive themselves of that which God intends they shall have. You are the children of God, entitled to all, everything is yours for the asking, and some persons merely—and I am sorry to say there are so many—go around believing in the reality of this or that disease, saying, "I find the world very hard," and "I am so ill," "I have got such a backache," "such a bad feeling about my heart," conjuring up all the ills that are dragging them down into the grave which has so limited man, that the average life, instead of being a thousand years as at the beginning, is now thirty-three. Now, I want this Class, each one of you to stop this talk. A person who comes into my presence and commences talking about being sick is as erroneous as if he were talking about the commission of sin. A person has no more right to be sick than he has to become a sinner. I used to think it was rather aristocratic to have paralysis. My folks all died with it; I expected to be struck with it at about the age of sixty. I say to you all drive these limitations away. De-

mand eternal and perfect health and happiness, and deny everything that comes up and says you are so and so. The rule which I gave to you the other evening is this: "Never allow anything in your consciousness to exist, only that which you desire to be consummated in your body or in your own affairs." How many of you want to be sick? I do not see many hands up for sickness. That is one thing we won't have. How many of you like to be poor? I do not see any hands go up at that. Then we won't be poor. How many of you want to be surrounded with plenty, contentment, joy, peace? Everybody wants that. Then never make limitations for yourselves. Make only such laws or rules as you want to be fulfilled. Now, the same rule applies to you as healers as to your patients. When you go to see a patient never admit anything into your consciousness against that patient which you do not wish to see realized. You wish to see realized perfect harmony, a healthy condition; hang to such wishes and your desires will be realized. In treating those who do not understand these abstruse and deep questions, of course you can't tell them that they are not sick if they have not heard anything of Christian Science and do not know anything of Christian Science treatment. Such talk would be very offensive to some persons. I knew a lady, in my experience, in Illinois who was almost fighting mad because her doctor gave her one year bread pills instead of regular medicine. She wanted medicine; she wanted poison; but the bread pills had just the same effect on her till she found out what they were. That doctor was black-listed in the family at once.

Mortal mind wants you to acknowledge that you are sick, but you do not want to acknowledge. Call it belief; say it does look serious to you, but by and by you will understand this. We in Science do not see any disease. The child of God is perfect; allow no limitations. The metaphysician who simply takes a patient and denies, "You can't have any headache or pain," and drops it at that, without teaching the moral lesson, does not fulfill the gospel's command. This gospel is not given for healing alone. It is to demonstrate the message of Love to the world. But oftentimes you heal a person and they become converted, when they could not be touched in any other way. Almost invariably when a patient has become healed, and proper instructions are given, that person comes out clean in his body and mind. The boy who shoots at the moon shoots much higher than the

one who shoots in the well. Remember, make no limitations. You are entitled to all, therefore claim all.

NEVER ADMIT ANYTHING TO BE TRUE AGAINST YOURSELF EXCEPT THAT WHICH YOU WISH TO BE TRUE. MAKE NO LIMITATIONS.

### A Wonderful Healing.

Dear Editor:—One of my patients who lives in the State of Michigan and whose name is S——, and whose full name I withheld, because I have not asked permission to use it, has been so wonderfully and perfectly healed that I feel like giving the experience to your many readers that others may rejoice with me in the power and demonstration of our God of love.

The case is this: I received a letter from the daughter of Mr. S——, dated Oct. 5th, 1899, in which she wrote: "Mr. J. H. Turner, Washington, D. C., Dear Brother.—Please treat, or place with excellent Reform Healer, my father Mr. S—— for paroxysms of the throat, stomach, and liver disorder. He has not eaten anything but toast and soups for two weeks, and is very weak, and doctors here give no relief, and unless God cures, there is no help for him. We both believe in Christian Science but have had no class instruction owing to high price and do not understand sufficiently to heal, but we do know that with God all things are possible."

Yours for Truth,

Mrs. K——.

As soon as the above letter was received, which was about noon on Saturday, I began the treatment, and in a few days I received the following letter dated October 11, 1899.

"Mr. Turner, Dear Brother,—Your kind favor of the 7th inst. received and noted. Words fail to express our thankfulness for the marked improvement in papa. The paroxysms left him Saturday P. M. (about the time of first treatment) and have not returned, he is now about the house, and although seemingly very weak, we know God will restore him."

Very sincerely,

Mrs. K——.

The third letter received was dated October 20th, and was as follows: "Mr. J. H. Turner, Dear Brother,—Your kind favor of recent date also Col. Sabin's book received. Many thanks for the book. I gave it to papa as you requested. Papa is very much improved, has good appetite, and is slowly gaining strength.

Words fail to express our thankfulness for the de-

gree of health he now enjoys, and we know from whom came this good."

Very sincerely,

Mrs. K——.

Letter No. 4, dated Nov. 1, 1899, said:

"Dear Brother Turner.—Papa now goes out and attends to fall work. He says not in my strength but in the strength of the Lord.

"Yes, I feel sure that he will be perfectly healed. God's Truth is able to heal as well as save to the uttermost.

Very Sincerely,

Mrs. K——." ]

Letter No. 5, dated Nov. 17, 1899, was as follows:

"J. H. Turner, Dear Brother.—Pardon this long delay in writing you of papa. He is now very much improved and you may discontinue treatment.

"We are indeed very thankful to have our papa again himself, and we know the M. D.'s could not have saved him. Words fail to express our gratitude, both to God and to you, but He who knows all knows our hearts desire.

"Again thanking you for your kindness, I remain,

"Yours in Love and Truth

"Mrs. K——."

I give the account of this splendid demonstration not in my language, but in the language of the faithful daughter of the patient, who wrote me in desperation, all other help including the M. D.'s having failed.

Is it not a beautiful gospel that has such signs following. Christ said: "Go ye into all the world and preach the gospel to every creature. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

In the face of such demonstrations as the above, whoever dares let him stand up and say that this command and commission of our Lord has ever been revoked. Yours in Truth and Love,

J. H. TURNER,

512 10th Street N. W., Washington, D. C.

When the creed is hidden behind the Sermon on the Mount then all goes well, for in looking at the sermon you forget the creed; but when the Sermon on the Mount is put behind the creed then things must need go badly. When the setting of the gem is so constructed that the gem cannot be seen, you practically have no gem, but only a setting.—Hepworth.

## Healing the Sick.

BY COL. C. G. BRADSHAW.

**T**HE Reform Christian Science Church, which has been legally organized under the laws of the District of Columbia, is often called upon by persons who are not familiar with its practical teachings to give a reason for its existence.

There are many reasons, and good ones, too, why it was organized; among them the following may be mentioned: The command of our Saviour was to go out unto all the world and preach the Gospel and heal the sick, especially to the poor, as they were not possessed of the means to give an equivalent or valuable consideration, from the moral and standpoint, as pay to those who might minister to them. It is related in the ninth chapter of the Gospel according to St. Matthew, commencing with the 18th verse:

"A certain ruler came to Jesus saying, 'my daughter is even now dead, come and lay thy hand on her and she shall live,' and Jesus arose and followed him and so did His Disciples."

"When Jesus came unto the ruler's house He said, 'give place, for the maid is not dead but sleeping.' He went in and took her by the hand and the maid arose"—23d verse.

He performed several other cures as are related in this same chapter; the woman with the issue of blood, the two blind men, casting the devil out of the dumb man. After all these things had been done, He called unto Him His Disciples and gave them power against unclean spirits and in any indication of unclean spirits to cast them out, and to heal all manner of sickness and all manner of diseases. This is the commission Jesus Christ gave to His Disciples, and He instructed them in the following words:

"As ye go preach saying, the kingdom of heaven is at hand. Heal the sick; cleanse the lepers; raise the dead; cast out devils. Freely ye have received, freely give."

These instructions are explicit, clear and definite. The instructions to heal the sick and cleanse the lepers are just as emphatic, just as clear, and just as strong, as to preach the Gospel.

James evidently understood Christ's command and teachings in the light we do, and evidently thought it was the duty of the Disciples to heal the sick as much as to preach the Gospel, as is recorded by him in the 5th chapter, 13th verse:

"Is any among you afflicted let him pray. I

any merry let him sing. Is any among you sick let him call for the elders of the Church and let them pray for him."

"The prayer of faith shall save the sick. The Lord shall raise him up. If he hath committed sin it shall be forgiven him. Confess your faults one to another and pray one for another that ye may be healed."

If this is not teaching that a christian has the right to expect God will heal the sick in answer to his prayer, then we confess our inability to understand language. Healing the sick is not only a privilege, but it is enjoined upon the followers of Christ as a duty as much as to preach the Gospel, and in fact it is a means of grace and is one of the proofs of acceptability for the Apostle who is able to heal the sick in the name of Christ.

There is no other theme dwelt upon so clearly, so fully and so frequently as that of the healing of the sick by the Apostles.

Christ healed innumerable numbers of afflicted, and every form of disease, and then as He said as recorded in John, "The things I do you shall do and even greater." When He sends His Disciples forth to preach the Gospel, He couples in the very sentence of sending them forth the admonition to heal the sick, and in obedience to that admonition they go forth preaching the Gospel and healing the sick and everywhere they go hand in hand, and the healing of the sick has proven that they are His Apostles. It is the infallible sign that follows their preaching to establish the fact that what they are doing is in the name of Christ, the Son of God, and is approved by Him.

To claim that Christ's Disciples at this time have been deprived of that power is simply to claim that the evidence of Apostleship that was given by Christ while here on earth, has been withdrawn from His followers. This would be establishing partiality and robbing the followers of our Saviour of the importance of teaching His Truth. As Christ said, which is the easier to say "Thy sins be forgiven," or "Take up thy bed and walk?" No one pretends that Christ has not enjoined upon His followers the duty of preaching His Gospel, and if preaching His Gospel is a duty, then why not a duty also to pray, as we are taught by James, for the healing of the sick.

It is admitted by all that God has the power to heal the body, and with the same ease cast out devils. If He has this power and His children ask Him in a proper way to heal the sick in answer to prayer, who will dare to say He will not or

that He takes delight in seeing them suffer. No one who believes in the goodness and love of God dare say so. If there is any one fact taught in the New Testament by Christ and His Disciples, clearly and explicitly expressed in the most earnest language it is that the sick are healed in answer to the prayers of the followers of Christ.

This seems so evident that no one who pretends to be a Christian would fail to see it. It is sometimes alleged that Christian Scientists do not believe in the divinity of Jesus Christ. Nothing could be more foreign to the truth, so far as this Church is concerned. The Reform Christian Science Church takes Jesus Christ as its teacher, and the great ambition of the church is to be instrumental in spreading the truth of His teachings. To accept the words of God and not to be led by the teachings of man or woman. The Church teaches the importance of living a pure and holy life, and without a life that is acceptable to God there can be no such thing as being an instrument in His hand in preaching the Gospel and healing the sick. The Reform Christian Science Church lays great stress upon the importance of a holy, consecrated life. That the success in healing the sick is in proportion to the purity of life and the intensity of the love of God and the love of man the healer has. They accept the thought that is contained in the tenth and eleventh commandments as embodying every qualification of a Christian Scientist, that to love God with all the mind, might and strength and your neighbor as yourself is the only qualification, and that without that their pretenses are as sounding brass and tinkling cymbals. They must for themselves determine the relation they sustain to the Father, and when that is settled they can feel and know that God writes His name on the tables of their hearts, and then in His name they can heal the sick and cast out devils. Until His glorious Truth is given to all the world, in every clime and country; to every man, woman and child, rich or poor, bond or free—the mission of the Reform Christian Science Church is imperative.

I am rejoiced to know that the great work is rapidly progressing.

He had come upon her dozing in a hammock, and when she woke up she accused him of stealing a kiss. "Well," he said, "I will admit that the temptation was too strong to be resisted. I did steal one little kiss." "One," she exclaimed, indignantly; "I counted eight before I woke up."

## THOUGHT GOD.

He that is and always was,  
Is Spirit and the only cause;  
His creatures reflect the God above,  
He is Truth, and Life, and Love.

Flesh perceiveth nothing, the Master said,  
It passeth off, is always dead;  
Spirit is Life, and Truth, and Love,  
It cannot die, its from above.

We live in God, we need not fear,  
For God is All, and always near;  
Infinite Mind has all power,  
And is our shield every hour.

Sin and suffering is not true,  
'Tis mortal mind that speaks to you;  
In it there is no life at all,  
For it is God that's All in All.

The sun is all the warmth and light,  
It rules the earth and planets right;  
All the planets reflect the sun,  
Then All in All are only one.

Then all there is, the Father made,  
And all is good, the Light, the Shade;  
Then God is All, we all must know,  
While reflecting God here below.

Trust in God, not mortal man,  
He never saved, and never can;  
He is a myth, a fake, a lie,  
All that trust him will surely die.

—J. F. Adams.

## FROM HARMONY,

3360 17th St., San Francisco, California.

The articles that were read at the Congress will be published from time to time in *Harmony*. Those who want them, and some of the best, should subscribe for *Harmony*, and begin with the December number. The *Harmony* year, however, begins with October, and all who want the course of *Condensed Lessons on Divine Science* should commence their subscriptions with October.

What is Divine Science? The article prepared and read by M. E. Cramer at the late Congress will be published in the February issue, and will serve for the two short lessons that should have come in this double number. There are so many articles in this issue that are particularly good for the holiday season, that it would be best to withhold "What is Divine Science" for our next. The *Living Christ* is an editorial lesson, and strictly scientific.—Editors.

Among men engaged in war, peace may be made to the advantage of all parties; but in the spiritual warfare there is no peace. It would be the peace of the wolf with the lamb of the fire with the tow, the peace of submission to Satan and death.—Anon.

# WASHINGTON NEWS LETTER.

—Published Monthly—

512 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter.

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It will be a hard case, indeed, where the NEWS LETTER can go to a man or family for six months or a year and not do the work of the MASTER.

Who can expend \$5 in a better cause?

## UNCHAIN THE TRUTH.

The month of December has been a red letter month in the history of the Reform Christian Science Church. There has been a number of new churches established, and a number of new workers have gone into the field, and the Truth is being scattered more systematically and effectively than ever before.

In the city of Washington the church is progressing and has an organized, well protected body of

members serving God and believing in His Omnipotence, and believing in the life and history of Jesus Christ, taking Him for our guide and for our Way.

We thank our friends exceedingly for the number of contributions which have come in during the month, and we are scattering the Truth broadcast everywhere. I wish to say to those at a distance who want teachers, send to us if they wish competent ones.

The Boston Christian Science Journal comes out in its December number with its editorial department substantially full of writing against the editor of The News Letter and the Reform Christian Science Church. All we have to say to these gentlemen is this, "We have no time to enter into a controversy with you regarding anything of a personal character, and if you can satisfy your conscience, that in selling a forty-seven cent book for three dollars; prohibiting the teaching of any one except for the payment of one hundred dollars and thereby chaining the conscience and mind of the student all the remainder of his life by this teaching, the matter is yours not ours. We look beyond; we look to the teeming millions throughout the world, who are suffering and dying for the want of this glorious Truth; who cry in their despair and wail in their agony because they have not this Truth, which God Almighty is giving to us His children in this age. It is our object, our purpose, our desire, our life, all and everything is dedicated to this great work and we only feel a sorrow, if we might call it so, that we have not more life, more power to give to this question. We know, however, that God is all, and that all is ours and that God gives us all, therefore, we can and will by God's help spread this Truth throughout the world, until the lowest and highest; the most learned and also the ignorant shall know that God is a God of Love; shall know that they are the children of God, this God of Love, and that we are all brothers and sisters and joint heirs with Jesus Christ our Saviour, who is the Son of God. Our mission is unfulfilled until all of this has been accomplished, and we have no time to haggle or to quarrel with the Boston book concern over their little paltry quibbles. If they feel that they are doing right it is with them and God, not us. If they feel that it is right to chain the Truth; if they



believe in worshipping Mrs. Eddy, it is with them and God, not us. We believe in deifying God the Father with the Saviour Jesus Christ as the Way and the Light.

Our class taught during the month was one of remarkable intelligence and a great success. The next class commences Tuesday evening, January second.

I want to encourage our friends throughout the entire Union and those in foreign lands who have commenced to work, with the news that the grand work is going forward with greater rapidity as the body becomes larger, and it is certain to sweep the earth with this mighty blessed Truth. We are proving our works with our deeds, for God in wondrous ways has heard our prayers in the healing of everything, and almost in the raising of the dead. During the month a telegram was received from a man in the far west stating that his son was passing on with typhoid fever and asked for treatment. A few days thereafter we received a letter from him saying, "He is better and we now look for returning strength. Thanks in Jesus' name for your loving ministry." A lady who was believed to be passing on because of cancer in the stomach, is another remarkable case. The belief of sores in the stomach was so great that for nearly a year she had not been able to eat but barely enough to sustain the spark of life. She was given treatment, and in three days time the belief of pain had left her body and the belief of soreness in her stomach was entirely gone. Her face radiant with pleasure, with the consciousness that she was on the high road to recovery. She is well to-day. You will notice in another part of this paper other lists of healings that have been performed by members of this new church showing that the tree is good because the fruit is good. I am sorry to say that my correspondence shows that the Eddy School of Scientists are not meeting with that success in healing that they have heretofore met with, and I can give no other cause for it, except the hatred which they have exhibited toward The Washington News Letter and the new church. All fruits of the spirit is Love, and when the organization, the person, or the people, are not guided by Love, perfect Love, love for God supreme, and love for your fellow as for yourself, that such

people cannot heal the sick. God only hears the prayers of the righteous, and if persons allow their minds to become filled with hatred and malice, they lose power with God and cannot heal, and just so far as these principles are allowed to dominate in the character, so far the person loses power. The great thought that God is Love; that God is Good, that God is Life; must dominate the conscience of all persons, who hope for power with God. Therefore my advice to all our students and our members and all our friends everywhere is, love God, love your fellows, love all, and where any one does good give them credit and rejoice with them. Let Love be enthroned, and stand as the watch dog at the door of the citadel of Truth where all may enter who acknowledge the pass word of LOVE.

Lovingly,

OLIVER C. SABIN.

### CHURCH SERVICES.

THE UNIVERSAL CHURCH of the Reform Christian Science Church Association holds services every Sunday afternoon at 3 o'clock and every Friday night at 7.30 o'clock. All are cordially invited. These meetings are held in Confederate Veterans Hall, 431 11th street, N. W. This hall is furnished with good chairs, well lighted and heated, and in every way comfortable. Come, bring your friends, and spend a pleasant hour with us.

God never intended that His children should be the slaves of Fear. You find people who are afraid to eat this, afraid to drink that, afraid to go here or yonder, afraid to speak the truth, at this time or that, afraid of being criticised or ridiculed for being too zealous in God's cause. It is Fear at every step. Brother did you know to be a slave to Fear, was to be in hell?

### Hellbroun; or, Drops from the Fountain of Health.

BY FANNY M. HARLEY.

This book is plain and simple and exceedingly practical and helpful. It treats especially of self-healing for both soul and body. It takes for its keynote the words of the German mystic, Jacob Boehme: "By the activity of the word the sleeping germs of everything are awakened into life." Leatherette, 50 cents. Universal Truth Publishing Co., 87-89 Washington Street, Chicago, Ill. [Ad]

## Lecture.

BY O. C. SABIN, DECEMBER 16, 1899.

THE closing exercises of this December class, this evening, will consist of three or four short lectures by different members of the University. In my recapitulation of what I would impress upon the class as important for them to remember, over and above other subjects, might be summed up in the following few, which I will now mention. The first important lecture, to which too much importance cannot be given, was that discussing the Deity and man's relation to Him, and of man himself. It is that part of Science which teaches us of what and who we are. To understand this feature it was necessary for us to be thoroughly conversant with the fact that God is Spirit, and man His image and likeness, thus proving man's life a spiritual life, and not material. If we look at that word material, or the thought of what material is, it seems to me that every one should see at a glance that it is nothing. I mean absolutely nothing. Things go by their opposites. Truth is the opposite of falsehood, Good of evil, fire of water, spirit of matter. What is matter? It is the opposite of Spirit. What is spirit? Spirit is God, God is all in all; therefore, matter being the opposite of spirit, and Spirit being all, matter is nothing, and it seems to me that this should be plain enough, so that he who runs may read. Seeing the perfectness of man's spiritual being, who lives, moves and has his being in God, one can see this perfect being, and can only see him as perfect, which eliminates all beliefs in disease, all possibility of any so called disease, evil of every kind and character, and enthrones Good, Truth, God as All in All, and nothing opposite, for there can be nothing opposed to God. That is why we say there can be no matter, there can be no evil, because God is All. We see also that these manifestations which come before us, termed sickness, sin, or evil in any of its forms, is but the material manifestation of material mind, *a falsehood of a falsehood*.

The next subject which I would impress upon your minds is the two evening lectures upon the subject of the "Prayer which heals, or Christian Science faith, or how the sick are healed." I cannot at this time pretend to go into a recapitulation of the arguments, but call your attention to one fact alone, that the Scientific prayer, unlike the prayer of the ordinary

Christian, is the prayer of Truth, offered with perfect confidence and perfect knowledge and perfect understanding that, that prayer will receive an affirmative and favorable reply, as absolutely to be relied on as can be demonstrated the Truth in any department of any of the known sciences; and when we make our statement to the Deity and draw our conclusions along the Scientific lines known in metaphysical healing, we understand thoroughly that we will receive an affirmative reply, AND WE DO. Failure is absolutely impossible when the operator and all other conditions surrounding are perfect. It is utterly impossible to have a failure; but in saying that, I do not mean to say that everybody who practices Christian Science, or claims to practice Christian Science, meets with perfect results; neither do I claim to say that every person in this class or in the world can elucidate intricate problems in mathematics, because they have not the knowledge, but the Science is correct, and those who do demonstrate it prove the rule; and it is so in this Science.

The next subject to which I call your attention especially is that part of our course wherein we lectured on the subject of Limitations. We are told that when God created man, that He created him in His image and likeness, and that after He thus created him He gave him dominion over all the earth, the sea and air, and all that in them is, and this dominion has been Divine law ever since, and the only limitation that has ever been placed on this God-given dominion has been placed there by man himself. Man was given joy, happiness, health, plenty, everything, and where he is not in the enjoyment of everything to day it is because of the limitations that have been placed on these God-given rights by man himself.

We are entitled to health, we are entitled to happiness, we are entitled to peace, we are entitled to freedom; and where we fail to receive these is because of our own special limitations. When a man comes to you and says, "I am afraid that I am going to be hard run for money next month," he is placing limitations upon himself that will be realized next month. When a man says, "I am afraid this epidemic of influenza will down me," he is making a law that will be fulfilled in him, and he will have what is called influenza. If a person claims by their hereditary descent he is certain to have consumption, that person will pass on with the disease called consumption. But if you will be free, deny these things, and remember this infallible rule; let me impress upon this class once more this infallible rule, which, if you will follow, will eradicate

every evil incident to humanity, whether it be of a physical or mental character. This is the rule: NEVER ALLOW OR ADMIT ANYTHING AGAINST YOURSELF EXCEPT THAT WHICH YOU WISH TO BE TRUE. This rule, if followed, will eliminate every possible fear, every possible doubt, every possible illness, because you will be claiming the good you are entitled to. You are entitled to Good, you are entitled to all the good that there is if you have the manhood or the womanhood to stand up for and claim your rights. GOD GIVES IT TO YOU

In view of the fact that there are a number of others whom I wish to hear to night, I must close my remarks to this class. Allow me to say in conclusion, that the association formed here will go through all the cycles of eternity, and grow brighter and brighter and more beneficial each and every day until we shall all rejoice with the redeemed of God in the never ending cycles of eternity. God extends to you all his infinite Love—do you embrace and live in it.

### Rejoices That the Truth is Wad Free.

East Windsor Hill, Conn., Dec. 7, 1899.  
Col. O. C. Sabin.

Dear Sir: Having read with interest your effort to throw off the chains from the Truth and enable the people to see the true Light and that freely, and thinking that "the Truth" that freed myself from all errors of mortal thought must indeed be "he who should come." Allow me then, in a few brief sentences, to state to you, and through you, to the inquiring world at large that I have indeed found "the Truth." I have not found that Truth in the so-called light hidden by the "Boston Trust" under a bushel of error, and sold by them in small quantities, as a "Pearl of great price," but rather as the "Divine Science" is given clear from all error, as the Water of Life freely.

I have tried the Trusts' way of healing and the Trusts' way of spreading the Truth to clear mortal thought from our minds for a number of years, as I was first interested in Science about ten years ago, and was taught by S. Stetson, of New York City, her idea of Truth at that time.

The light that I received from Mrs. Stetson brought no relief to my mind, and of course no relief to my body, as mind and body are one in Truth and the spiritual condition is reflected in our body.

Well, sir, about three years ago I received a course of treatment by Dr. R. C. Hannon, of East Windsor Hill, Conn., and after several weeks treatment and after going through a class under Dr.

Hannon's teaching, I came out, clear in mind, for mind is all that had to be cleared, and I can now state that I am whole indeed. I am now, and have been for the last three years free from the fears of consumption—a fear under which I was held by our family doctor, and also by my own family for over eighteen years, as under old "mortal thought," our family were all doomed to that great fear.

Let me say for the benefit of others that I was told by our family doctor that nothing could be done for me, except for a temporary relief from coughing by taking laudum in small doses after each spell of coughing, but the relief was only for a few minutes then the fear was worse, and the mind was weaker from the remedy.

To day I am freed by the Divine Science. How I wish that this plain statement of a former victim to error could be read by all that suffer to "mortal mind" by that fear.

Dr. Hannon is a student of Mrs. Eddy. The teacher and author of Science and Health. But he has come up out of great tribulations of thought and he has washed his thoughts clear and clean in the Water of Life of Divine Science, and is now ready and willing to clean the "weary ones" from all mortal fears at any time.

Now, sir, as you are the only fearless one that has come out to spread the Light through your News Letter. Will you publish this simple statement from the pen of one now clothed and in his right mind and by your avenue of approach to the people "Un-chain the light" and let the Truth go free.

Respectfully yours, GEO. L. PAGE.

I want to tell you of my beautiful thought. To-night I was washing my dishes and was humming the tune Dennis, when it occurred to me to use these words:

There's sight for you and me,  
There's perfect sight for all;  
There's sight for you, there's sight for me,  
There's perfect sight for all.

As I sang these words I became filled with the Omnipresent Light and I thought if others who are trying to demonstrate as I am over the loss of sight would sing it, it would be a good treatment for them.—S. H. in Unity.

Some glances of real beauty may be seen in their faces who dwell in true meekness. There is harmony in the sound of that voice to which Divine Love gives utterance.—J. Woolman.

## Subject of Thought.

[Extract of Lecture by O. C. Sabin, December 9, 1899]

The subject of Thought is, perhaps, of as great importance as is that of any other subject pertaining to man's personal and mental condition. I think if there should be preference given to any one subject, it should be to this subject of thought. It is so broad and comprehensive even that the other important questions are more or less allied to that of thought, and the question of not placing limitations upon yourselves, are the exercise or non-exercise of thought, either expressed mentally or orally. I am reminded of an anecdote I read once of an Indian philosopher which illustrates this power of thought, especially the rapidity with which one can think. In shaving himself there was a pitcher of water setting on the floor, and he stepped back against and upset the water. As rapidly as he could act, he jumped and picked the pitcher up and succeeded before all the contents had been emptied out. During the time that the pitcher was falling and before he picked it up his mind in thought went through all of the seven heavens known in the Buddhist religion. He saw each of them clothed with their beauties, etc., and their inhabitants, finally after he went through, he came back and as he came to himself he was picking up a pitcher of water.

In those early days prior to the time of Jesus Christ, and prior to the age of printing, learning was not disseminated in the way it is to-day. You take Pythagoras, in fact all of those early philosophers, they traveled from one court of learning to another; they would go from Athens to Jerusalem, Egypt, or India, wherever there might be a college of philosophy. Take such philosophers as Plato and Aristotle, they did not have schools, but they had classes of young gentlemen who would meet with them and listen to their talks on philosophy. This Indian prince and philosopher in his travels in search of knowledge, reached the court of Egypt and he was telling the king, one of the Ptolemies of this wonderful vision that he had and how rapid was Thought. The king doubted the philosopher's word, thinking it was impossible to think of all that in so short a time. The philosopher told the king that if he would send for a basin of water and follow his instructions he thought he could give him a vision that would confirm his statement. The water was brought, and he told the king to hold his face under the water as long as he could

hold his breath, and when he took his face out of the water to tell him what he had seen. This is what the king saw: The king said that he had had a battle with the Egyptians that lived on the upper Nile, and he had been defeated and taken prisoner, and on account of his superior intelligence he was made what we call a Secretary of State. He gained the favor of the king, who gave him five wives, and he raised a family from each of these five wives and became a great power, and had an army at his beck and call. Now this country was invaded by his own people from lower Egypt; he led out his armies and was purposely defeated and taken prisoner by his own people, and arrived at his own house amid the p'audits of his people, when he had to raise his face to breathe. About the rapidity of thought that is about the best story I ever heard. You can move your hand around a circle of twelve inches in diameter, with as much rapidity as is possible for you physically to throw your hand around, and during that time I, in my imagination, for instance, am fishing in the Gulf of Mexico at Galveston, I am at the mouth of the Columbia River, in the woods in Canada, and again away on the coast of Maine. Thus I quickly go around the whole circle in Thought. Thought is more rapid than all else in the world. You can think of this planet, or any that you have any knowledge of, instantly. You can sit in your parlor and talk with your friend in London or Paris with as much rapidity and power as if he were sitting at your side. Through this Divine Thought this healing is just as practical and just as effective, whether your patient may be in South Africa, and you in the City of Washington with your patient by your side. God is omnipresent, covers all space; His omnipresent Love and Power is everywhere.

The skeptic may tell you he does not believe these things. Hardly an honest skeptic will deny it. I ask you whether it should be unreasonable that God the Father of us all should have a system whereby we could talk with Him and He give us His wishes and His will. I think it is not only true, but I think that any other supposition would be an indictment against the eternal harmony of God's perfect laws.

We have two groups of Thoughts, the one good, the other supposed to be evil, we will call it evil. Solomon tells us as a man thinketh in his heart so is he. Solomon is reputed to have been the wisest man that ever lived, and surely he was a very wise man, and he spoke many wonderfully wise things, but he never said anything that I know of that was truer

than when he did say, "As a man thinketh in his heart so is he." The meaning of this is that in your character building, the building up of your children's, your family's and your friends characters, you are the architect in a measure. Your thoughts form them, your thoughts control them to a greater or less extent, and your Thoughts absolutely control you. If I have a friend, and I give him unfriendly thoughts, I make unfriendly laws, mentally, that he cannot overcome, I am dragging him down and injuring him worse than I would by the use of physical force. If, in my own character building I think anger, I think lust, I think malice, I think of the thousand and one evils that go towards dragging character down into the dirt, dwell upon those Thoughts, nourish and cherish my hatred, dream of filth and of lewdness, and of everything that is ungodly, those thoughts are mirrored and pictured upon my mind, and show forth on my body, and my character is just what I have been thinking it to be, for "As a man thinketh in his heart so is he." If your thoughts are of love, of charity, brotherly kindness, meekness, gentleness, if you take sunshine into your heart and scatter it broadcast as you go along, your countenance is bright and beautiful to everybody that sees you, and your life to yourself is one continued road of pleasure, happiness, and joy, for "As a man thinketh in his heart so is he." I would rather be called a bundle of sunbeams than to have been Ceaser upon the throne. Now, you can see the importance of this character building. Train your children in the way they should go. Place before them Thoughts of the beautiful and the good, and discourage everything of the opposite character. With the exception of perhaps two or three hundred years, when Jesus Christ was on earth, this evil Thought so-called, the thinking of war, rapine, reprisal, of murder and of wickedness, of lying, deceit, misery, poverty and want, has held sway over the earth, during all the centuries since the earliest time that we have any history of man, until it has gradually circumscribed the life of man from one thousand years to thirty-three. He who dwells upon sin, upon sickness, and upon death, all evils, and all unreal, will succumb to those Thoughts, and all three, sickness, sin, and death, will claim him for their victim, for "As a man thinketh in his heart so is he."

The body of the people at large, as we see them everywhere, is but an expression of the thoughts of the people. It may not be all the Thoughts of this particular person's mind, that person and his thoughts, but for six thousand years, laws have

been made by Thought for the purpose, and these laws have had the effect at least, of controlling the world. You have been taught to believe in sickness, and this subconscious Thought, that has come down through the ages has fixed inexorable laws that we can annul only by the protection of God Almighty's Truth, which says that sickness, sin and death are delusions of material mind and nature. This belief of sickness, sin, and death, is another law that has sunk down into this subconscious mind, this same false belief in death has been taught through all of these ages until, as I said before, man's life has been reduced to the maximum of thirty-three years.

If we would be conquerors we must throw off these wicked thoughts and become victorious over them. There is but one source to which we can go, and that is God Almighty; and in this beautiful Christian Science we have a perfect panacea for the destruction of all, and he who fails to use it is but limiting himself in his natural born, God given rights. This subconscious thought reasons, loves, fears, believes, has all the attributes of conscious thought, controls you in your every act, unless prevented by Divine Thought. The laws are more inexorable than the ones you would make yourself. The only way in which this subconscious mind can be uplifted is by pouring in the Truth, the Love of God, and changing these thoughts from bad to Good. Remember that God is Love, God is Good, that God is Life, and God is Light, impressing the mind with the consciousness of goodness, of happiness, of joy, "for every good and perfect gift comes from the Father of Light."

The best definition of Thought which I can think of at this time is, "mind in operation." Thought is always active. Thought must embody itself in something always. Your Thought must find lodgment wherever you send it. The architect has Thoughts of the beautiful building mirrored in his mind; he transfers it to the blue paper of the artist, and when the building is formed his Thoughts is realized. So with the engineer, so with any kind of mechanic. We do not have to stop at mechanics, but the writer of poetry, song, verse, or of history, or he who would go before the people upon the stage of forensic elquence, Thought is taking him along and it finds lodgment. It must have some place to go to.

The subject of diseased Thought fills a most important place, equal, or more so, than any other in the subject of life. There comes a person to visit you comes in, "How do you do, Mrs. Smith?"



"Well, I don't know, I have had the hiccoughs all day, my back aches so I feel like I could hardly lift my head up, the corns on my left foot are simply terrible, everything I eat don't digest, and I can't sleep well at night." I could go on and go through a catalogue of quite considerable length. "What is that old lady doing?" She is fastening all those diseases on herself, everyone of them, for "As a man thinketh in his heart, so is he." She is doing more. She is filling God's beautiful pure air with her vile thoughts of sin, sickness, and misery. She is just as sinful in her talk as if she was talking about sin, larceny, robbery or murder, because she is really keeping murder up. These Thoughts are what is killing the world. She might just as well be talking about systematic systems of taking human life, because she is bating the trap which kills every day. Suppose your children, boys, read these monstrous stories of Dick Turpen, those wonderful stories of prowess with revolvers, etc. I have known boys who had caves in the hills in which to read these stories, and then divide into bands of bandits for the purpose of taking human life; and you have read instances in newspapers where they killed one another in their realism of these vicious Thoughts. If we would avoid all sickness, all sin, and ultimately destroy death; if we would avoid all unhappiness, discontent, poverty, want, misery, either of the physical or of the mental world, in every respect remember that the power is placed in *your hands* to do it, and that the power is yours, for God and His Love, for God and His Goodness, His Life, His Intelligence, are yours for happiness, contentment and joy, for holiness, righteousness and brotherly kindness, for spiritual understanding, and for all those uplifting God-blessed Thoughts that bless you and sets you at the right hand of God Almighty. You can have no limit to the accomplishment of your desires except the limit you place upon yourself.

Another phase of this question may be mentioned under the general head of fear, because all fear is Thought, and I want to impress upon the mind of each one of this class that there is no one thing which does more towards dragging down the human family than fear. If we would stop to consider what fear is, calling things by their right names, every fear is an indictment in the mind of him who holds it, against the Truth of God Almighty. When you acknowledge you have fear you accuse God directly of being a false teacher. You are told that we live, move, and have our being in God, that God is love, God is good, and we are hid with Christ in God,

that His love covers us as do the waters the sea. Now when you say in your consciousness, that when you in that being of perfect harmony, perfect Good and perfect Love, are in danger of anything you are accusing your Father in Heaven of being false. You being the child of God in His perfection, you are perfection. No iniquity can come near you, no in-harmony can disturb you, and nothing can make you afraid, if you will look to the Father of Light, to His omnipresent, omnipotent power. I have always said since I came partially to understand this subject that no person could hurt me, that even though a man's hand was raised to strike me, that he could not put it down. If you realize the omnipotent power of God and relied upon it for your protection nothing can harm you. You remember that at our Friday evening meeting on the 8th of December that Col. Crandall, our presiding officer gave an instance, in the report of the telegrams of that day where in a controversy about Christian Science in the city of Butte, Montana, a man was about to be struck by a person who was an opponent of Christian Science, and this man instead of attempting to defend himself said, "My trust and my protection is in God," and his assailant fell dead. There was told at the same meeting another instance by Dr. Lewis, as he got it from Mother Stuart in Boston, that during the temperance crusade years ago in Ohio a little boy had signed the pledge, and they were determined to force whiskey down his throat, and the man who had the cup of whiskey was about to pour it down the poor boy's throat when the boy said "God Almighty help me," and the hand that would have poured the whiskey down, was stricken with paralysis and was powerless. These instances are nothing more than occurs to you every day in other ways, for you don't take a breath but what that breath is given you by God. You have no power in any direction except the power which comes from God. Your life is in God, for when God formed man and breathed into his nostrils the breath of life he became a living soul. The breath of life which comes from God is in you every instant, every second. Take that away and where are you? Then realize, rest upon the sublimity of this situation that you are the children of God, that you have all and all is yours. Scatter all limitation and all tears to the wind, and when a thought comes to you saying, I am afraid I am going to be so poor I am going to die in the poor-house, or I won't get along, I will be miserable, or I will be sick, or I am going to be miserable some other way, know that these thoughts are evil, talked

by the consciousness of evil in all the past centuries. Deny them, knowing that nothing but good can come to you, that is the mental consciousness that brings man into the position where good and nothing but good comes to him, and which scatters all sin, sorrow, trouble and everything else to the winds, gives Divine harmony, happiness, love, peace, plenty, here and now, surrounded with happy Thoughts, dwelling in the knowledge and in the presence of God, for we are in Heaven here if we will accept it.

In short Thought causes all disease, Divine Thought is the curative agent for everything. You take a person who is full of pride, ambition, selfishness, anger, hatred, he is marked and has every thought depicted in his countenance; and he who runs may read him. Remember the old parable, he who sows must reap, for that which you sow ye shall reap, says our Saviour. If you sow unfriendly Thoughts, for yourselves and your friends, the crop will be unfriendly; but if on the other hand you sow good Thoughts, then you have this blessed crop of good, for the harvest. Judgment day comes rapidly, for by the fruit is the tree known, and when it does come you will be judged and decided in accordance with your Thoughts. If your Thoughts have been of the Good and the True, fortunate are you who are now in the enjoyment of it; but if they have been of the wicked and the false, for every wicked Thought you will have punishment, there is no dodging, and the only way to get forgiveness of sin, is to quit sinning, turn around and go the other way.

The good Thought is more powerful than the evil. If this were not true during all these centuries of darkness the world would have been utterly depopulated, and man could not have been in existence to-day at all. The world has been driven like a man in a boat upon the ocean who has no power to go ashore. He has no oar, nor rudder, nor sail, and is utterly helpless; in fact, nothing but Divine Providence can come to his help. That is like the world has been all these years, but during these latter days God has given to us a sail, a rudder, and an oar. He has in Divine metaphysics opened the way for us to come into the knowledge of our true wants, and have our harmony of being restored. This Divine Thought, or the creative energy, gives us power to throw out the evil, to take in the good, if we will. You are the architects absolutely of your own characters. You have the power given to you by God to choose between

good and evil. If you show I choose the good you are all right; if you choose the evil you are wrong. All discord must be driven out, and God Almighty's Love must take possession of your heart and of your thoughts.

You take this mental photography that is poured forth through all the newspapers every day, filled with thoughts of disease and of sickness, they create more disease, cause more suffering, more death, more misery, infinitely, than all the medicines ever did good, since the morning stars sang together. Absolutely. Almost all epidemics are created by this widespread notice given to them through the press. We have got now, the press says, the bubonic plague, come from China. I could go on and describe it, but it would not be Scientific. It is a lie, it is a fraud, it is untrue, it don't exist and never did; but if the papers keep it up it may perhaps have as long a run as appendicitis. Now you hardly ever hear of anybody having the appendicitis, if you do it is where they have some country doctor and where the people are not posted. You can't make them believe it in Washington, the people are posted. So with all epidemics.

I remember being called to St. Louis during the time of the cholera epidemic. There was supposed to be about 400 died the day I got there. I was called there, and the telegram stated that the cholera had disappeared, but when I got there it was very much in evidence. I was much frightened. I did not take opium; I took whiskey, and deadened my senses. If I had not done that I would, perhaps, have been dead. The doctors now admit that cholera is of mental origin.

Every thought that produces in its import towards you, anything which is not good for you, is an evil thought and is fear, then treat against it. Drive it out. I know a couple of weeks ago we had some pretty heavy payments to make financially. For me the question came to me two or three times where was I going to get that money, until I woke up to the realization that I was committing a sin. I took myself in hand and treated myself against fear, absolutely drove it out. Let my love of God come back into possession of my heart, trusting God absolutely. We never had any trouble, and we had plenty of money to pay the debts. It is so with every one of you, if you trust God. If you have any fear, drive it out. If you don't you will want, you will be sick, you will have distress; but if you trust God, trust him implicitly, hold on to God, and never under any conditions allow a thought to come into your mind that wavers you

for an instant or a second, and hold on to God with perfect trust, nothing can come near you but perfection in the love of God Almighty. This is Christian Science, Divine perfection, known as Divine healing. It heals the mind, it heals the body, it heals every ill incident to material life on earth, and brings you now into the realization of your being in God even here and now. If you would free yourself from this law of sin and death, you must do it by grasping hold of this beautiful thought of God and His Love in all of its ramifications, for that is the thought that gives eternal life. You can just as well teach health as to teach disease. If you want to teach health, talk about health, talk about perfection, talk about good, banish every thought of evil, for "As a man thinketh, in his heart so is he." If you teach health, you can't be sick. Therefore talk health, study health, think health, and nothing but happiness will be yours.

Now, we might illustrate this in a great many ways, but you take those physicians who, for instance make a specialty of this or that disease. Take the learned Dr. Agnew, of Philadelphia, who made a specialty of heart disease. He passed on with heart disease. You take this doctor or that who has been treating this or that particular disease, he almost always dies of the particular disease he has been trying to cure. You take the medical students of a college, teach them, detail to them the effects of heart disease, for instance, or any other kind of disease, what will be the result? All, or nearly all, of that class will have symptoms of that disease you have been describing, unless the professors warn them against this they are liable to have it. You can teach health the same way as you teach disease, for as a man thinketh, so is he.

The physician who comes into the sick chamber, feels the pulse of his patient, takes his temperature, looks closely into his eyes, has a long-faced visage, and calls the disease by some latin name unknown to the patient, does him incalculable damage, and if he would shake his head he might kill his patient. It is most wonderful this thought that we hold over another and this thought that we implant into the mind of another.

Some Paris students who had the privilege, for scientific purposes, of taking the life of a convict, came together in a room and discussed the various means of taking human life. They finally decided that bleeding to death was the easiest way for a man to die, and by unanimous vote they decided the convict should be bled to death. He was present

and heard their discussion. They blinded his eyes, strapped him down, and opened a place in his arm, nothing but a scratch, then let a stream of warm water, apparently blood-warm, run down that arm, they felt his pulse from time to time, and said, "Yes, he is about ready to pass in," giving him the thought as he passed along, and the man actually died, when there had never been any blood drawn from him at all, only a scratch of the skin. "As a man thinketh in his heart, so is he."

You can take the story that is told by the doctors about some students coming together and making an agreement with one another that they would say to a certain man that he was looking bad. One said to him, "You are looking bad this morning, Bill." Bill said "I am all right". Another said "You are looking bad, Bill." Before the dozen got through Bill was ready to go to bed. If that had been kept up Bill would have died from his thoughts, for "As a man thinketh in his heart, so is he."

The healer's duty is to drive out of the mind of his or her patient every inharmonious thought, every thought of evil, every thought of fear, then fill the mind of your patient with good thoughts and the Love of God.

I know of an instance of an old lady who was brought to this town from Alexandria, sentenced to death by the doctors, who said she had cancer of the stomach. She could digest no food, no food would stay on her stomach, she was literally starving to death because mortal mind said her stomach could not digest the food. These were the thoughts which the doctors had placed in her mind. Now, this old lady was brought here last Monday less than a week ago. These ills had been made for her, her mind was filled with thoughts of death, starving to death, and that her stomach could not assimilate any food because of the belief of sores. As soon as these thoughts were removed with metaphysical Divine health thoughts, as soon as those disease thoughts were driven out by God, the old lady was well. She now sleeps well at night, digests everything she eats, eats every thing she wants and is actually regaining flesh and strength. She was in her subconscious mind given to understand that she was a child of God, that His children live in perfect harmony, and no evil could come near her. The result is she is getting well, and she will be a well woman in two weeks, "As a man thinketh in his heart, so is he."

No man needs to tell us what he thinks about himself; his work, the business that he is about, is his estimate.—Manna.

## Reform Christian Science Healers

All persons whose names are published in these columns have the endorsement of the Reform Christian Science Church Association as Healers and Practitioners, and those wishing their services can write in confidence.

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### A Western Novel.

We are under obligations to James W. Collier, the author of a novel entitled, "The Larger Faith," published by Charles H. Kern & Co., 56 5th Avenue, Chicago, Ill. The book portrays western life as it actually exists in the regions of Colorado, New Mexico and Arizona, and also

shows forth what the mining camp is and their manner of living. Running through the entire book is a religious vein which teaches a good moral. I quote as follows from page 130: "Religion and orthodoxy are not only different things, they are opposite things and antagonistic the one to the other. They act from entirely different motives, so to speak. They spring from entirely different sources. Orthodoxy is my doxy. It is the faith which I and those who agree with me hold on religious questions. Orthodoxy recognizes no truth outside of its own teaching, no road to heaven save the one fenced in by its creed, a fence which can neither be crawled under, climbed over, or broke through, in which there are no gates save those swinging outward and having no handles on the outside. To be orthodox one must start at the beginning of the road, and continue to the end, and be more careful than a Colorado miner to keep within the side-lines. Religion never incited a war, conducted a crusade, fought a battle, or held an inquisition on the faith of any person. Orthodoxy has done all of these things in the name of Religion. Religion never put a human being to death. Orthodoxy has killed untold thousands. Orthodoxy murdered Jesus Christ because he was unorthodox. It killed a few hundred people in this country and a great many thousands across the ocean on the charges of witchcraft. It conducted the Spanish Inquisition.

### An Interesting Book.

We are under obligations to the accomplished author, Fannie M. Harley, for a copy of her book, "Sermonettes from Mother Goose for Big Folks." The book of course is written along the lines of metaphysical thought, and is, as all of her writings are, excellent for any person or persons to read. The price is one dollar. Her address is 87 Washington Street, Chicago, Ill.

Fear is the devil (or one evil) that is spoken of as going up and down in the earth seeking whom he may devour. Brother Sister, examine yourself and see to what extent you are governed by Fear. All your beliefs of sin and sickness are the results of the worry brought on by Fear. Drive out Fear and enthroned freedom and health.

### Prof. Watson at Work.

Prof. W. H. Watson's classes in Christian Science for January are as follows: Lynn, 1st; Salem, 12th; Boston, 25th. His permanent address is 512 Tenth Street N. W., Washington, D. C.

## In Metaphysical University.

[Lecture by Col. Crandall December 16, 1899]

**I** DO not know where there is room for me to add anything to what has been said by our president and Col. Bradshaw; but there is one point to which I wish to refer, and that is fear. As you go out to teach and heal in Christian Science, you must first have confidence and demonstrate within yourselves over all fear. You must let go of everything earthly, and you must confine yourselves to the Science which you can rely upon. The moment you start out in the line of education, you must not have any doubt in your own mind, and you must continue to study, perfect yourselves, start out with the confidence that you will cure, and you can't do otherwise if you will but study and become more conversant with the Science. Now, I will have to refer to an incident concerning myself. I knew very little of Christian Science. I had been raised in the orthodox churches. I was first sprinkled in the Presbyterian faith; later on I became an Episcopalian, thought that was the line of truth, always had great respect for my Creator, etc. But within the last two or three years my attention was called to this subject; Christian Science, through my daughter and son-in-law, they being members of the First Church of this city. I dropped in there occasionally and listened to their reading, and to the Wednesday evening meetings; became somewhat interested in the meetings, but I was not satisfied. I did not feel that it was under the proper management. I could not see how they were going to reach the masses as they should do. When I studied their system and became thoroughly acquainted with it, I saw that it would be a great many years before the masses could be reached, and I devoted a great deal of thought to the subject when I saw that there could be but twelve lecturers for the whole world, I was sore disappointed.

My aim has always been to reach the masses and I talked with Col. Sabin about it. To me the most interesting part of the services at the First Church was listening to his remarks, and when he decided to take this move we had a talk about it, and I told him that if he would unchain the Truth, as he told me that the vision had come to him to do, that I would stand with him, and I have; and I am convinced and believe that this is the only move in which the masses can be reached, as I have stated to you in that line in the church before, it is the

only way, the course that he is pursuing in forming the association that he has organized and planned for the purpose of reaching the masses. From the number in the three classes which have been taught, between sixty and seventy healers, it will be but a short time before these workers will permeate through the whole universe. This is a very important matter to think about, and the more I consider the subject of the importance of this university, and the workers which are constantly going forth, the more it grows upon me, and the more I see of its advantages for humanity. I am in this movement for no other reason than to benefit my fellow man. I am not a stranger here; I have given twenty-five years of my life to the cause of humanity, but there seemed to be something lacking. Now all is plain, the coast is clear and the way is plain—this God's chosen plan and way.

Now, to the members of this class I will say, we will part not to come together again as we are here, some will go abroad, some to go out and teach in our own country, there is a responsibility on you who go out more than you are aware of. When you go and teach metaphysical Science, do so with love, hew to the line, but be very cautious in your expressions, and do not allow this malicious mental malpractice in any way to get hold of you. Hold on to God—there is your safety.

I have great hopes, not hopes, but I have the utmost confidence in the churches that are being established throughout the country, and in the teachers and healers who are being sent out from this university. In the spreading of Truth that will benefit humanity through the teachings that you have received, you will aid the greatest reform that has been made in the line of true Christianity since the days of the apostles. It is just as certain, as God created everything, that He is in this movement, I believe it, I do not believe it, but I know it.

Nearly all the students from this college have healed the sick, which is a sign the tree is good, for the fruit is good. If it had not been right they could not have healed the sick as they have done and are doing. There have been as many or more healings made within the last three months by the members of this new church and the graduates of this university, as have been made by the old, or Eddy school.

In conclusion, I congratulate each member of this class on the great proficiency you have all made.

God does bless you and prosper you. Good night.



## Old Age a Delusion.

JANE W. YARNALL IN UNIVERSAL TRUTH.

**I**T has not been generally understood by the majority of civilized people that youthful freshness, beauty and grace, are the result of certain corresponding states of mind, or of mental influences. The world is just opening its eyes to the fact that every condition we suffer, or enjoy, is the result of thought and opinion from some source, if not in our own mentally. All are (or have been) ignorantly subject to deep impressions from without, and whatever the cause of certain outward appearances, there has never been a time that men and women have not wished for a way to overcome the ravages of time, to obliterate its effects upon the body of flesh, both for the comfort it would give and the outward appearance of beauty it would insure. No matter how much may be said by morbid personalities to place the desire for youthful beauty, vigor and grace, on the plane of vanity and frivolity, the effort is common to all to secure and maintain the freshness of youth and comeliness that makes one's presence agreeable and useful. There is not a rational being (man or woman) who does not enjoy the idea of presenting a fresh and buoyant appearance. No one loves to appear old and feeble, and everyone of ordinary common sense deplores what is considered by the majority an inevitable and unavoidable stage of life: age and feebleness.

It is the object of this article to set forth good and valid reasons for changing the current of thought on this subject.

We need not submit to be governed by the traditions of the past, nor bend to the decrees of popular belief and opinion. We claim boldly that there is a way to arrest the ravages of time and stay the tendency to old age and decay. The oft repeated quotation from the Proverbs of Solomon who said of man: "As he thinketh in his heart, so is he," is being verified daily.

Whatever line of thought takes possession of the mentality and keeps up a perpetual suggestion will reach the very center of consciousness named the heart, and in time will produce a condition that will correspond in character to the suggestion: thus the truth of the proverb is manifest. As is the within so is the outward manifestation.

Race beliefs and traditions have been like walls of adamant; and no method of surmounting them has ever been discovered until the powers of mind

have been found a sufficient solvent when understood and faithfully put in practice. No one will deny that the trend of the age is decidedly upward and that we are gradually becoming more and more conscious of possessing powers which we can use to dominate and control conditions and circumstances.

We say "gradually becoming" because no one comes into a full realization of all that is involved in man's nature at one step, nor in one day; this is accomplished by faithful, persistent, and righteous effort.

Among the most difficult obstacles to surmount are the race beliefs and traditional superstitions to which we have been subject since even before we were born, and it requires firmness and decision to uproot them. We need to set aside as null and void every ancestral prejudice, or opinion, that does not accord with the idea of man's divine birthright to dominion over every condition and every circumstance on the plane of mortality. We are to "subdue and dominate" everything on the face of the earth. "Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet," said the Psalmist.

Mankind has lived for ages on the Adam plane of consciousness, never realizing the grandeur of the unseen forces that lie back of all visible phenomena, and which need to be and can be understood and made practical.

In the Adam consciousness man grows old and feeble, and believes he dies; when he unfolds the Christ consciousness he grows lifeward.

Too long have we submitted to the leading of morbid and false opinions regarding the nature of Man. We have been impressed with the idea that God brought sickness, decay, and old age upon us, and when we begin to show the ravages of time in gray hair and unwelcome wrinkles we have believed it was due to the law of God, while by understanding the law of our Being, or law of God, which is one and the same, we find every inharmonious undesirable condition is due to the soul's ignorance of truth concerning the law of our eternal Being. We find no reliable authority for believing that God has set a limit to man's vigor or usefulness, nor that a time is set for him to lose his faculties and grow hideous from the belief in old age.

The study of divine law, from cause to effect, forbids any such conclusion, and if every student of Truth would make a claim understandingly, after the following statement he would soon arrest the tendency to decay:

I am renewed daily in the image of God, and I cannot lose one faculty or power that expresses my divinity. I am free from the false beliefs and opinions that have heretofore held me in bondage. I am free, I am free.

## An Era of Soul-Perception or Spiritual Knowing.

BY THEODORE F. SEWARD.

**F**OR three years I have studied the many phases of the "New Thought Movement," seeking to trace to its ultimate analysis the principle which underlies its various expressions and manifestations. At last I have found it. The "New Dispensation" upon which we are entering comes from a recognition of soul perception rather than sense perception as the avenue through which alone man can secure a normal development.

A spiritual work is now in progress, the like of which has never before been seen in the history of the world. Weary of the clashing of creeds and the strife of human-philosophies, the people are building up for themselves, out of their own thoughts and experiences, a new theology and a new psychology.

The new theology is based upon the definition of religion as "The life of God in the soul of man." The underlying principle or truth is thus expressed by Whittier:

"All is of God that is or is to be.  
And all is good."

The new psychology is an essential element of the new theology, and is a practical application of the following spiritual axioms:

1. God is the only life.
2. Spirit is the only substance.
3. Love is the only force.
4. Harmony is the only law.
5. Now is the only time.

The second statement is now fully confirmed by Science. Prof. LeConte says: "Spirit—that is, Intelligent Power—is the only Eternal Absolute Substance. Nature is an outward and visible sign of this inward, underlying Energy or Being."

The character of this movement is expressed by describing it as "An era of soul perception or spiritual knowing." Etymologically the word "Science" means "knowing." The world's greatest thinkers now agree that the kind of "knowing" which is gained in the realm of physical science through the evidence of the senses, or sense perception, is limited, often deceptive, and always fails to reach the deepest springs of life and being. But spiritual knowing is admirably described by Tolstoi (although he never heard the term) in these words: "The truly Christian Science which is only beginning to be born, is

the investigation of the conditions under which man may recognize the demands of the Higher Will which sent him, and apply them to life. He uses the word science in its ordinary sense, and expresses his conviction that the term must come to have a spiritual signification.

It requires volumes rather than a few paragraphs to express all the truth that belongs to this vast subject. My purpose in this article is to show my spirit-loving friends that they are not working alone, but are factors in the great transitional movement of the human race from a state of materialism to a condition of true spiritual life; from sense perception to soul-perception; the movement which was inaugurated by Jesus of Nazareth nineteen centuries ago, based upon scientific principles which the world has not been prepared to fully comprehend until the present time.

Herbert Spencer, who is the highest scientific authority in the world, says that science has proved absolutely that all the processes of nature are traceable to one force; and that in its last analysis there is but one force, or will, in the whole universe; and that the force expressed in the inanimate world as chemical action, electricity, vegetable life, and in the animate world as life, is identically of the same nature as that which wells up in our souls as love and gratitude. The last word of science is that it is literally true, physically as well as spiritually, in Him we live and move and have our being.

In a single generation the world is called upon to reverse all its methods of thinking, changing the standpoint from the material to the spiritual. The conception of God as a Supreme Autocrat in the skies is being changed to that of a Divine Source of life, light, and peace in the hearts of His children, as if people who had been quarrelling over theories as to the size of the sun, its distance from the earth, etc., should all at once realize the folly of such a course, and begin to give their attention to the nature of the sunlight, and the best way to utilize it. This introduces a new era of universal education—education in the highest sense of that word for it is education of the heart and soul, and not merely of the intellect. All who are interested in the new Spiritual Dispensation which the human race is entering need to pursue lines of reading in which life is studied from the spiritual viewpoint. The Don't Worry Movement is doing a remarkable providential work in this direction, for it calls upon every one to reconsider his relation to the Divine Source of being. Hence it is a movement for universal religious education.

The movement has inspired many excellent and helpful poems. One of these is so beautiful and inspiring that I hope The News Letter can allow space for me to quote in full. It is written by Edith Willis Linn, and is entitled

#### RESTLESS HEART, DON'T WORRY SO.

Dear restless heart, be still; don't fret and worry so;  
God hath a thousand ways His love and help to show;  
Just trust, and trust, and trust, until His will you know.

Dear restless heart, be still, for peace is God's own smile,  
His love can every wrong and sorrow reconcile;  
Just love, and love, and love, and calmly wait awhile

Dear restless heart, be brave; don't moan and sorrow so;  
He hath a meaning kind in chilly winds that blow;  
Just hope, and hope, and hope, until you traver grow

Dear restless heart, repose upon His heart an hour;  
His heart is strength and life, His heart is bloom and flower;  
Just rest, and rest, and rest, within His tender power.

Dear restless heart, be still, don't foil and hurry so;  
God is the silent One, forever calm and slow;  
Just wait, and wait, and wait, and work with Him below.

Dear restless heart, be still, don't struggle to be free;  
God's life is in your life; to Him you may not flee;  
Just pray, and pray, and pray, till you have faith to see.

This poem, with three of equal value, by James Terry White, are printed in an eight page leaflet, which I have issued as my "Second Annual Letter to my friends." If any reader of these lines would like copies to give to their friends, or to put in letters, I will send half a dozen to any who will send me a stamp for mailing.

THEODORE F. SEWARD.

325 W. 20th Street, New York.

#### A WONDERFUL DEMONSTRATION.

Washington, Iowa, December 7, 1899.

Dear Editor: I have been a reader of the News Letter for two years, also the Christian Science Journal and Sentinel. I have dropped both the Journal and Sentinel, but read the News Letter with double interest since the stand you have taken to unchain the Truth. It has the right ring. Now I hope you will succeed in unchaining the Truth. It must be free! There is no one more thankful than I am for this Truth. I was nearly blind for four and a half years; suffered intensely and spent a great amount of money and got no help. At last I was recommended to try Christian Science. I had but little faith, but a drowning man will catch at a straw, so I applied for treatment. My healer lived 300 miles away, and in three days after I received his letter saying that he would treat my

case. I could read without glasses, this gave me faith in Christian Science. Now I was informed by my healer that I must buy Science and Health and read it in order to keep well. I complied, bought the book, paid \$3.20 for it; I thought the price pretty big, but then I was so elated over my eyesight that I paid it cheerfully, and I read the book. I became a little of a "Doubting Thomas." I thought it claimed too much, but then I got over that in a short time.

I am in the monument business. I happened to get my finger under a 2,800 pound monument and it was mashed to a jelly. Now everyone present advised me to go to a doctor and have the finger taken off, as they said I would never have any use of it, but by this time I found out we had a healer in our city. I went to see him and asked him if he could do anything for that finger; he said yes, of course he could; then I told him to do so. He treated my finger and in five minutes the blood stopped and the pain was gone, and in a short time it was healed as sound as ever. This now removed every doubt from my mind that too much was claimed for Christian Science, and it fully established me in the faith that Christian Science is a reality.

I remain yours in Truth,

D, NEISWANGER,

#### "Ye Shall Know the Truth, and the Truth Shall Make You Free."

It was a lowly house of prayer,  
But we knew the Master was present there.  
No towering spire, or costly dome,  
Adorned this humble wayside home.  
We knew His promise, when two or three  
Were gathered together, He there should be.  
We felt His presence in the house of prayer.  
We knew the Master was present there.  
We heard His "Peace be unto thee,"  
We heard His message, "Come to me."  
We knew henceforth what the days would be,  
Because the "Truth hath made us free."

—Kathryn Wallace.

Dost thou not wish to have a share in the conflict, that thou mayest have a share in the victory? If thou hast even the hottest part of the battle, wilt thou flinch and fly? Wilt thou turn and lose thy laurels? Wilt thou thrown down thy sword? Shall it be with thee as when a standard bearer fainteth? Nay, man, up to arms again! On, on, ye lion-hearted men of God, to the battle once more! for ye shall yet be crowned with immortal glory.—Spurgeon.

"This only Lord should man adore alone,  
Who doth true doctrine to pure hearts make known."

## Healing Paragraphs.

FANNY M. HARLEY IN UNIVERSAL TRUTH.

**A** READER asks the following question: "If we reap what we sow, if we are responsible for our conditions and environment, which I truly believe we are, if that law is inexorable, then how can we avert the reaping by healing, or demonstrating, either disease, inharmony, etc. I know it is done. I have myself proven its efficacy, and yet I do not quite see the logic or consistency. For illustration, if a person, from years of mistaken thought, is reaping disease, how can a healer come in and in a few hours, or a couple of weeks, entirely heal that person? As I see it, he must change his beliefs in many ways and live his own life differently, by a complete renovation of thought. This seems impossible to me to be done in a few hours or even in two weeks. I see clearly how by teaching him he can heal himself, or remove poverty and all these discords. If the reaping is inevitable, how can so called treatments avert it?"

It is true that, "whatsoever a man soweth that shall he also reap," *provided he does not root up what he has sown*. The scientific truth of Being teaches that it is the prerogative of the human soul to root up, and cast away unto its own death, every evil and error seed it has ever sown.

To the wrong doer, one who continues in his errors voluntarily, the law that "whatsoever a man soweth that shall he also reap," is a stern and inexorable law. For this one "it is a fearful thing to fall into the hands of the living God." But for that one who desires to come into a knowledge of His true Being, and to make that perfect Being manifest, the living God is that loving, tender, merciful, compassionate Father in whose care we are continually; who notices even the sparrows when they fall; who knows our every aspiration; who notes our every pure desire; who is our everlasting Friend that sticketh to us ever closer than a brother; to whom we can turn when father and mother have forsaken us; and who is our sweet and true Lover at all times.

Both our sowing and our reaping are done internally. Our individual sowing is the correct and incorrect thinking which we hourly do, whether we are conscious of its correctness or incorrectness or not. Our correct and incorrect speaking is nothing more nor less than our way of thinking made manifest. Our individual reaping is within our own conscious-

ness. Every minute is a time of both sowing and reaping. While our present mental state is a result of past mental sowing, we are at this moment sowing seeds for future reaping of either a harmonious or an inharmonious state of consciousness.

Some incorrect thinking is done willfully and intentionally, because the souls so thinking have not yet developed to where they have conceived any pure ideals, neither any perception of the beauty and blessedness of acquainting themselves with the eternal God!

Some incorrect thinking is done because the souls so thinking are still too undeveloped to inquire into or reason about the real truth of Being. This type of mentality will except whatever is told it concerning Truth provided it is encouraged to believe that the Truth will bring to its realization ease, and comfort, and enough of this world's goods to enable it to have a "real good time!"

Some incorrect thinking is done by souls who have pure, and high motives, who with all their heart want to do right, but who think incorrectly because of soul ignorance; because of not knowing how to think regarding their Source; regarding their true Being; regarding their present conditions, circumstances, and environment.

There are several types of mentality and distinctive degrees of soul development that are very different kinds of "ground" into which to sow the words of Truth. Many a healer, with a large practice, is called upon to minister to all of these different types of mentality in a single day. In a silent treatment the healer appeals to the soul of the patient, telling it the glorious truth of Being. The soul of the patient will receive the true word with joy, and manifest quickly the health and peace, and harmony of Being if the ground into which the healer spoke the words, or seeds of Truth was good ground. When the ground is not so good, the healing is not so quickly accomplished.

Now how is it that a healer can accomplish a speedy cure with a patient who has done mistaken thinking for years? Because that patient is good ground; because he is of a willing mind and desires to know and to do what is right because it is right. The true words of the healer have aroused his dormant intuitional nature, and he accepts the Truth in the depths of his soul. This dissipates the error beliefs in his subconsciousness before he has even begun to reason out the truth of Being in his conscious mentality. Ill-health, discord of every kind, and poverty, are nothing more or less, than the out-picturing of error be-

liefs. The cure for all these ills is, therefore, a change of belief. A "willing mind" changes its beliefs quickly, ever so erroneous though they may have been. One who is self-willed, proud, obstinate, jealous, ambitious, lustful, etc., one who has a strong belief in the reality of evil, and of matter, may be obliged to have true words spoken into his consciousness very persistently before his error beliefs are dispelled. The true word is omnipotent to bring to every consciousness a realization of health, harmony, and daily supply for daily needs, when healer and patient are both sincerely aiming to make God's ideal manifest. No matter what, or how many, error beliefs the patient has entertained, every one can be misplaced by the word of truth, providing the patient does his part in co operating with his healer. He must listen willingly to the truth, and be obedient in doing what he perceives to be true. In this way he will uproot error beliefs; he will plant new, good seed whose benefits he will reap just as surely as the day is sure to follow the night.

The Good is eternal. Its manifestation will never cease in the consciousness which continually, resolutely, and persistently, acknowledges its presence. The evil has no reality. Realization of its presence will drop away from our consciousness speedily, or slowly, according to our declaration and perception of its nothingness. We reap evil conditions, environment, and experience just as long as we believe in a power evil. When we attain a realization of the nothingness of evil, then, to our consciousness, the absolute, omnipresent Good will be the one eternal Power. Perception of the omnipresence of the Good may come to us "in a moment, in the twinkling of an eye." This would outpicture in what would be called "an instantaneous cure." The Good is always here. If it is not "here" throughout our entire consciousness we must declare its presence until we realize it to be here. Evil is never here in reality. There is no such power because there is no place or power whence it could originate. The here-ness of evil is only because of the universal and individual misconceptions of living souls. We can, if we will, uproot all misconceptions by voluntarily using our God derived faculties and powers to create within our individual consciousness the immaculate conception of our true Being, without which we cannot realize the perfect healing of mind, body, and estate; without which we cannot bring forth the Christ consciousness.

In a case where there is a complication of ailments some outpicturings of disease (because of the law of correspondence) give way, very readily, under spirit-

ual treatment, because the healer has denied away the error belief, or characteristic, which caused the outpicturing of this particular ailment. Other outpicturing of inharmony may remain for an indefinite time, or until the undiscovered errors which caused their outpicturing are detected and dismissed from the consciousness. An honest heart will never cease searching for its mistaken beliefs until it has uprooted them—every one. Failure to cure chronic ailments, when many treatments have been given, may not be so much a persistent holding on to error beliefs as to a lack of that strong feeling which must eventually accompany the perception of truth of Being, ever so vivid though the perception may be. To fervently feel a truth is to realize it, and to speedily make it an actuality of consciousness. Through the prophet Jeremiah, the Lord speaks to us: "And ye shall seek me, and find me, when ye shall search for me with all your heart." To learn how to search with all our heart is the result of a process in thinking. This process is a continued forward movement for the soul which will result not only in finding the Lord, our true Being, but in manifesting the Christ, the potential perfection of every individual soul. Let us cast error beliefs out of our consciousness by the following soul alternatives, using one each day:

I perceive and realize that the Good is here.

No external condition, or no circumstance, can change the eternal Good.

I see no evil, because my heart is pure.

I am healthy through and through.

Divine Principle is unceasing Abundance.

My integrity of purpose unites me consciously and indissolubly with the inexhaustible Source of all supply.

I am God's happy child.

Truth is every way better than error. Because this is so, it is better to emphasize one important truth than to denounce fifty dangerous errors. If a traveler be shown the right road to pursue, he has more practical help in his journeying than if he be told of fifty wrong ways that he must avoid, while still left in doubt as to the one safe way. Letting in a single ray of clear sunlight gives more cheer in a room than trying to shut out a hundred tons of darkness. Oh, if man only realize this!—Sun Day School Times.

"Thou shalt not seek me, and find me not; nor mourn, and be comforted not. Be cheerful, O my companion, for in all thy walks I attend thee, in all thy loneliness I accompany thee."—Manna.



## GOOD TIDINGS FROM THE FIELD.

Saugus, Mass., December 11, 1899.

Col O. C. Sabin.

Dear Brother: I was very much disappointed when I received the last News Letter to read that there would be no class taught in Boston until further notice, and while meditating on the uncertainty of human plans my door bell rang. In answering, my gloomy thoughts of a moment, were quickly turned into joy, when I found P of Watson awaiting me.

Two very short weeks have passed away and I am impressed to write and let you know how we are getting along "bearding the lion." Now, if you will permit, I will, in my rambling manner, give you an outline of our labors and what we have accomplished and what we can see ahead.

As I listened to Brother Watson's account of what a mighty work was being accomplished in Washington and other cities by the Reform Church, not yet out of its swaddling clothes, and what he expected we should do here, not by tearing down the work of others by harsh criticisms and denunciations, but by humility and harmony with the lowly Nazarene, who came to "preach the gospel to the poor, to bind up the broken hearted, to open the eyes of the blind and set at liberty the captive." "And with charity for all, and with malice toward none," we would take up the line of march inscribed on our banner, Liberty, Equality, Fraternity, "Knowing that other foundations can no man lay than that is laid, which is Jesus Christ."

"If any man's work abide which he hath built thereupon, he shall receive a reward." "For it is written, he taketh the wise in their own craftiness."

It was when I remarked that I did not feel certain of any one aside from my own family who would be ready for class instruction at that time, that the promise of Heb. xlii, 2, seemed to become real. On Sunday evening we demonstrated for an opening for our work. I invited a number of people to meet at my house on Monday evening, whom I had seen during the day, being directed to them in a manner wholly unexpected to me, as many of them were strangers, but I found them hungering and thirsting for the Truth. As I live in a suburb of Lynn, a distance of four miles, I said I would gladly welcome them to hold a class here if they would accept, and again the promise was fulfilled.

"When I came to Troas to preach Christ's gospel, a door was opened unto me of the Lord."—11 Cor. ii, 12.

Mrs. Bullock, whose house was centrally located in the city, cordially invited us to accept of her hospitality, where we met December 4 and commenced with fifteen members, and strange as it may seem, several who expressed a wish to take class instruction when I first wrote to you, but had afterward changed their minds, when they had met Brother Watson at my house, again changed their minds and are now members of the class.

On Thursday evening the Professor delivered a lecture in W. C. T. U. Hall to an appreciative audience, although some complained of being disappointed at not hearing him berate Mrs. Eddy.

Sunday afternoon the Professor was invited to lecture at the home of the Silent Unity, a society established by Mrs. Root (one of Mrs. Eddy's original students), who had crossed the continent fourteen times teaching Christian Science in its purity and simplicity, same as the new Church, for the past eighteen years looking for a permanent organization, and rejoiced to read your emancipation proclamation, that the Truth was and of right ought to be free as the air we breathe.

Notice was given at the class of the lecture, the audience being one of the largest ever held there, that next Sunday he would organize a Reform Christian Science Church at Kossuth Hall, and I think you will be surprised at the number of charter members we shall have. Another class has been engaged as soon as this one is completed. One lady said she wished to enter the next class, and she would have some of her friends come down from Boston; she would not listen to Brother Watson going to Boston, but Boston must come to us. Another one of Mrs. Eddy's original students said to the Professor: "I have been waiting for you to come for ten years."

Please do not make any future engagement for Professor Watson until you notify us. God is opening up such a field of labor for us here, where we are to organize our new church, only a few minutes walk from the house where Mrs. Eddy wrote that most wonderful book, Science and Health, by which Truth thousands have been healed of sickness and sin. If possible send us some constitutions, so we can have them next Sunday.

Yours in Christian fellowship and Harmony,  
MRS. SABINA SNOW.

"Ring in the nobler modes of life,  
With sweeter manners, purer laws."

—Tennyson.

## The Truth is God's.

Col. Sabin, Dear Brother in Truth.—As one of the cardinal points in the teachings of Christian Science is, that mortal mind is the author of all in-harmony, and another 'there is nothing to fear.' I am led to ask what is this oppressive influence issuing like a noxious inhalation from the inner sanctuary of the acknowledged leader of all Christian Scientists. A strange foreboding and fear has come upon many of them; a fearful looking for judgment and enthralling indignation from the "inner circle."

We have, as Christian Scientists, come to understand there is but One Mind—the Eternal Principle of Truth; yet, even in that Strength we are not a lowed our own volition in reading matter, independent of Mrs. Eddy. The fiat has gone forth to the various churches, and it has reached ours, "Whoever receives or continues to read any Christian Science literature but Mrs. Eddy's shall be dropped from the church at the next business meeting of the church officials." I come under that head. I have but one leader, even Jesus Christ. No one shall put shackles on me.

I am most grateful for the Word of Life given to Mrs. Eddy to be imparted to every creature. I know of no reason to not love Mrs. Eddy. God's Truth to me is Love. I long since learned that wonderful lesson, but not in Christian Science, to so completely forgive all trespasses that I finally said: I have nothing to forgive. I have no enemies. I love all peoples good or so called bad. Neither did I learn the lesson in 'Science and Health,' or in any of Mrs. Eddy's good books. I had not read any of them, nor had they been read to me. I learned it by following the Master Jesus, the Christ; and by the laying on of hands by consecrated people in a Healing Home in a distant city, and through much prayer and meditation in the silence.

Mr. Editor, there are holy consecrated people who are not in the Christian Science church, who are led of the Divine Spirit to heal the sick, and who do marvelous cures, and often without money and without price; who live for the good that they can do, and to glorify God in their lives by living the science of Love.

"He who dwelleth in the secret place of the Most High," is not likely to desire to say you shall not read any Christian Science books but mine, or if you do you shall be dropped from the church.

"My mind to me a kingdom is." No earthly

mind rules there. One who has read the most divine literature for fifty or more years, loving not the world nor the things that are in the world must be capable of judging and selecting his or her reading matter without the dictum of another who is simply a well developed human being. God bless you Col. Sabin with much success in the work of love to all mankind which He has called you to do. I am glad the bars are down so the poor hungry sheep can get in the pasture. The Truth is God's not Mrs. Eddy's. We are His children. He is our Father, and Christ is our Elder Brother, and the Holy Spirit is our Teacher and Guide, and Mrs. Eddy is simply a steward for God.

It would be impossible to describe to you how we felt when we read Mrs. Eddy's scathing letter to the London Christian Science Society regarding yourself. Was that letter written in a spirit of love—God's Love? Well, if it was, love is something different from that I have been living and teaching. I thought love, whether written or verbal, would have its own sweet persuasive voice, and divine choice of words even in the hour of trial. From the Eternal Love standpoint, I am correct. Behold, what manner of love the Father hath bestowed upon us. The fruits of the Spirit are love, joy, peace, long suffering, gentleness, patience, meekness—not anathema. When the words consigning you to the bottomless abyss (for what?) were written, that hour the author of them vocated her throne of Love, Purity, Harmony, and has some lessons yet to learn. This presents to my mind the old long ago story of those who in the king's employ, and for mortal mind purposes, were very desirous that none shall bow down to any, "save to thee, O King Nebuchadnezzar." Mortal mind is busy in high places as ever in the past. May our Father make of you in very deed a Daniel, and God grant you may find many true to their principles as purified men and women to help you in your noble, Amen and amen.

I have had the privilege of thorough class instruction by one of Mrs. Eddy's own gifted students, who refused to be ruled by Mrs. Eddy, therefore is free. I have had class instruction from several fine teachers. Therefore, if it be that I can be of service in teaching and spreading the Science of Truth. I shall most gladly give to it all of my time and talents.

But first I shall take class instruction of yourself, and, knowing your methods, can work in harmony with you. Such will be my humble pleasure and highest duty to enter on this useful new life path, and become in the field somewhere, as God leads, one who shall be instrumental in leading many from error and sorrow to much happiness in Truth.

Your friend in the Love of the "Kindly Light,"  
E. M. M.

# It is the Truth Which Heals.

BY OLIVER C. SABIN.

**ANY** persons write to this especial healer or that one, believing if they can obtain the services of such and such a one that they can be healed of all their difficulties. I wish to emphasize the fact now and here, that is the Truth (God) which heals. The personality of the healer has nothing whatever to do with it, excepting that such a healer must be a person of pure character, whose love of God and righteousness abounds in the heart, and there must be a freedom from hatred, malice and revenge. I have noticed a material difference in the work of some of the so-called Eddy Scientists since the NEWS LETTER went forth upon its mission of Unchaining the Truth, because they have allowed hatred to dominate in their minds. The healer must be free from hatred, from malice and from self importance; must be a pure and upright Christian character, then such a person is fitted to go into the presence of God and petition for the healing of the sick and God will hear and grant their request. The healing of the sick is accomplished by Truth. Take any error and confront it with the Truth and the error is gone, dissipated and lost. It did not go anywhere, yet it is gone. It is like taking a lighted candle into a dark room, the darkness is dissipated; it did not go anywhere; it was not anything, but the Light and Truth destroys the belief of darkness, or the belief of error. Confront any lie with the Truth and the lie is instantly destroyed; it never was and it had existence only in a false belief, therefore in the curing of disease, so-called, by Truth, the Truth must be administered to the error, for all disease is error. All sin, all sickness and all death is error, and all that is needed for the destruction of the whole is to confront them with the Truth and they are destroyed.

As I remarked, it matters not who administers this Truth as to the personality. The personality has nothing to do with the healing, but it is the Truth that is triumphant; Truth it is which destroys error; Truth it is which restores Harmony. I have received a number of letters from different parts of the country regarding the healing qualities of the little book, "Christian Science; What it is, and What it does," written by myself, and that it cures the sick, and in some cases has performed some of the most miraculous and wonderful cures

according to the old thought, yet it is not the paper or the book that has any influence, neither is the fact that I wrote the book which causes the healing, but it is the Truth contained in that book, which when confronted with error destroys error and restores Harmony and health. Truth is God and God is Omnipotent, therefore nothing can stay its hand, for God is All in All. I have had letters that certain articles which have been in The News Letter from time to time have healed the sick, and in some cases wonderful to conceive of, but it was not The News Letter or the paper, but it was the Truth contained in those articles. The little child who has but mind enough to look up to God and realize that God is his Father, and liep out upon its lips, "please Father do this for me," is more potent toward the healing of disease and destroying error than the most lengthy prayer of the learned Pharisee. He who comes to God must come as a little child, whether he comes as the petitioner for the sick or not: "Except you become as a little child you can not enter into the Kingdom of Heaven." God expects of us humility, honesty and uprightness of character, and that we be filled with the fountain of Love, which not only includes the Great Father, but is wide enough and broad enough to take into its protection the whole family of man. Such a Love as soars high in the spiritual world and shows us that we are brothers and sisters, all belong to one family, living in the same Life, basking in the same Light and acknowledging the same Love; such Love comes from God and lasts for all eternity, for it is God.

You, dear sister or brother, are just as competent to heal yourself, and a thousand times more so, if you come with an honest heart, than many so-called healers, because you know that you go to God with a sincere heart, a singleness of purpose, and with the Love ever reigning in you, and you know that the Father of Love and Life and God will hear you. Go trusting, know that God's word never fails, and "He that seeks shall find, and he that asks shall be given unto him." Go relying upon the promise, and ask for Divine help, Divine healing, and God will hear you sure and certain. I have, in my experience, letters which come to me from all parts of the country, that there are more failures from these so-called high Scientists than from those of humble pretensions. God has no use for pride, for malice, for hatred, or for persons who have these malicious habits, and such persons can hope for no power from God. God has no use for impure or unholy thoughts, and He will have nothing to do with those who so act.

## QUESTIONS AND ANSWERS.

BY NINA VERA HUGHES.

**Q** How can one keep up courage, unless they know how?

**Ans.** You need only keep up expectation, and courage will keep you up. One cannot move in opposite directions at once. If you expect help and take the necessary means to obtain it, you should continue to use the faith, which is the state of mind held from the spoken word until the manifestation in the flesh. If as an experiment you give the scientific statement a fair trial, it will prove itself.

**Q** Can I be treated by different Healers at once, and is it necessary to be truthful in detail with the Healer?

**Ans.** Most certainly you should be honest with the one you expect to teach you the Truth only, or you will injure yourself and retard your recovery. If not, you will make conditions over which your helper must demonstrate before the mental cause of your difficulty be removed. One scientific Healer should be enough. The one who understands the law will carry your case, and this is not fair to the other who would receive a wrong impression. Healers can work together concentrating on the same thought, "agreeing as touching any one thing," but this should not be necessary, and unless there was that agreement, confusion must be the result. You would not seek many teachers for your child at the same time. Too much attention attracted to a case has a tendency to make real inharmony, as though one condition was more difficult to remove than another. A general statement can be made mentally and will benefit any patient, but we are workers together with God—Good—and depend upon the never-failing source. His grace should be sufficient.

**Q** If intuitively, you know how I am, and have such faith in your system of treatment, why need I write at all?

**Ans.** The Healer is working with the patient, and not with his own case. We are helping you, and therefore you need recognize and accept that help through recognition of your own Divinity. As well ask the child why she need study arithmetic with the teacher, as long as the teacher can solve the problems for her. You will save time, by first getting your health through this treatment and a right knowledge of your relation to life through study, then you will be able to do all things right.

**Q** Will you give me a simple form of treatment for every need, especially for obtaining "My Own?"

**Ans.** Think and speak that only which you wish to come to pass, not only about and for yourself, but with regard to others. That is a treatment. When you have buried your seed, do not dig it up to see if it is growing. If you repeatedly ask without expectation, then you do not expect an answer. If that is your difficulty, substitute the thought of expectation for that of doubt. You may not be conscious of the working principle, but think it until you speak it, and it will think itself into your perception and experiences. If a person owes you and your judgment on the human plane suggests to you that he will not pay you, think, act and speak as though you expected him to be honest and just. Mentally appeal to his true self. It may not be easy, but you have failed, because it was so easy to let go and allow him to keep from you that which he wanted, more than you wished to hold the thought for him of justice and honor. You will bless him as you help him to do right, and the blessing that will come to you for your victory will far exceed the monetary value of the amount due.

## LIFE.

We are often asked what is life? If there be no life, truth, intelligence or sensation in matter, what is life? We learn from the Bible that God is Life, but again we ask who knows what God is? We know that God is Good, is Truth, is Love, is Life, and is Light, but as to what God is who further can say. We know that God is Spirit, but do we know what Spirit is? This question comes up often and asks for solution as we are studying of the Great Father and His works.

So with Life. We know that when God breathed into man the breath of life he became a living soul, and it was this same breath of Life that was breathed into all animate nature, the flowers of the field, the grass upon the plains, the trees in the forest and all animate nature breathe this breath of Life. The fishes of the sea and the fowls of the air all breathe this breath of Life, and all of that which does not breathe has no Life, and there is no life in it. You take the leaves of the trees, of the flowers, and of the plants and they are the lungs through which this breath of Life sustains the life within. This same life and the same breath goes out through all, and all has this Life until it again returns to the Power which gave it, then all is silent with the silence which knows no waking, for the Breath of Life has returned to the God who gave it.

## EXTRAORDINARY GENIUS.

BY W. H. WATSON.

It was my good fortune to meet the poet painter, Dante Gabriel Rossetti, one of the chief romantic poets of modern literature, in Margate, where he lived. I cannot tell in language all the pleasure I felt in the presence of such an exalted personage. He lived in the spirit of Christian Science, which was the means of making his works equal with those of the great masters.

There was considerable discussion at that time over Sir William Crook's discovery of "psychic force," and Rossetti held the thought that all force emanated from our own minds, guided by divine will under an undiscovered law. He concluded that "mortal mind," spoken of in "Science and Health," was another term for carnal mind. He stated that everything was subservient to mind, the medium controlled by God. He approved of and lived according to Christian Science, and intimated that the movement would revolutionise the world, was what people were yearning for, a satisfying, practical religion.

Living in Science, his works and his life show this controlling power which made his name immortal in literature and art. His success commands our attention, and his methods are worthy of emulation. Everyone will feel a deep interest in the author of "The House of Life."

Rossetti's manner and conversation and the incidents in his life impressed me so vividly, that I felt it my duty to place them before the public, who thought he was mystical and eccentric. I give my impressions of him, which will prove interesting to his admirers.

He was one of the artists who established the pre-Raphaelite school of painting, which was a protest against academic dogma and a closer study of nature; to paint things as they probably did look and happen, not as, by rules of art developed under Raphael, they might be supposed gracefully, deliciously and sublimely to have happened; to enforce and encourage an entire adherence to the simplicity of nature.

He conscientiously labored at figures and busts in subdued water colors, paying great attention to minute detail. His method of treatment was a succession of thin washes, until transparency was attained, making his pictures much admired by

judges of good art. He painted from living lady model.

In him was a strange blending of pride and genius. He ignored offers of large prices for his work, refusing money, when he could barely get the necessaries of life. Very few patrons were allowed to buy his work, and they considered it an honor to possess a picture painted by him at any cost. He commenced many pictures, but finished few. The public could only see any of his work at the annual exhibition of the Society of Artists in London. He was such a recluse that he allowed no person to enter his studio. His drawing room was often filled with guests entertained by members of his family. Not one sketch of his was to be seen on the walls. Many visitors expected to see his work, only to return home disappointed.

Rossetti sometimes dined at the York Hotel, where I was a guest. He often requested me to escort him to the second floor into the sitting room which I occupied, to view the wide expanse of ocean from the balcony. He told me that room had been occupied by Lord Lytton when he wrote "Lucile." On the outside of the door I had observed gilded in old English text, this legend, "The Lytton." Turner, the artist, had also painted wonderful sunsets as they are seen from those windows.

I had noticed that Rossetti took on new and strange conditions on entering the room, his countenance bore a serious aspect, but upon this occasion he moved about in a vague sort of way; he was disquieted, and at times wrapt in thought. I did not disturb him in his reveries, but his actions set me thinking.

"Here is a poet," said I, to myself, "whose verses are eagerly read, with a reputation world-wide; yet, he secluded himself from society, avoiding strangers who recognize him with idle curiosity. This man's thoughts are enough for him, a world within himself, where words fail to adequately express the exhaustive volume of his Spiritual nature."

With penetrating glance he read me like a book, and I remember well that he said: "Every soul must work out its own destiny," a remark which rather puzzled me. To my mind he was a contradiction and an anomaly, not like other men, for he continued: "Art could not be sacrificed to meat; thought in man is superior to stomach; soul is living essence, independent of what we eat, drink or wear; working for money, injurious to our true



development; selling the work of one's soul, debasing and degrading."

When I casually asked him if he had been offered a certain large sum of money for one of his pictures, he answered in the affirmative with a gesture of annoyance, and a countenance akin to despair. I elicited from him new ideas. He calmly asked if his spirit would be torn asunder at will by those vampires—meaning the men who offered money for his work. He said distinctly, "Each finished picture is not only an impress, but a part of my very being, my ego, which I could not allow to adorn the mansions of worldly people, to be gazed upon, forsooth, by ignorant, unfeeling eyes. I am spirit, solid, and undestructable, matter serves me as temporary correspondence and servant; space, time, and locality are only provisional, sensuous limitations." I thought at that time, that his sensitive nature and his pride had carried him beyond reasonable limits of controversy.

Upon sober reflection, I soon discovered that the error lay within myself, in not grasping his meaning with a proper understanding. I have often wondered why his gaiety left him on entering my room, which was certainly crowded with visions of the past. We discussed Christian Science and other kindred subjects freely, and endeavored to live according to Science which brought out Rossetti's strong points; his exalted nature and his superiority, which filled me with wonder.

I went to London to see the picture which made quite a sensation in art circles; it was praised and the artist eulogised very highly. The picture was certainly a masterly production of modern art, and the finest figure in water color in existence. It approached the inimitable Rubens in warmth of color, but the form, expression and vital principle were original with Rossetti. The lady was looking heavenward with hands clasped, showing a fine profile and a perfect contour, her hair was loosely hanging over her shoulder, the flesh tints and texture looked as though the softness would succumb to the touch, the pose was graceful and superb, the whole work was in splendid harmony, quiet and subdued in tone.

I looked long enough to perceive the "Spirit" of the picture, then I became captivated and entranced, scarcely able to keep my eyes away from such a beautiful piece of coloring. Other people were in the same condition. Their exclamations of delight knew no bounds. The picture was worth what it was sold for, namely: twenty five

thousand dollars.

I felt a desire to see the model from whom the picture was painted. She lived in Margate, and was a lady with Grecian features. I saw at once that the artist had idealized her, the portraiture was overdrawn; the feeling in the work was more heavenly than that shown in the original, who was, in my humble opinion, a very ordinary woman, who would not be accepted as a model in any school of art. The lineaments and coloring were true to nature in the picture, but, the soul! Whose soul was in that picture? I verily believe the artist endowed the figure with a higher soul than the model could conveniently carry in this world. It is a question if such an angelic creature as depicted by Rossetti could live on earth.

He avowed that the picture was actually a part of him, a part of his own soul. How strange! I wondered if it would always remain a part of him, even after death. He clung to his pictures as a mother clinging to her child. In spite of his misanthropic disposition, the critics were positive that a carnal-minded man could not produce such a masterpiece. He vanquished evil by living in Divine Science and silently proved it by his work.

In the year 1882, the Reaper took him away, leaving a widow to mourn him. He left her a legacy. An immense fortune came to her through the sale of his pictures, which brought fabulous prices. Still the question remains unsolved whether works of genius are actually part of the soul, not mere emanations thrown off for ever, and whether Rossetti's pictures were imprints of his own soul clothed only by the outward form of the living model.

### The Light Dawning in Florida.

The Washington News Letter is a monthly magazine of Christian Science teaching. It is ably conducted and will be of great interest to people who desire to learn of the Science of Life. We read it occasionally with much interest and have great respect for its teachings, but the idea is so strangely at variance with life and disease as we have always been accustomed, that we are still open to conviction—not yet able to grasp or entertain its full, the astounding proposition that mind is after God, and all powerful, while the flesh is of clay and is subject to be moulded and mastered by the mind.—The Advance, Tampa, Fla.

## Ideal Treatment, or How the Sick are Healed.

### EXTRACT FROM A LECTURE.

BY OLIVER C. SABIN.

**T**HAT the members of this class may understand how practically to heal the sick I shall endeavor to elaborate, so far as is necessary, the *modus operandi* of giving treatment in metaphysical healing. Suppose you were called to treat a patient who was suffering from the belief of fever and desired of you present treatment, you would repair to the house of your patient and to the room where the patient was lying or occupying; you would request all those to retire, except you and the patient. This I have in some instance waived. The object of being alone with your patient and God, is that no interfering material mind may come between you and the object you are endeavoring to accomplish, so far as mortal mind can prevent that object. We know and well understand how powerful is this antagonistic thought, so to speak, and we are fast learning the potency and power of thought. The world is ruled by Mind; all is Infinite Mind and its Infinite manifestation. The only Mind is God; He is all, and everything which is not comprehended in that Mind or its creation, is naught, nothing, does not exist.

To return to our treatment of the patient. I often in my treatments ask the patient to think of some great truth. For example, I write upon a piece of paper that "God is with you always;" or "God is Love;" or "God is Good;" or any other like thought which comprehends the allness of the Deity. Then ask your patient, while you are treating her to think of all the various forms and ideas that she can associate with the subject matter that the patient has been requested to think of, the object being to confine the mind of the patient upon the subject of Good. Good is what destroys evil. What destroys a lie? The Truth. You touch any lie with the Truth and the lie is gone. You touch any evil with Good and the evil is destroyed. Then Good is what destroys evil.

The manifestation before you of the patient with fever, and I should say if the fever or belief of the patient could not comprehend this moral lesson or this thought, you go on with your treatment. I give you this thought to use when the patient is sufficiently sane to think of it. I say in my mind this evil presenting itself on the patient called fever is

nothing but material mind, for there is neither Life, Truth, sensation, substance, or Intelligence in matter. Absolutely all is infinite Mind and its infinite manifestation, and this manifestation before me is nothing but material mind developing itself on this material body. Therefore, in order to destroy this evil or material mind you must supplant that in the consciousness of the patient, so to speak, with Divine thought, good thought, pure thought, and you root out, destroy and banish the evil thought which creates the fever. Now, you can't imagine, for instance, where belief of evil exists, that good, being the antidote of evil, that it won't destroy the evil, that is an impossibility for it to be otherwise, it must destroy it.

You seat yourself and commence to give your treatment silently, that is often and almost universally the better plan, which prevents all antagonisms in the mind of your patient. You can tell your patient the truths which he needs without developing any antagonistic thought in the patient's mind, and it is just as effective in our plan of presenting the truth to the subconscious mind as it is in the conscious or objective mind.

I give this treatment, not to be an implicit rule for you to follow, but to give you an idea, so that you may know the general principles which you are to give and enunciate in order to destroy this evil of belief in disease.

We will suppose that for the purpose of this treatment the patient's name is Jennie Doe, you commence as follows: "Miss Jennie Doe, I have a desire to talk with you upon a subject which vitally affects your present and future well being."

You must understand thoroughly certain fundamental principles, among which are, that all is infinite Mind and its infinite manifestation, because there is no Life, Truth, Substance, Intelligence, sensation or causation in matter, God being all and in all. Spirit, which is God, is eternal Truth; matter is without Truth, without sensation, and without causation. God is the eternal Principle; matter is simply temporary, nothing. God being Spirit, and man being created in His image and likeness, proves to you that your existence is a spiritual existence, and not material, and the further fact that you live, move, and have your being in God, shows that you are surrounded, engulfed, and covered with Love and goodness, with Life and with Light. You are hid with Christ in God. Now, therefore, you can have no fear of this manifestation of evil known as mortal mind which says you have the fever, because mortal

mind is a falsifier and never told the truth; always tells us falsehoods, never had an honest impulse, never did a good act in all its life. It belongs to that evil one, or one evil, which is known as malicious animal magnetism, and I declare to you that in all its ramifications, and in any of its forms it has no power in or upon you; neither can those who practice malicious mental malpractice have any power over you, because God's power is omnipotent, and you are living in that power, and are perfectly protected; and furthermore, this malicious animal magnetism and malicious mental malpractice, being evil does not exist for God created all, and all that He created is good, as father or mother creator; hence malicious animal magnetism and all the various forms of evil in any conceivable degree, never existed, and like this belief of fever are material and untrue. They never existed and never will. God is all in all, God is good, God is love, God is life.

This specific belief, which calls itself fever, comes blustering up and says "I am fever." It never did exist and never can exist, for the reason that you live, move, and have your being in God. God is perfect; therefore, everything around Him, must be in harmony, perfect Life and perfect Love. You know no evil can come near you in any shape, form or manner. There never was such thing as fever and there is not now. Evil has no existence, and no possibility of existence. God is good, God is omnipotent, and no inharmony can ever come to you. You cannot be a victim of fear, either a fear of your own mind, or the fears of those surrounding you in this house, or the fears of your friends situated wherever they may be, or this universal subconscious fear which has been sapping the earth and destroying material man for over six thousand years. None of these fears can have any effect upon you, because you are enlightened, you are illumined, your mind is brightened. You live in God, God's power, God's intelligence protects you, your mind is bright and radiant as is the rays of the sun, or the reflection of the sun. Your mind is pure, you have no hatred in your heart, you have no malice in your mind, you can have no malicious thoughts, no malicious desires, no desires for vindictiveness or reprisal but the love, spirit, perfect truth from the Father of Light comes down over you, engulfs and directs your every thought, your every act, your every deed. You have righteousness, holiness, you have spiritual understanding, your mind is filled with love, your character and talk is that of a Christian person, and you do abide under the shadow of the Almighty. The Lord

is your refuge, a refuge from every evil, your fortress defending you from every foe. He is your God in Him do you trust implicitly, and you know that God is all. You cannot have weakness, you cannot have insomnia, you cannot be troubled with nausea, sickness of the stomach, fevers, so called, or any of the symptoms of this material mind. God gives you harmony, destroys all evil, gives you perfect rest, perfect sleep, perfect contentment and destroys every vestige of belief of disease which mortal mind brings forth. You are well, you are well now, you live, move, and have your being in the Father, you have perfect love, perfect joy, perfect contentment, perfect peace, perfect happiness, and everything in around and about you is directed and guided by God. God does bless you, care for you in every vicissitude of life. He is all in all to you, and you trust Him perfectly, absolutely.

I thank Thee, Dear Father, for the fact, that Thou hast given to this dear one, perfect love, perfect life, perfect peace, perfect joy, perfect contentment, and destroyed every vestige of pain and aches which mortal mind said she had. She can have nothing but that which pleases Thee. Oh God I thank and praise Thee for every particle of happiness which Thou hast surrounded her with. She has joy, she has peace, she has love, and I thank Thee for her for these blessings which Thou givest her. Father, I ask Thee in the name of Jesus Christ and I pray Thee to hear my petition, and to answer my prayers. I ask all in the name of Jesus Christ, my Saviour.

Our Father who art in Heaven, hallowed be Thy name, Thy kingdom come, Thy will be done in earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil, for Thine is the kingdom and the power and the glory forever and ever. Amen.

The Lord is your Shepherd, my dear one, you shall not want. He makes you to lie down in green pastures, He leads you beside the still waters, He fills your heart with gratitude and happiness.

He restores your soul and leads you in paths of righteousness for His name's sake, and should you pass through the valley and the shadow of death, or any other vicissitude that exists, you can fear no evil, for God is with you, a perfect protector, His rod and His staff they comfort you. He prepares a table before you, furnishes you all blessings even though in the presence of enemies. He sustains you, anoints your head with the oil of gladness, of joy, and of peace, your cup of comfort and happiness overruns. Surely goodness and mercy shall be with you all the days of your life, and you shall dwell in the house of the Lord forever. Amen. I ask all in the name of Jesus Christ my Saviour. Amen.

## A Letter To A Patient.

BY OLIVER C. SABIN.

**W**E are so often asked the question by our patients regarding what they should do, etc., that I have concluded to give a letter which will fit a great many questions which come up, and will be useful not only to my patients, but to the patients of all Metaphysical Healers.

DEAR SISTER: Your esteemed letter of December received, and has been carefully read and noted. You asked me many questions which I shall endeavor to answer, even at the expense of considerable time, because I am persuaded that upon the proper understanding of them by you will result in the restoration of Harmony in you. You asked me whether you must believe in Christian Science before you can be healed?

In reply to this I say to you it would be impossible for you to have perfect faith in Christian Science until it had been demonstrated to you, but you must have the desire to be healed, and the more you can understand Christian Science, the more rapidly will be your recovery. You must know, my dear sister, that it is Truth that heals—Truth is God. Therefore the more Truth you have the more perfect is your realization of Truth, and the more rapid will be your restoration to Harmony. I would advise you to read my little book and your Bible, together with The Washington News Letter, and especially all of those articles which have a tendency to unlock the chained Truth and give you an understanding of the letter as well as the spirit. When you are healed you no longer will need to ask the question, need you have faith, for your faith will be so strong that it becomes understanding, you will know that you are healed, and all the world will know it. You should through your treatment, however, obey your healer and in this way, will learn all you can of God's law, all you can of the Truth and hold fast to all the Truth you get.

Your second question is whether you should read Science and Health every day as has been your custom for more than a year back? You said in your letter that the reading of Science and Health has caused apparent doubt as to the destruction of your belief of sickness. I have found in my practice that the reading of Science and Health by an uninitiated person of the Christian Science Thought has a tendency to mix and confuse the ideas of the patient, rather than bring them to the understand-

ing. Science and Health, you must remember, is only a part of the system of the Metaphysical Teaching of the Christian Science Church for which it was written and is only one part. The residue must be taught by teachers before you can be expected to understand. I have been told repeatedly by high teachers of the Eddy School that one cannot understand the Truth until they have gone through class instruction. Science and Health is one part and class instruction is the other, and unless you can take them both I prefer that my patients do not study either until they have arrived at the understanding by the reading and study of my book and the Bible. Then all can read it with profit.

You must not forget that all healing knowledge comes from God, and that all Truth is written in the Bible and that the Science taught by Christ and His disciples, early prophets and law givers is the only Science given to us. There has been no new revelation of the principle, because there has been no necessity for any, and the Metaphysical Science taught by Jesus and His disciples was perfect and we have come to understand by the direction of Divine Love, that God is preparing the world for some great change that is pending and we are being prepared for this change by the enlightenment of our minds. This new knowledge is not confined to one person, to one school, but is diversified and given to all.

We are learning the Truth, it is becoming diversified throughout the world. God is Good, God is Life, and God is Love. His children move, live, and have their being in this Divine Love. Get Light, Love, and Life, and so soon as this knowledge becomes fixed in your mind, and so soon as you realize the great Truth of this statement you become free, no longer under the bondage of fear, sickness, sin, and death.

Gautama Buddha, the Hindoo Philosopher enunciated a great truth when he said "Ignorance of truth is the cause of all misery," Jesus Christ, five hundred years later, gave the same thought in another form when He said "You shall know the Truth and the Truth shall make you free."

~~As I remarked,~~ it is the Truth which heals; it is Truth in the language of the Saviour which makes you free. Therefore, my dear sister, it is necessary for you to obtain this Truth that it be poured into your mind until it has surmounted all error, then Harmony will be restored, but so soon as Truth dominates it destroys all error, disease, and all beliefs of disease.

You must know that all beliefs of disease are but the presentations of mortal mind. Take your case.

You have the belief that you have a cough, and that consumption has been hereditary in your family. All that is necessary to restore Harmony in you is to convince your mind that the belief of hereditary disease is nothing more or less than a law that has been made for you by mortal mind, and that it is false, unreal, and untrue and does not exist, and that this so called law is error.

All disease is mental in its origin, and all is diseased mind's creation, or what is called mortal mind. This mortal mind is what the Saviour called the evil one, the father of liars, for mortal mind never had a truthful thought or an honest impulse. Its very superstructure is built upon a falsehood in this that there is life, truth, and sensation in matter, all of which is false. There is but one Life, one Truth, and from this one Life comes all, and everything else is nothing.

Therefore, you must know that the belief you have in this hereditary, so called disease, is false, unreal, untrue, and does not exist and cannot exist, because you, the perfect image and likeness of God, dwelling in the bosom of the Father, Love, live and have your being in God are a perfect being. You live and are led by Omnipotent Love, Good, Life, and Light, and it is as impossible for mortal thoughts or mortal belief, or so called mortal diseases to affect you as it would be for a little boy with his bow and arrow to shoot the moon. You are as far above the reach of all beliefs, harms and diseases as is the shining sun upon the earth, as is God greater than man. For as you know, the causes which create or emanate from all kinds of trouble, or diseases, or beliefs are false and the time is coming, my sister, when we will cease to limit ourselves with so called mortal laws, when we will acknowledge the aliveness of God and move forward to the position where we are entitled to stand and remember, as Jesus says, we will do even greater work than He. It is in the destruction of this mortal mind, this father of liars, that we obliterate and stamp out all kinds of diseases and all kinds of sin and obliterate and destroy death. Soon as we come into the realization of this great Truth, then like the Saviour after the resurrection, our bodies will become visible or invisible and we shall dwell with the Father of Life, of Good, of Love, and of Light.

I must impress upon your mind the advisability of controlling your thoughts and talk as much as possible. The person whose mind is full of the belief of disease, who constantly dwells upon it, who thinks about it in the waking hours and dreams of it

at night, such person is sure to develop disease in the body. Those friends who come to see you and talk of illness, ailing and all other family troubles, or this complaint, or that disease, create contagion. Will your thoughts be pure or your conversation be pure when these thoughts of evil come in to your conscience? Mentally tell them to get thee behind me Satan. Evil and nothing but evil can come from them.

#### TRUST GOD.

When I was young in the Science, and before I knew how to treat, my daughter was taken with a severe hemorrhage, which, unless immediate relief could be obtained, threatened to be fatal in results. I hastened immediately to my healer, and to my consternation found her out visiting a patient, and no one could tell me where she was. I realized that God alone was my help, and in my weak way presented my petition to Him and asked relief, the hemorrhage stopped and the child was saved. I give an instance which occurred during the month of December. A young man had been injured very severely by a blow on the forehead, which, in belief, caused his face to swell to twice its size. Not being where he could obtain Science treatment he had nothing but my little book, and he read the third chapter over, applying it the best he could to the swelling in his face, and, wonderful result, in the morning it was reduced to its natural size. During the night he was attacked with a pain in his back. He read over the third chapter, the result being the perfect surcease of pain and the restoration of Harmony. You must know that God is All in All; that God is Omnipotent; that God is Love; and that God is Good, and as Jesus tells us, "That ye being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" Then trust God, know that He is the loving Father, ever ready, ever anxious to help, that His power is Omnipotent, that nothing is too hard for Him to do, and he is willing to do all we, His children, ask Him to do. Never fail to understand the invincible, eternal Truth, that God is your Father, that He is Love, Good, Life and Light, that you are His image and likeness, and that you live, move and have your being in God. Realize this and you have perfect surcease from all troubles and from all so called disease, from all hereditary beliefs and you do know that God is with you and with you now. Wherever you go, whatever may surround you, know and realize that God is Omnipotent Love, and that He is with you now and know that no harm can come to you. Control your thoughts through life, and you will be strengthened with happiness, joy and contentment, and your greatest joy will be to scatter these truths throughout the world, and be a blessing to your fellows.



## Should We Charge?

BY OLIVER C. SABIN.

THE question is often asked whether Scientists ought to charge for their healing. Those who are opposed to charging assert that Jesus and His Disciples healed free and that we ought to do in like manner. It must be confessed that Jesus and His Disciples lived from their business, and He told His disciples when He was sending them out, "That the laborer was worthy of his hire," yet we have no definite data as to whether or not He charged. In our experience as a Metaphysical Healer, we have found two classes of patients, who almost uniformly make rapid progress toward recovery. The first of these classes are the honest poor, who have no means to pay, and the second are those who pay honestly before God in accordance with their ability. I call to mind a case where a man was healed of a disease which the doctors pronounced incurable. He was a man in comfortable circumstances, but he paid nothing to the healer, and so far as I knew never gave any thanks to anybody. In about a month from the time of his first healing he was stricken down with the same disease and is now apparently in as bad condition as he was before his first healing. Covetousness is the cause of his undoing.

I have noticed in a number of cases where the healing has been made with rapidity and perfectness, and the sin of covetousness has caused a relapse into the same or a worse disease. There is no sin committed for which an adequate punishment is not meted out, and the only way to avoid punishment is to quit sinning, turn around and go the other way. If the sin is covetousness stop it, or whatever it may be. Not long since a man came to the writer to be healed of a certain disease. We told him that if he had any secret sin, he must quit sinning. When first commencing the treatment, he asked if it made any difference if he did not pay until the end of the week, and we told him none in the world. At the end of the week he asked until the end of the month. That also was granted, and he never paid anything. It is needless to say that this man never received any benefit from the treatment because he had the sin of covetousness in his heart, and it was darkening his conscience in such a manner that God would not enter it. I think it makes but little difference if the healer

gets any money or not, only a sufficient amount to pay for his daily bread, but I do think that those who are the recipients of God's mercy should respond in a grateful manner in order to retain the benefits they may receive.

Remember the history of Ananias and Sapphira. They did not have to join the church, and give their goods into the public treasury, but when they pretended to do so they were expected to be honest, and when they were dishonest about it, they were both stricken with death. The moral of this story is that if you would be healed by Christian Science, or God's healing, that you must be honest, sincere, upright and quit sinning. Whatever your sin may be quit it, and then you are in such condition as God will bless you and heal you.

## What to Read.

BY OLIVER C. SABIN.

THE Editor is often asked what books to read while undergoing treatment for healing. I now reply to all our readers that I have found the finest results from simply reading the little book written by the Editor of The News Letter, and the articles in The News Letter, together with the Bible.

The only reason I can assign for this is, that Science and Health was not written with the view of giving to the world the knowledge to heal yourself, but was written with the understanding that the knowledge therein was to be supplemented with class instruction, and unless persons can have class instruction, together with Science and Health, I think it is better to read the little book written by us until you have reached the understanding. As a primary book, for the teaching of uninitiated persons in Christian Science, Science and Health is most difficult to understand and even confusing to the understanding, and detrimental rather than beneficial to the advancement of the new student. The Editor of the News Letter has been a scholar, a student, a reader and a writer all his life, and it took us nine months to reach an understanding through Science and Health. Whereas, I have known cases in my classes which have been taught, where the understanding had been reached the second evening, or after listening to the second lecture. God's system of intercourse between Himself and His children is intended to be simple and free from all kinds of blind traps, so "He who runs may

read, and the wayfarer, though a fool, may not err therein." This system of metaphysical healing is just as plain as any other part of God's works, and those who have surrounded it with mystification have not the ability of stating in plain language, and in a plain manner, the Truth. For these reasons I prefer my patients not to mystify their minds until after they have reached the understanding by reading my little book.

### Grateful for Freedom.

Col. O. C. Sabin.

Dear Brother: With profound gratitude I address you, thanking you for the stand you have taken in the cause of Truth.

So many of us were almost in despair, censured for this and that act, which, although prompted by love for our fellow beings, was construed as an overstepping of the rigid rules laid down for us by our autocratic leaders.

Oh! the chains were heavy and galling, but lo! the leader has come; the Truth is unchained, we are free to carry out Love's dictates.

I wish to relate an instance of healing. Two years ago a lady was brought to my notice who was suffering with material claims of heart disease, stomach, liver and uterine troubles. She had already been dismissed from five hospitals as incurable. She begged me to treat her, but her husband was opposed to Christian Science, and placed her in the sixth hospital. Then successively in four others, making ten hospitals, from all of which she was dismissed as incurable.

I visited her in several of these places, and gave her Science and Health to read (for which I was censured.) Then I went to Europe, but still corresponded with her.

At last she wrote that she had been dismissed from the tenth hospital. That she was staying with a relative, was in a most deplorable state, was penniless, and her husband had gone off with another woman. Would I treat her? Of course I would, and did. What was the ocean rolling between us? There is no time nor space with the Infinite. Letters passed between us constantly and at the end of two months she wrote that she was able to earn her living.

Thanks be to God who giveth us the victory.

Yours in Love and Truth,

Mrs. L. E. N. OTTE.

1849 Oregon Ave., N. W., Washington, D. C.

### Could Not Do Without It.

GARDEN CITY, Kan., Dec 4, 1899.

Col. O. C. Sabin.

Dear Brother: Inclosed please find draft for \$1.10. The one dollar is to renew my subscription to The News Letter. I think my subscription expires some time next spring. I value The News Letter so highly I could not think of doing without it. I cannot express the help it has been to me, and every number is better than the last—just what I have needed so long, gives me an understanding of the Truth I have not had before. If you do publish a weekly, I hope you will still continue the monthly, in the same form, and full of the teaching that is helping us so much to the truths that sets us free.

Please do not let other matter crowd out the blessed Truth, which you make so plain, and of which we cannot have too much. Please send December number to Mrs H. L. Tandy, Adams P. O., Adams Co., Illinois.

Yours in Truth MRS. HENRY GRACE.

He is not forever fretting as to his progress, or looking back to see how far he is getting on; rather he goes steadily and quietly on, and makes all the more progress because it is unconscious.—Jean Nicholas Grou.

"There is but one truth, but from it shoot out a thousand rays of light, any one of which, if followed, will lead to the same great center of all light—the one great truth that good is and evil is not."

"My son," said an Arab chieftain, "hasten to the spring and bring me a basket of water." The lad hastened and worked long and diligently to fill the basket, but before he could return it to the tent the water leaked out. At length he saw that the labor was vain, and he returned to his father and said:

"Although I repeatedly filled the basket, the water would not stay."

Then his father took the basket and said:

"My son, what you say is true. The water did not stay, but see how clean and pure is the basket. So it will be with your heart. You may not be able to remember all the precepts you hear, but keep trying to treasure them; they will make your heart pure and fit for heavenly use."—From "The Wellspring."

The Lord, my Shepherd is,  
I shall be well supplied,  
Since He is mine and I am His,  
What can I want besides?

He leads me to the place  
Where heavenly pastures grow,  
Where living waters gently pass,  
And full salvation flows.

'Tis He forgives our sins,  
'Tis He relieves our pains,  
'Tis He who heals our sickness,  
And makes us young again.

—Mary T. Jones.

## Patients Who Cannot Be Healed.

BY OLIVER C. SABIN.

**I**N the experience of all scientists who practice Metaphysical Healing there are cases which come to them which apparently cannot be healed, and for some reason which the healer cannot explain his patient fails to improve. In some of these cases it may be, and doubtless is, the fault of the healer or healers, but in a great majority of such cases there is something hanging to the patient which prevents his or her acceptance of the Truth which heals. I do not mean that this patient must believe in Christian Science, but the subconscious mind of the patient must be such that the Truth will find a friendly soil in which to lodge. I know of a man who was healed of a very serious complaint, but in accordance with the rules of *Materia Medica* he could not be healed. He was healed by science and regained perfect health to all appearances, yet this man was so currsicated with the love of money, that it was not but a short time until the disease returned with its old-time vigor, if not worse. One must know no gods but the one God, the Great Father of all, in whom we live, move and have our being, and if we do have these little gods they cause our destruction.

Take a person whose mind is filled with hatred, malice, revenge, unforgiveness and vindictiveness, the healer had just as well attempt to heal a stump or teach the Truth to it, as to heal such a patient. It is utterly impossible, and God will have nothing to do with such a one. A man came to my rooms and asked for treatment for a serious disease. I treated him a week, and I saw within a little god, the love of money, of avarice and some hidden sin. After treating the patient a week, I told him he need not return any more and gave him a lesson upon what his duties were. The treatment had no

effect and the moral lesson was thrown away, and his material beliefs will drag him down to a material death, which has swept the earth with its victims for many centuries, unless the Truth of God shall awaken in his heart sincerity and an honest purpose. But the person who is committing a sin, a hidden sin, nursing it and thinking to keep it from the world, can hope for no relief from God, for God will not reach out His hand and shield iniquity, and unless one comes as a little child, they can have no hope or promise in God's benign system. I have noticed this love of money to drag down, prevent and hinder more persons from being cured than almost any other one thing. God will not cure a covetous person and God will not cure a dishonest person. I have noticed persons before now, who have come to me and have been cured of their ailments, and after refuse to pay that which they would in honor be bound to do, and in their cases I have had information, sooner or later, that those very ones were stricken down and the "last condition of that man was worse than the first." Some of the loveliest cures I have ever heard of were made for persons who were poor and had no money, and the treatment was given them as a gratuity, but they were honest and they came to God as little children, were healed and God blessed them.

The healer should not be discouraged when he or she is conscious of a pure heart, sincere desire and honest application of the principles and having applied the principles of Metaphysical Healing, if their patient does not recover. The healer must be honest; must be sincere, must be faithful, must be devoted, and the love of God must abound in the heart, must be pure; and hatred, malice, revenge and anger must be obliterated, destroyed and kept out, and the love of God and love of your fellow must reign supreme in the heart. And when all of these are supplemented with the Truth in accordance with the rules of Metaphysics, the healer may count upon certain results. Do your duty, love your God, be faithful to your fellow and God will do his duty always with certainty. The patient or patients who hope to be healed, and have upon the tongue duplicity, lies, deceit, revenge, envy, hatred and malice, must know that they must go to God, surrender all their wickedness and come to the Father as a little child and the beneficence of His Love will be extended to them.

I have been constrained to give these facts for the benefit of our students and for the benefit of their many patients.

## VICTIMS OF PHYSICIANS.

## Mr. Mann Believes Doctors Kill More Than the Christian Scientists.

[From Washington Post, Nov. 23.]

Editor Post: In your issue of Sunday you print an extract entitled, "Victims of Christian Science," from the Medical Journal, in which it appears that the Philadelphia Times of November 4 has published a list, with names and dates, of persons who have died without medical attendance under the ministration of 'divine healers.' This article proceeds to comment upon the want of enlightenment implied by the facts. The same issue of your paper prints a list, with names and dates, as obituary notices, of five persons who have died recently in this city, and under the title "Health Office Record" a list of twelve deaths reported to the Health Office one day. Such lists are of daily occurrence. Because of the prevalent custom to call in a licensed medical practitioner in case of illness, and the oppressive laws and regulations under which a "divine healer" would be prosecuted were he to undertake to administer in such cases, it is probable that all or nearly all of these deaths occurred under the administration of registered physicians. By parity of reasoning, what is to be thought of the enlightenment of an age in which so many victims of legalized "healers" died daily.

As I am not a "Christian Scientist" myself, I imagine that I can make a call for justice to the persecuted sect more effectively than if I were committed to "Christian Science" doctrine. Would any registered physician in Washington like to have a list printed of the names of persons who had died under his professional care, especially if accompanied with suggestions of the errors he had committed in his practice? Yet it is notorious that errors in diagnosis and administration are of frequent occurrence. The secrecy of medical practice is the greatest safeguard of reputation which the medical fraternity enjoys.

In passing the doors of medical colleges and overhearing the conversation of medical students I have been impressed with the coarseness of the faces and the vileness of the language of some of the candidates for medical degrees; yet these same persons, having passed an examination in text-book learning and laboratory practice, are given a license to administer in secret for the concealment of the evidences and the mitigation of the consequences of criminal and unsanitary practices which are undermining the health and morals of the community, while persons of holy lives and character, following, to the best of

their conception, and with a measure of success comparing favorably with that of licensed physicians, the precepts and practices of the prophet, Jesus, are fined or imprisoned for disregard of the laws enacted at the instance of the licensed physicians themselves!

I favor the establishment of a State or governmental examination by which persons proficient in any art or trade or science or profession may obtain a certificate of such proficiency, for what it may be worth; but if any person, regarding such certificate as not the best evidence of power or knowledge or disposition for a desired service choose to employ a person having no certificate as a healer, a teacher, a preacher, or an advisor, he should be free to do so.

B. PICKMAN MANN.

"If you can just cure ———, it will be a great advertisement for you. He has been troubled so long, and everybody knows him." Thank you, I am not seeking advertising mediums. My own shall come to me. I am not an object of charity, nor a 'worm of the dust.' S. A. may be of the earth, earthy, but I am not. I am free and if any one comes to me, he must come of his own free will. I am not soliciting any one or anything. I believe in freedom, and all who come to me will receive just such vibrations. I am Health and Life. I am one with Universal Life, and all who come to me will receive a hundred fold for their asking. Of the seventy or more patients whom I have treated during the past few weeks, all of them either came to me, or sent for me to come to their bed sides. All who came in Faith, were in no wise sent away empty. and many disbelievers have been made whole. No one can heal but God. He is All and in All. The same yesterday, to-day and forever. "Who hath ears to hear let him hear." "The wisdom of this world is foolishness with God."—Ex.

"It is easier for the man who has faith in himself and the Law, to scale the heavens, than it is to make a freeman or a truly good citizen out of a man or woman who is afraid to think and judge for themselves."

A man who voluntarily refuses to think is a nuisance —F. A. Unus, A. D. 1880.

"Thou shalt not seek me, and find me not; nor mourn, and be comforted not. Be cheerful, O my companion, for in all thy walks I attend thee, in all thy loneliness I accompany thee."—Manna.

# Christian Science

## What it is and What it Does;

OR...

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WASHINGTON, D. C.

Pure and Comprehensive.

Morrison, Warwick Co., Va., Nov. 26, 1899.

Col. O. C. Sabin.

Dear Friend.—Enclosed please find twenty five cents for the little book on Christian Science, that you deem helpful, telling what it is and what it does.

I wish I could help the cause further, but I am financially below the surface.

I must avail myself of this opportunity to thank you for this pure and comprehensive number, (December News Letter.) After reading and assimilating contents, I shall forward it to others who are looking towards the hills with many of those instructive and comforting passages underscored.

We are indebted to Mrs. Boehme for a concise and full statement of truth, "There is but one substance and that substance is the eternal, absolute "I am," and that man, to exist at all, must be one with the One Substance. The Omnipotent, Omniscient, Omnipresence. In the lines quoted in same issue,

"The universe is a stupendous whole,

Whose body nature is, and God the soul."

Pope ably expresses the same idea, but the ques-

tion arises, if Pope could realize this Truth, why did he demonstrate such a cynical, inharmorous personality?

My interpretation of this mystery is: that even with his broad conception of God and creation, he never grasped the fact that man is secondarily creative under the unalterable law of cause and effect, which eternally ordains that, "As ye sow ye shall reap." That in the laboratory of "objectified substance" where the chemist neither tarrys nor slumbers, each thought, be it error or Truth, is compounded and registered in the corresponding point of expression, producing inharmony and pain, or reverse. Many have acknowledged the might and majesty of "the Great Creator." Yet few in the past have been convinced of the oneness of man with the Great Source from which he has evolved. And that at the point of space occupied by each center of Life, there must be individual co-operation with Divine will which ceaselessly seeks expression through the temple not made with hands—man's invisible personality—for which we are each responsible, for the time, though it possesses neither eternal power nor spiritual life. Pardon my long letters but I do so long for light on the eternal journey.

May Thanksgiving season be one of boundless happiness to you who labor in this field of Love.

Yours very fraternally,

(Mr.) S. W. MOORE.



# Washington News Letter.

VOL. 4.

WASHINGTON D. C., FEBRUARY, 1900.

NO. 5

## Christian Science.

### ITS ORIGIN AND AIMS.

#### Founded on Natural & Revealed Religion

[Copyrighted by OLIVER C. SABIN, 1899]

#### PART VII.

##### MIND AND MATTER.

“**W**HERE is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?”—1 Corinthians 1, 20.

It will be found both interesting and instructive to note the teachings of ancient and modern philosophers upon the subject of mind and matter. Their researches, though profound, resulted in widely variant conclusions. They saw “as through a glass darkly,” because they were not illumined by Him who is “the Light of the world.”

Yet a few of them, it will be seen, beheld some rays of the truth, though dimmed by the mist of error that arose from carnal mind. Plato inscribed over the door of his academy at Athens the words, “Know thyself,” and taught his students that the proper study of mankind is man. His theory of the soul was, that prior to the creation of the universe, or Kosmos, as he termed it, matter existed without a determinate form, and with a discordant and irregular motion. That the Kosmos in its celestial regions contains the gods and angels, and in its central region, man and the lower order of animals.

That the human brain is a small Kosmos, containing a rational and immortal soul, and that in man’s body there are two inferior souls, intelligent but mortal, the higher or more intellectual of the two located in the chest, and manifesting courage, anger, hate, jealousy, fear, etc.; the lower placed in the abdomen, and generating appetite and lust.

The immortal soul, or true spirit, had no material dross attached to it, and manifested truth, love and worship of God, but its motions and harmony were often disturbed by the two inferior souls that inhabited the body and perished with it.

Aristotle, the greatest of all the ancient philosophers, taught that man was endowed with an immortal spirit, which was of the essence of God and therefore immortal, but that there dwelt in the human body an inferior and base spirit, composed of earth, air and water, which died with the body. The former he termed “Psyche”—soul, and the latter “nous”—intelligence. But the intelligence that he imputed to the perishable soul was of the nature of mere animal instinct, man’s immortal spirit alone being capable of pure thought and knowledge of truth.

Turning to those who are termed the Fathers of the Christian Church, we should observe that nearly all of them had studied in the schools of pagan philosophy before they became Christians. Tertullian one of the most learned of them, who lived in the fourth century was a thorough materialist.

He declared that “The senses deceive not” all that is real is body. God is corporeal, but His corporeality does not detract from His sublimity, nor that of the soul from its immortality. Everything that is, is body after its kind. The Deity is a very pure luminous air diffused everywhere. What is not body is nothing. Who shall deny that God is body or eternal matter, although He is a spirit. A spirit is a body of its own kind in its own form. The soul has the human form, the same as its body, only it is delicate, clear, and ethereal.

“Unless it were corporeal how could it be affected by the body, be able to suffer or be nourished with the body?”

“Man is made in the likeness of God. In forming the first man God took for a pattern the future man, Christ.”

Augustine the greatest of the Christian Fathers, writing in the middle of the fourth century, held that the soul is immortal, and diffused through every part of the body. He said that the soul is at the same time wholly present not only in the entire mass of the body but also in every particle of it.

When there is any pain in the foot, the eye looks, the tongue speaks, the hand moves, and this would not occur unless what of the soul is in those parts felt also in the foot; nor if not present in the foot could it feel what there happens?

"The soul is not corporeal for it is incapable of extension, and has neither color nor hardness.

"The images of corporeal things which it compares and judges though resembling matter are really unextended and therefore immaterial.

"Whatever is not matter, and yet has real existence is properly termed spirit.

"Although the soul inhabits the body, it being immaterial does not act directly on the body but on a corporeal substance more refined than the gross body, composed of light and air, which are mingled throughout the denser materials of the body, and are nearer in their nature to the incorporeal spirit."

It will thus be seen that neither the most enlightened of the ancient philosophers nor the most learned of the so-called Fathers of the Christian Church had any true conception of the Divine economy, and the relation of man to God, as taught by Christ.

It is not surprising that Christian teachers three hundred years after the crucifixion of Christ misconceived his doctrines and incorporated with them some of the errors of heathen philosophy which they imbibed before their conversion to Christianity, for even the Apostle Peter after he had heard the sermon on the Mount and beheld the stupendous miracles performed by Christ, failed to comprehend his spiritual teachings.

Even when his Divine Master was standing almost within the shadow of the cross on which he was to be uplifted, Peter did not behold in Him "the way, the truth, and the life," whose kingdom is not of this world, but expected him to exchange his "seamless robe of healing" for the imperial purple, and place upon his seamless brow the crown of an earthly king.

It was in answer to that suggestion of carnal mind Christ administered to the apostle, who afterward became the rock on which he founded his church, the terrible rebuke, "Get thee behind me, Satan, for thou savorest not of the things that be of God, but the things that be of men."—Mark vii, 33.

Indeed, the thoughtful student of the history of the Christian Church, from the close of the second century after Christ, cannot fail to observe that his teachings were widely departed from by those who were their most authoritative expounders.

They steadily clouded the clear teaching of the gospel of Christ with their own gross conceits, and seemed bent on reversing the miracle of the wedding feast by converting the incorruptible wine of divine truth into the turbid and corruptible water of mortal error.

As the church grew in power it declined in grace, and amid its gorgeous palaces, cloud-capped temples and splendid priestly vestments, it ceased to heed the words of its Divine founder—the meek and lowly Nazarene: "Blessed are the poor in spirit, for their's is the kingdom of heaven."—Matthew v, 3.

It is related of Pope Alexander the first, who flourished in the fifth century, that on one occasion he entered the papal treasury, and his treasurer, pointing to the many sacks of gold stored there, said to him: "Holy Father, the church can no longer truly say with St. Peter, 'Silver and gold have I none.'"

"No," answered the Pope. "Nor can it any longer say with the Apostle Peter—and be heeded by the lame—'In the name of Jesus Christ of Nazareth rise up and walk.'"—Acts iii, 6.

The fundamental error into which the church lapsed about the end of the second century, was its misconception of the God of Christ, and thence followed its misunderstanding of the man of God.

It depicted God as a God of vengeance, and man as essentially corrupt and meriting only everlasting damnation, and some of the Fathers of the Church portrayed him as so vile by nature that he appeared to be hardly worth damning.

They had lost the key to man's being and ceased to recognize his spiritual identity as the image of God.

That Key Christian Science furnishes, and reveals man's true place in the Divine economy of the Universe as declared by the word of God, and taught by Jesus Christ, the perfect man.

It makes man sensible of his heaven-born dignity as a child of God, joint heir with Christ and not a mere sin infected wretch, homeless, and hopeless, drifting down the stream of time to the sunless ocean of eternity.

It demonstrates that immortal mind is not subject to "carnal mind" which "is enmity against God," that "to be carnally minded is death, but to be spiritually minded is life and peace."—Romans viii, 6, 7.

It affirms the absolute verity that God is spirit, and that man being made in His image and after His likeness must be spiritual, and that he is there-

fore immuned against disease by the safeguard of God Himself. That He who is Eternal Good, Life, Love and Truth, created everything that is, and that it is repugnant to the Divine nature to impair or destroy His own image and handiwork. He never created disease, sin, and death, and hence they do not exist. But those who are disposed to challenge the correctness of this conclusion, may ask, "If there is no disease in the human body, why is it that the upholders of so-called Christian Science or Divine Metaphysics assert that God has endowed true believers with the power to heal the sick in the name of Jesus Christ? If there is no sickness in the body of man, then there can be no healing, and Christian Scientists stultify themselves by professing to cure bodily diseases."

This question has in it more sound than substance. It would convict Christian Scientist of being grossly illogical in theory, and mentally incoherent in practice, by imputing to them views which they not only do not entertain, but which they utterly repudiate in their public teachings and authoritative writings.

The professor of any system, whether religious or secular, can fairly demand that it shall be tested on the basis of the claim that he asserts in its behalf. This is common sense, as well as common justice.

If an ingenious mechanic should construct a vessel and claim for it the power to navigate the air, it would surely be deemed irrational to launch it in the ocean, and upon its failure to stand the test of flotation applied to an ordinary life-boat, proceed to condemn his invention on the ground that it is not seaworthy. Christian Science offers no panacea for bodily disease, for it establishes both by divine revelation and by actual demonstration, that there is no sensibility or intelligence in matter, and that so-called disease does not exist in the bodily organization, but is a mere delusion created by carnal mind, manifesting itself by some seeming derangement of the bodily functions.

It, therefore, deals with disease, as it is called in the vocabulary of *materia medica*, its chief creator, just as an expert would do if called upon to purify a stream—he would apply the remedy, not at its mouth, but at its source.

Christian Science points out that the source of what is termed bodily disease, is perverted thought, that it is a mental parasite, and the remedy for it must be sought in a spiritual and not a material agency. That remedy will be found in the realization of the God-given truth, that man being the image of God, who is Eternal Life, Omniscient and

Omnipresent Spirit, must be spiritual and immortal, and, therefore, cannot be the subject of disease, which is a process of decay and death.

That if he can be affected and subjugated by matter, or aught that is incident to matter, then what is mortal triumphs over the immortal, and that which is of the eternal substance of God, is circumscribed and subdued by that which is insubstantial and transitory.

Aside from the Divine power, who is evoked by the Christian Scientists in the healing of the sick, he but asserts as applicable to all cases of alleged disease the principle applied by the *materia medica* physician to several severe maladies that he is called upon to treat. For example, he diagnoses the painful affection known as the St. Vitus' dance, as a nervous disorder, meaning thereby that it has its seat solely in the mind of its victim, although it is marked by agonizing convulsions of the body.

It is a fact well known to the medical profession generally, that the bite of the great hairy black spider of Italy and Mexico, known as the tarantula, is attended by the most violent contortions of the face and body of the person bitten, and a wide circle of inflammation around the wounded part. The victim writhes and twists in torturing spasms, and imitates the motion of the horrible reptile, until he falls from exhaustion. Yet, as can readily be proved, no drug is administered in such cases, the cure being effected by a purely mental treatment, the mind being diverted and soothed by the concord of sweet sounds, in melodious airs, played upon the flute and the guitar and pipe-organ. It is a well attested fact that there are many cases of so-called hydrophobia, in which the persons afflicted display every symptom of the mad dog—snapping the teeth, foaming at the mouth, and being thrown into spasms at the sight of water—and yet it was proved by the investigation, that the dog by which they were bitten was in perfect health, and hence their seemingly severe bodily disorder was due entirely to a mental delusion, which gave out every manifestation of a veritable attack of hydrophobia, or water-madness.

That most painful and prostrating malady which we term sea-sickness, and the French *mal de mer*, and which sometimes proves fatal, is recognized by physicians as a nervous disorder, the resultant of a mental impression and what is styled the French method of treating it, or rather preventing it, is based on that theory, and is the only prophylactic for it as yet discovered.

That method consists in suspending around the neck of a person who is possessed with the fear of sea-sickness an oil silk bag filled with about a pint of cracked ice, which rests upon the spinal column a little below the *medula oblongata*, the joint of the neck and the spine. It is applied just before the vessel enters rough water, and the peculiar sensation caused by the cold current that it sends along the spinal and the curiously uncomfortable feeling that it gives the back of the voyager diverts his thoughts from the expected attack upon his stomach and within twenty-four hours he gets his "sea legs on" and views with delight the immensity of the watery waste around him, and if he remembers his Byron exclaims—

"Roll on thou deep and dark blue ocean roll!

Thou glorious mirror where the Almighty's form  
Glasses itself in tempests."

The most authoritative medical writers hold that cholera is a nervous disease, and that it can be propagated in the human body by mental suggestion, for they state that its chief victims are those who stand in mortal fear of its attack.

Hence during a cholera epidemic all persons within the infected zone are advised to be calm and not to allow themselves to be thrown into a state of alarm by the disease.

They are also told to seek cheerful surroundings and to indulge in mental recreation by attending theatres and other places of amusement. If so deadly a "disease as cholera can originate in a mental force, or be rendered epidemic through mental suggestion, how can it be logically denied that it can be cured by the same influence that creates it. Yet, if this be conceded, and it cannot consistently be denied, it must be admitted that Christian Science or Divine Metaphysical healing is founded on right reason and its basic principle has the sanction of human experience, although it is founded primarily on the inviolate promise of Christ, that "them that believe" shall not only themselves be held harmless by Him against "any deadly thing" but "they shall lay hands on the sick and they shall recover."—Mark xvi, 17.

That power was given in perpetuity, it was not for a day; but for all time. It is a charter to heal, sealed with the awful seal of Him, who is Eternal Truth and the One, All Good.

Christian Scientists with such "a reason of the hope that is in them" are surely not blame worthy in holding that this divinely granted charter is a better attestation of their power to heal the sick,

than the diploma of any medical college which legally empowers its graduates to medicate the human body with multitudinous drugs groping in the dark to discover in matter that which has its seat solely in mind, and must be treated not with a material but a spiritual force.

## PART VIII.

### THE FAITH THAT SAVES.

"And why take ye thought for raiment?

"Consider the lillies of the field how they grow; they toil not neither do they spin.

"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

"Wherefore if God so clothe the grass of the field which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"—Matthew vi, 28, 30.

Every principle, whether it relates to mental philosophy or to morals or mechanics, is best tested by applying it to an extreme case.

That crucial test was applied by Christ to the faith of his followers, when in his sermon on the mount, from which the above verses are cited, he taught that "it is essential to a perfect faith in God that we shall trust in Him to provide us even with clothing and food.

It will be seen on reading the context that this assurance against want is not absolute or universal in its application, but is limited to true believers, and is to them the promise of reward for their faith. This is made clear by the words of Christ—

"But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."—Ibid xxxiii.

Nor was it intended to encourage in them a mere supreme trust in God without any effort on their part to help themselves.

Christ commended self-help in his parable of the talents.—Matthew xxv, 14—30.

And the Apostle Paul, after praising the members of the church of the Thessalonians as "brethren beloved of the Lord," and "chosen from the beginning to Salvation, through sanctification of the Spirit, and belief of the truth," yet enjoined upon them to earn their living by honest toil, as he did himself.

He thus wrote to them:

"For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you."

"Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you.

"Not because we have not power, but to make ourselves an example unto you to follow us.

"For even when we were with you this we commanded you that if any would not work neither should he eat."—2 Thess. iii, 7, 10.

We must therefore regard the words of Christ as a promise to all who in faith seek the kingdom of God that he would bless their work, and that they shall reap an abundant harvest from their labor, and not that they shall be exempt from toil.

As faith is the spiritual motor which moves the omnipotent hand that holds the balances of life and death, and gives to prayer all its efficacy, it is of vital importance that the Christian Scientist should have a full understanding of the term in the sense that Christ used it.

Without such an understanding, he cannot rightly determine by self examination whether he is possessed of that perfect vitalizing faith in God without which he is not qualified to transmit, nor can he possibly transmit the Divine power of healing to a sin sick world.

It is of supreme importance therefore, to fix beyond the shadow of a doubt the meaning of the word faith in the Christ sense, which is the faith that saves.

To this end we shall first point out what it is not, by showing the various applications of the term.

Where one has studied the evidences of Christianity and is led thereby to believe that it is a divine revelation, that the teachings of Christ and his apostles were inspired by God, that is historical faith.

It is only such credence as we would give to an authoritative account of the acts of Alexander the Great, Julius Cæsar, Napoleon, or any other illustrious character, whose achievements served largely to make up the history of the age in which he flourished. The same class of faith is exercised by one who believes, after due consideration of credible testimony that Christ and his apostles performed the miracles ascribed to them.

In both these cases, the conviction or belief is due solely to a mere mental process. The conclusion which induces what is termed "faith" is not even voluntary, but is forced upon the mind as the unavoidable effect of an adequate cause—the irresistible deduction flowing from convincing evidence.

It is the kind of faith which Satan himself might assert without impeaching his damning consistency, for it has in it no element of moral exaltation.

It was to such faith as this, the Apostle James referred in his epistle addressed to the twelve tribes: "Thou believest that there is one God; thou doest well, the devils also believe and tremble."—2 James ii, 19.

Saying faith is as far above and beyond mere mental assent, as is some bright particular star that kindles up the blue of the heavens with its steady radiance above the fitful light of the glow worm that flashes through the mist of the earth.

The faith which is in Christ is a realizing faith. It compares with mere belief, as the ripened fruit of the tree compares with its earliest budding leaves.

It is not simply an intellectual conviction, but a spiritual reality, by which the soul of man is uplifted, and ascends as did the Apostle John to "that great city the holy Jerusalem," "which hath no need of the sun, neither of the moon to shine in it for the glory of God doth lighten it."—Revelation xxi, 10, 23.

Such is the realizing faith, defined by the Apostle Paul as "the substance of things hoped for, the evidence of things not seen."—Hebrews xi, 1.

That is the faith described by the Apostle Peter, as "faith unto salvation," through which "the Spirit of Christ" reveals to all who are imbued with it, "things the angels desire to look into."—1 Peter i, 5, 12.

He who possesses it, or rather is possessed by it, is "wise unto salvation."—2 Timothy iii, 15.

How it is evidenced to the believer must be collected from the teachings of the Holy Bible, and the proofs of its power must be discerned not only in the acts of Christ and his Apostles, but in the "signs" which he has promised "shall follow them that believe," the chief of which is, "that they shall lay hands on the sick and they shall recover." It is related in Roman history that when marching to battle at the head of his army, the Emperor Constantine saw a golden cross glittering in the sky, with the words inscribed above it in letters of fire: "In hoc signo vinces," meaning "Conquer in this sign," and he responded to the Divine admonition by becoming a devout Christian.

The triumph of Christian faith over sin is now assured, not by the cross hung in the heavens, but by the presence of Him who was nailed to it, in the Christian's heart. The essential and visible "sign" of that presence is the benign healing of



the sick, through him as the attesting seal, proving his perfect faith in Christ.

There can be no doubt that there is growth in faith, and that there may be two or more Christians who worship God in Spirit and in Truth, and yet the faith of one may differ in degree from the faith of others among them as one star differeth in glory from another.

We are told by the Greek mythologists that Minerva the Goddess of Wisdom and of War, was not born and nurtured like the other immortals, but that she sprang forth in all her stately beauty and clad in complete armor from the head of Jupiter.

It is not so with faith, it requires development—the development that can come from prayer alone.

The ideal prayer for the perfection of faith is given in the ninth chapter of the gospel of St. Mark.

The narrative of which it forms a part is perhaps the most profoundly impressive and pathetic in the scriptures, and is of especial interest to Christian Scientists, as showing a striking instance where not the faith of the afflicted person but of him who invoked divine aid in his behalf effected the healing.

One of the multitude who thronged about Jesus soon after his transfiguration said to him: "Master I have brought unto thee my son which hath a dumb spirit, and wheresoever he taketh him he teareth him, and he foameth and gnasheth with his teeth, and pineth away, and I spake to thy disciples that they should cast him out, and they could not.

"And oft'times it hath cast him into the fire and in to the waters to destroy him; but if thou canst do anything have compassion on us and help us.

"Jesus said unto him if thou canst believe, all things are possible to him that believeth.

"And straight way the father of the child cried out, and said with tears: 'Lord I believe, help thou mine unbelief.' Jesus thereupon cast the deaf and dumb spirit out of the child."

Human misery had not in vain appealed to Divine love. Albeit with an unexpected faith, yet made perfect through the prayer that Christ would remove all of unbelief that clouded it, and thus make it the efficient agency to heal the supplicant's stricken son. The faith of the disciples was equally imperfect, for they could not cast out the evil spirit, and Jesus rebuked their failure to do so to their "unbelief."—Matthew xvii, 20.

It is doubtless true that not one of the Apostles, save perhaps John, he who declared that "God is Love," had perfect faith in Christ until after they had witnessed his ascension. He alone of them all passed within the line of Roman guards and stood by the cross, and to him Jesus confided his mother; and he "took her unto his home."—John xix, 26-27.

At the time of his crucifixion not one of them had the assured faith that he would rise from the dead, and even John did not believe in his resurrection, as he himself relates in his gospel, until he went into the vacated sepulchre; although Christ had plainly said to them in Galilee a few days before his crucifixion, "The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."—Luke xxiv, 7.

It is essential to a perfect faith that it shall combine these four elements:

First. A realizing sense of the divinely revealed truth, that man was made in the image and after the likeness of God.

Second. A firm soul-felt conviction that God is the All Good, Eternal Truth, Eternal Life, Omniscient and Omnipresent.

Third. A perfect trust in the unbroken word of God pledged through Jesus Christ in the declaration: "All things whatsoever ye shall ask in prayer, believing, ye shall receive."—Matthew xxi, 22.

Fourth. A soul-satisfying knowledge that to the best of your ability good works have wrought with your faith, and that to do the will of God, as revealed through Jesus Christ, is the chief desire of your heart and the rule of your life—that you "walk by faith not by sight."—2 Cor. v, 7.

This is the faith with understanding; illumined with the light of Eternal Truth.

He who possesses it lays his head serenely on the breast of Jesus Christ, casting out all fear, in the assurance that God is Love, and there finds perfect rest. Such a faith can no more exist in a man without being reflected in his daily life, than the sunbeams can exist without radiating light and heat. The trustfulness of a faith that comes up to the standard erected by Christ, as taught in Christian Science, may well be illustrated by the following incident:

A ship captain while navigating a rock bound coast, in the midst of a terrible storm, as his good ship rose and plunged as she clove the angry billows, observed that his good wife who stood near

him was calm and unmoved by the danger that filled with fear even his stoutest sailors whose life business it was to brave the perils of the deep. Turning to her he asked her, "Are you not afraid?" She answered, "No, I am not afraid, for my husband holds the helm."

The Christian Scientists "clothed with righteousness" approaches God with no halting half faith.

Whether he invokes the power of God to shield him from harm in the hour of danger, or the love of God to endow him or others with good gifts, his "faith is the substance of things hoped for," and he prays the prayer of praise and gratitude, trusting in the promise of Jesus Christ made to all believers, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."—Matthew vii, 7.

He does not discriminate between the promises of Christ, or apply to them any time limitation, when Christ himself has declared: "Heaven and earth shall pass away but my words shall not pass away." Matthew xxiv, 35.

Christian Science as the faultless interpreter of the Scriptures, does not discount one promise made by Jesus Christ, knowing that he has never annexed any statute of limitations to any of his promises to man, but that he will redeem them all.

Hence it teaches and Christian Scientists confirm its teaching by their practice that His divine pledge that "the prayer of faith shall save the sick, and the Lord shall raise him up, carries with all the force and vitality that it had when given by the Apostle James in the name of his Divine Master, more than eighteen hundred years ago.—2 James v, 15.

## PART IX.

### HOPE.

"And now abideth, Faith, Hope, Charity, these three; but the greatest of these is Charity."—1 Cor. xiii, 13.

In the verse of his epistle above cited the Apostle Paul declared that Faith, Hope and Charity are the three cardinal Christian virtues. In the view of Christian Science they constitute the tripple force through the operation of which man is made the medium of the Divine power of healing. They are not mere Christian graces, but essential spiritual attributes, and it is as impossible to conceive of a perfect Christian without them, as it is to conceive of a geometrical square without its equal angles. Possessed of these abiding virtues,

we have the divine assurance that Christ is in us, and that though "the body is dead because of sin, the Spirit is life because of righteousness"—Romans viii, 10.

Like Faith of which we have already treated, Hope is a spiritual quality, which can rather be realized than defined.

To so define such a quality as to make its subtle essence apparent to a mere mental perception, is like inspecting a dew-drop by taking it from the rose leaf on which it glitters and placing it in the hand—the material will be all there, but the pearl is gone with its glory rounded in the heavens.

That learned divine Doctor Adam Clarke defines hope, in the Christian sense as "a firm expectation of all promised things as far as may be for our good and God's glory, but especially of eternal salvation." We think that the definition would be more exact and in accord with our consciousness, if it made hope include earnest desire, as well as expectation.

While hope is near akin to faith, it differs from it essentially, for it does not bring to the soul the same realizing sense that we are the children of God, and that all His promises will surely be fulfilled.

Although faith in its initial stage is inspired by hope its power far transcends that of hope. By faith we enjoy in the present the fruition of God's promise that "A faithful man shall abound with blessings." Hope is waiting on the future, but "faith is the substance of things hoped for."—Hebrews xi, 1.

While hope with uplifted eyes is seeking to behold the new Jerusalem, where there is no more night nor sun, nor moon, nor stars, for the glory of God lighteth it.

Faith enters its gates of pearl and treads its street of "pure gold," stands by the "river of water of life," and sees there "the tree of life," whose leaves are "for the healing of the nations."—Revelation xxii, 1-3.

The early Christian church taught that despair, which is the absence of all hope, is a grievous sin in the professed Christian, as it comes from distrust of the goodness of God, and the Roman Catholic Church ranks it as third in its list of seven mortal sins.

The ancient Romans erected a beautiful temple to Hope in front of the market place, where fruits, vegetables and herbs were sold, and the husbandmen, who are so dependent on the seasons for the

rewards of their toil, offered their first sheaves of wheat and barley and their earliest fruit as sacrifices upon its altars, praying that they might always sow and plant hopefully, and reap abundant harvests.

Despair is generated by fear, and hence if we would preserve an assured hope we must repel the very first approaches of fear.

Christian Science teaches us that fear is the canker of the soul; that it is created by carnal mind, and if it gains the mastery over us it will sap and mine the very foundation of every Christian virtue. It is fear that first banishes hope from the heart and then gives birth to the baleful delusion termed "disease," which is an infection of carnal mind, a mere mental pestilence, as Christian Scientists establish in their daily practice. Divine metaphysics in the application of its healing power, first treats against fear, and thus fosters hope as a most potent curative agent.

Hope, however, is not a recognized factor in the school of materia medica. It is frightened away by the awful arrays of drugs used for experimenting on the trembling patient's vitality, after he has been duly impressed with the conviction that he is in the grip of a dangerous disease.

We have in mind the case of a young lady of a prominent family, who, while on a visit to a friend in Washington City about seven years ago, complained of a severe pain in the throat, and the eminent physician who was summoned to attend her pronounced it a very malignant case of diphtheria.

She was about twenty-three years of age of rare beauty and high mental culture, and was the object of the most tender solicitude on the part of her excellent hostess who, however, by the physicians' direction had all the furniture, including the rugs, lace curtains, paintings, and bric-a-brac removed from the bed-chamber of her stricken guest that they might not become repositories of the supposed deadly diphtheretic germs.

The young lady has since stated that she was deeply depressed by the gruesome change made in her but late luxurious surroundings and her perilous situation as indicated by the solemnity of the preparations made for her treatment.

Her gloom was further increased by the information given her by her trained nurse, that no member of her family or any of her friends would be allowed to visit her as the Board of Health had placed the house in quarantine and a blue placard had been tacked on one of the door-posts to warn

all persons that there was a case of diphtheria within its walls.

She states that the treatment consisted chiefly of injections in the side with hypodermic syringe, the fluid used having been extracted from a neck vein of a horse in Germany, that had been previously inoculated with the so called diphtheria germ, and known as anti-toxine. Hope, the last comforter to abandon the suffering, would have fled from her had she not in this extremity recalled to mind what she had then but recently read in a work on Christian Science, which by a happy chance had come into her hands.

She then took heart of hope, and resolved to medicine her mind, applying to her case the principles of Divine metaphysical healing as expounded by Christ the healer.

Thus ministering to herself, she was soon restored to her accustomed robust health, and still lives to attest by her perfect health, despite the drugs of materia medica, that in her has been fulfilled the sure promise of Jesus to "them that believe"—"if they drink any deadly thing it shall not hurt them."—Mark xvi, 17-18

It is noteworthy that the only case of medical treatment referred to in the Bible, was one that not only signalized the failure of materia medica as a curative power, but branded it as a cause of suffering to the patient. It is thus described by the Apostle St. Mark: "And a certain woman which had an issue of blood twelve years.

"And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.

"When she had heard of Jesus, she came in the press behind and touched his garment.

For she said, if I may but touch his clothes I shall be whole

"And straightway the fountain of her blood was dried up, and she felt in her body that she was healed of that plague."—Mark v, 25, 29

The poet Dante in his *Inferno* tells us, that over the gate of hell the words are written in flaming letters:

"Let all who enter here leave hope behind."

These words may truthfully be inscribed over the doors of bed-rooms of the sick and hospitals converted by the disciples of materia medica into chambers of despair. The inscription that Christian Science would commend for the door of the sick chamber is rather, the words of Milton:

"O welcome, pure eyed Faith,  
White handed Hope,  
Thou hovering angel girl with golden wings."

It deals with man as a spiritual being the image of God, who is Spirit, assured that immortality must triumph over mortality in every contest between them. Unlike materia medica, it does not pile error upon error by casting unwholesome drugs into the fountain of life to restore health, but dispels the delusion of disease, bred by carnal mind, with the light of Eternal Truth, beaming from the "Son of Righteousness," who has arisen "with healing in his wings."—Malachi iv, 2.

The most miserable state to which man is reduced by sin is that in which the Apostle Paul depicts him as "having no hope."—Ephesians ii, 12.

We are told in the book of Job, that "the hypocrite's hope shall perish.

"Whose hope shall be cut off, and whose trust shall be a spider's web."—Job viii, 13-14.

Contrasting the fate of the righteous and the wicked man, it further says: "Thine age shall be clearer than the noonday, thou shalt shine forth, thou shalt be as the morning.

"And thou shalt be secure, because there is hope; yea, thou shalt dig about thee and thou shalt take thy rest in safety.

"But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost."—Job xi, 17-20.

Job lamenting his great affliction, exclaimed, "My days are swifter than a weaver's shuttle, and are spent without hope."—Job vii, 6.

Jeremiah bewailing his calamities, said: "My strength and my hope is perished from the Lord."—Lamentations iii, 18.

The prophet Zachariah predicting the restoration of Jerusalem after its conquest by the Romans, described the "scattered and captive children of Israel as prisoners of hope," meaning that in their long exile under the heel of the oppressor, they were sustained by hope alone.—Zachariah ix, 12.

David lamenting the shame and sorrow that had come to him, cried out in his anguish—

"I am a worm, and no man, a reproach of men, and despised of the people;" then recalling the promises of God he exclaimed, "Thou didst make me hope when I was upon my mother's breasts."—22 Psalms, 6-9.

St. Paul beyond all the other apostles dwelt in his epistles on the comfort and confidence that hope brings to the soul of the believer. In his epistle to the Romans he says:

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

"By whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God.

"And not only so but we glory in tribulation, also, knowing that tribulation worketh patience.

"And patience experience, and experience hope:

"And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—Romans v,

1, 5

In the following verses he appears to use the term hope in the sense of faith.

"For we are saved by hope, but hope that is seen is not hope, for what a man seeth why doth he yet hope for?

"But if we hope for that we see not, then do we with patience wait for it."—Romans viii, 24, 25.

And again, he says:

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

"Now the God of hope fill you with all joy and peace in believing that ye may abound in hope, through the power of the Holy Ghost."—Romans xv, 4-13.

The Apostle Peter addressing the Christians scattered throughout the five churches of Asia, says:

"Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—1 Peter i, 13.

And again he says to them:

"Who is he that will harm you if ye be followers of that which is good?

"But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you."—1 Peter iii, 13-15.

These inspired words from the pen of the Apostle whom Christ declared was the rock upon which he built his church, should be earnestly taken to heart by Christian Scientists, who should not content themselves with being able to state the fundamental propositions of Christian Science, but should be prepared to defend them with undeniable evidence.

To this end they should diligently search the Scriptures, and read and digest understandingly all Christian Science literature contained in books and periodicals that truly expound the principles of Divine Metaphysical healing, as taught in the revealed word of God. He can safely rely upon the Holy Bible, as the "sure rock of his defence."

The armory of heaven itself provides his shield and buckler, resting his faith on the promises of Jesus Christ, he can with unfaltering hope "stand four square to all the winds that blow," assured immovably that immortal mind must triumph over perishable matter, and that the darkness of error will be dispelled by the light of Eternal Truth.

#### THE TEST OF PERFECT HOPE.

Whether we are in a state of perfect hope toward God, resting recumbent on his promises with all the trust of a child reposing on its mother's breast every man must decide for himself in the forum of his own conscience.

He must stand, as it were, face to face with his soul, and question it, and search his life with the search light of Truth, that he may decide how near it comes to the standard of Jesus Christ.

#### HE IS NEVER WRONG WHOSE LIFE IS RIGHT.

The life of a man will as surely reflect his cherished thoughts and feelings as the globe of crystal glass will reflect the light and heat of the flame that burns within it.

The wise Solomon wrote of one who had "an evil eye." "As he thinketh in his heart so is he," and this is true of every man.—Proverbs xxiii, 7.

If a man's life is not in harmony with the teachings of Christ he can neither have perfect faith in God, or an assured hope that His promises to "them that believe" will all be fulfilled. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"—Matthew vii, 16. Your faith and hope then must be measured by their fruitage.

One supreme test of a perfect hope is whether you pray to God with the firm assurance that your prayer will be granted. If you do not; if your prayers are clouded with doubt, then carnal mind has tainted your hope with fear, and you are not at peace with God. There is a rift in the lute of your life, and it gives forth sounds of earthly discord instead of notes of heaven born harmony.

The case of Job is a most striking example of the fact, that when doubt of God's love enters the human soul hope departs from it. It also exemplifies the truth that so-called disease is but a delusion wrought by sin.

Job was smitten by the hand of Satan, who represents carnal mind, and who was permitted by God to test the righteousness of the holy man of Uz, by subjecting him to the most bitter afflictions ever visited upon man. He was stricken down

from the loftiest height of prosperity to the lowest depth of poverty.

His flocks and herds, the cattle upon a thousand hills were taken away by armed marauders, who slew the servants who tended them, and while his seven sons and three daughters were feasting "there came a great wind from the wilderness and smote the four corners of the house, and it fell, and they all perished in its ruins."

To fill up the measure of his calamity to overflowing, and press to his lips a cup brimming with the gall of bitterness, Satan with fiendish subtlety spared Job's undutiful wife, to increase his anguish by her cruel conduct and sinful counsel. Yet he still trusted in God, and owned his justice, exclaiming: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

But when he was smitten with a dreadful malady, and maligned and taunted by his dearest friends and the wife of his bosom, he lost faith in God.

It was not, however, until he had arraigned the Almighty and denied His Justice and Mercy, that hope departed from him. It was only after he had exclaimed to his Maker:

"Is it good unto Thee that Thou shouldest oppress; that Thou shouldest despise the work of Thine hands? Thou art become cruel to me;" that he cried out: "Where is now my hope?" "Mine hope hath he removed like a tree."—Job x, 3 and xix, 10

But although Job had blasphemously declared that "it profiteth a man nothing that he should delight himself with God," he was not prayerless for to be devoid of the power to pray is the awful doom reserved for Satan alone, the "archangel ruined" to whose Sabbathless soul,—

\* \* \* "Hope never comes that comes to all."

Hope came back to the heart of Job, as he repented "in dust and ashes" for his rebellious spirit against his Creator and he prayed to be forgiven. But not for this alone was forgiveness granted unto him, with blessings far beyond any he had ever known. It was because his prayer was sanctified by the divine love that had entered his soul and which led him to forgive and pray for all who had done him any injury including his three false friends who had embittered his calamity by their cruel speeches, and to whom he had said in his resentment: "Ye are forgers of lies, ye are all physicians of no value."—Job xlii, 4.

The sacred writer tells us that the wrath of the Lord was kindled against the friends of Job, and he



required of them that they should repent them of o their folly and go to his servant Job and offer up burnt offerings for themselves and said to them, "and my servant Job shall pray for you, for him will I except."

"And the Lord turned the captivity of Job when he prayed for his friends; also the Lord gave Job twice as much as he had before."—Job xlii, 7-10.

It should be noted as of especial interest to Christian Scientists that even in Job's most desperate extremity he did not send for a physician, although disciples of *materia medica* abounded in Assyria where was situated the Land of Uz in which he dwelt.

He looked for his healing to God alone, even when he cried out in ceaseless agony: "My bones are pierced in me in the night season, and my sinews take no rest.

"By the great force of my disease is my garment changed; it bindeth me about as the collar of my coat.

"My skin is black upon me, and my bones are burned with heat."—Job xxx, 17-30.

It may be suggested that if the attendance of a *materia medica* doctor would have aggravated Job's disease, or tended to insure a fatal termination to his grievous sickness, Satan, who is the "father of lies" and all subtlety, would have contrived to have one attend his victim.

The sufficient answer to this is, that when the Lord consented that Satan should test Job's integrity as "a perfect and an upright man," He imposed upon Satan's power the limitations that the life of Job must be spared, His words being, "Behold he is in thine hand, but save his life."—ii, 6.

## PART X.

### CHARITY.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."—1 Cor. xiii, 1-2.

As charity is the supreme christian virtue—the paramount saving grace, we should be perfectly assured as to the true meaning of the term, and all that it imports.

This is as important to the christian, as it would be to the sculptor that he should have an exact

model to work from, when required to reproduce and body forth in marble the face and form of some hero living or dead.

As charity is the standard by which our spiritual growth is determined, and as without it we cannot attain "unto a perfect man unto the measure of the stature of the fulness of Christ" we must know to a moral certainty what it is, that we may be certified by our self examination whether we truly possess it. The term charity in its popular or every day acceptance is used to designate the benevolence of feeling that leads one to help the poor.

Hence to say of a person that he gave much in charity is to assert that he was accustomed to aid the needy.

This may be one of the manifestations of a charitable spirit, and yet the giver of such human gifts may possess a soul devoid of charity in the spiritual or Christ-sense of that term.

This is expressly stated by the Apostle Paul in the following words:

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—2 Cor. xiii, 3.

Thus it is seen that charity may not necessarily co exist with the most bountiful gifts to the poor; and that its halo is even brighter than that which encircles the brow of the martyr whose robe of flame attests the steadfastness of his faith. What constitutes this most divine virtue can be collected from the teachings of the Apostles, but its chief and perfect exemplification is held in the life and character of Christ.

From these we learn that charity is perfect love toward God and toward man. This is the love that breathes throughout the Sermon on the Mount; that welled up in the heart of the Apostle John, and moved him to exclaim "God is Love"!

The visible evidence of this love, and its essential practical test, and the blessing that it brings to him who is imbued with it, were declared by Jesus in his words—"He that hath my commandments and keepeth them he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John xiv, 21.

It is this all embracing Divine Love, of the believer who in loving Christ, loves all humanity he being the symbol and Savior of all, that the Apostle Paul terms charity, and exalts it above all other Christian virtues saying "And now abideth Faith,

Hope, Charity, these three; but the greatest of all is Charity."—Ibid xiii.

He thus describes the nature of charity, that we may know it by its manifestations:

"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil:

"Rejoiceth not in iniquity, but rejoiceth in the Truth:

"Beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity never faileth; but whether there be prophecies they shall fail; whether there be tongues, they shall cease; whether there be knowledge it shall vanish away."—Ibid iv, 8.

This is an assurance that the believer in Jesus Christ once perfected in charity shall suffer no fall from grace, and it could only be affirmed of a soul so blended with its Divine Creator, through perfect Love, as to realize that God is Love, and be endowed with that eternal attribute as the law of its being.

Charity is not a mere emotion, but is of the understanding, as well as the heart, belonging both to our intellectual and moral natures. St. Paul so classes it when he says "charity edifieth."—1 Cor. viii, 1.

That there may be no doubt as to the supremacy of charity over all other christian virtues the same apostle addressing "the saints and faithful brethren in Christ which are at Colosse," after enjoining upon them to "seek those things which are above where Christ sitteth on the right hand of God," adds "and above all these things put on charity, which is the bond of perfectness."—Col. iii, 14.

Charity which is perfect love toward God, and toward man, according to the Apostolic sense of the term, cannot exist without manifesting itself both in our Divine and human relations.

It must be dual in its operation, embracing in its boundless circle, love for God, and love for all humanity.

Indeed the indispensable proof that a man's heart is filled with love for God, is his love for his fellow man as illustrated by his daily life and practice.

The one can no more exist without the other than can fire without emitting heat, or the polished faces of the diamond, without radiating light. This truth is beautifully exemplified in the follow-

ing allegorical poem by the Persian poet, known as Sadi the Wise:

"Abu Ben Adem—may his tribe increase—  
Awoke one night from a dream of peace,  
And saw all radiant within his room,  
Making it bright and like a lily bloom,  
An angel writing in a book of gold:  
Exceeding peace had made Ben Adem bold,  
And to the presence in his room he said,  
'What writest thou?' The angel raised his head,  
And with a look made of all sweet accord,  
Replied: 'The names of those who love the Lord'  
'And is mine one?' Ben A'em asked,  
'Nay, not so,' replied the angel.  
Ben Adem said, 'I pray thee then  
Write mine as one who loves his fellow man.'  
Next night the angel came and showed  
The names whom love of God had blessed,  
When lo! Ben Adem's name led all the rest."

A perfected love of God, which leads our souls irresistibly into love for our fellow man, for the expression of which St. Paul uses the term charity as a synonym, is described with sublime pathos by him, whom of all the apostles we would most expect to dwell upon it—"that disciple whom Jesus loved," St. John says:

"Beloved let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God.

"He that loveth not knoweth not God; for God is Love.

"In this was manifested the love of God toward us because that God sent his only begotten son in to the world that we might live through Him.

\* \* \* \* \*

"No man has seen God at any time. If we love one another God dwelleth in us and his love is perfected in us.

\* \* \* \* \*

"Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world.

\* \* \* \* \*

"There is no fear in Love, but perfect Love casteth out fear, because fear hath torment. He that feareth is not made perfect in Love.

\* \* \* \* \*

"We love Him because He first loved us."—1 John iv-7, 8, 9, 12, 17, 18, 19.

It is remarkable that the word charity does not occur in the old Testament. While charitable deeds and loving kindness are there enjoined upon the Jewish nation, it contains no term that like charity embodies the principle of all abounding love embracing God and man, and constitutes in itself a most exalted religious creed.

This fact should not surprise us, as the Mosaic dispensation was an iron rule, under which the priesthood celebrated rather the power and glory of God, than His love and mercy.

They depicted him as a God of Battles, and of Vengeance.

The religion which they taught was not humanitarian but only national in its scope, and they limited to one people the truths of Divine revelation that were intended for all mankind, as God "hath made of one blood all nations of men."—Acts xvii, 26.

The doom of the Jewish hierarchy was pronounced, and the universal fatherhood of God and brotherhood of man proclaimed in the annunciation made by the heavenly host to the shepherds on the Judean Hills—

"Glory to God in the highest, and on earth peace, good will toward men."

The Roman historian Orosius who lived in the latter part of the fifth century, states in his work entitled "The History of Mankind" as a fact of deep interest to every christian, that it was shown by the official records that on the day Jesus was born the door of the temple of Janus was closed for the first time in two hundred years.

That temple it is known to classical scholars, was kept open in time of war. Rome had then been at war in various parts of the globe for two centuries, during which period her conquering eagle had been borne into every known land.

Orosius further states that the order of the Roman Senate directing that the door of the temple of Janus should be shut, also declared that for the first time in the world's history peace reigned among all the nations.

Of course the birth of Jesus could not then have been known at Rome, since that city was over one thousand miles from Bethlehem, a distance, which at that day it would have required not less than one month to traverse by water, and three months by land. Orosius was a devout christian, and a profound scholar of the highest credibility, and the truth of his statement that I have cited has never been doubted. As an evidence of the high authority of his history the fact should be stated that it was commended by the learned Bede, and was translated into Anglo-Saxon by Alfred the Great, the only king who ever bore the title of "The Truth Teller."

Thus profane history proves that the declaration of the Angels who hovered over Bethlehem of

"Peace on earth" was literally true, a most wondrously benign event, that fitly commemorated the birth of the Prince of Peace through the influence of whose divine teachings the time will surely come as predicted by the prophet Isaiah, when "they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah ii, 4.

The star that beamed down upon the lowly manger at Bethlehem was the herald of "the Son of righteousness," who as predicted in the final prophecy made by the last of the Hebrew prophets, would "arise with healing in his wings."—Malachi iv, 2.

It is the special office of Christian Science to impress upon all men that Christ came to unite all humanity in "the bond of Charity."

It bids believers prove their invisible faith by their visible works and establishes by actual demonstration, that the wings of healing are as potent now to restore health of soul and body to the suffering victims of carnal mind, as when the Son of righteousness arose on a world darkened by sin.

In all of its teachings it exalts the Divine Love, as the real power of healing.

The immovable rock on which it lays its foundation is the benign God given truth that God is Love and that therefore He will not afflict man with disease, but on the contrary gave to man an everlasting and inviolable safeguard against such an affliction when he made man in His image, and after His likeness.

Being the image of God, not corporeally but spiritually for God is Spirit, man must be immortal expression of His attributes, and in harmony with Him who is the All Good, Eternal Truth, Eternal Life, Omniscient and Omnipresent.

This truth Christian Science holds up unceasingly before the eyes of the believer, who can realize it only by having Charity or a perfect love toward God and man dwelling in his heart. The true Christian Scientist demonstrates this in his life, and walks the daily round of duty, praising God for his blessings, the rule of his conduct, being, as expressed in the truthful words of the poet—

"He liveth best who loveth best  
All things both great and small,  
For the dear Lord who loveth us  
He made and loveth all"

A man who voluntarily refuses to think is a nuisance.—F. A. Unus, A. D 1880.

## SPIRITUAL COMMUNION.

Christ closed the Paschal feast with song,  
And bid pass away  
The Kingdom of God, promised so long,  
Should bring a brighter day.

This kingdom now shall be in you,  
Set up by power divine;  
Here we may drink the wine that's new,  
Fruit of the living vine.

Spiritual communion is sublime,  
Where God and man unite;  
'Tis wine upon the lees refined,  
Where faith is lost in sight.

We see with understanding eye,  
Our Father's will to do;  
He works in us, our needs supplies,  
As we ours pursue.

Hope leads the Pilgrim on the way  
To Father-God above;  
It's lost in this eternal day—  
'Tis swallowed up in Love

Love is supreme—she reigns alone,  
'Tis the rejoicing crown;  
It is the very topmost stone,  
That cannot be thrown down.

Love is of God, for God is Love,  
Who casteth out all fear,  
And lifteth our minds so far above  
The things once were so dear.

—S Stanock.

## From a Seeker for Truth.

Morrison, Warwick Co., Va.

Col. O. C. Sabin: For a mental Scientist I presume you think I am very active in your line, but I am only truly an unprejudiced seeker for Truth, and you struck one of the strings belonging to this "Harp of a Thousand" when you trumpeted the call to "Unchain the Truth," which has been locked in the dungeon of ignorance for ages. So many of us are now the full grown fruit on the Tree of Life awaiting the ripening process which is secondary creation at which stage we must work out our own salvation by co-operation with Divine energy, which is seeking through every atom of our being to express the Father's will on earth as in heaven which means wholeness (holiness) here on this planet.

Science and Health teaches, as do some of your contributors, that we must never invade the mentality of another (unasked). Will some kind friend explain in this case what Jesus meant when he said, "It is good to pray for those who despitefully use

you.,' "Bless those who curse you." "Father, forgive them, they know not what they do?" and many others.

And yet another, which I cannot reconcile with the teachings of Jesus, I see endorsed by Mrs. Eddy and a dear friend also a contributor to your pages. Please be patient with this. I only wish with you to "Unchain the Truth."

"Should more than one healer treat a patient, there would be adverse currents of thought." If each and all healers, heal through Divine Spiritual Power working through the healer towards the patient. Whence can arise those counter currents? "I am the Way." "No man cometh to the Father except by me."—(Jesus.)

St. James says: "Is any sick among you? let him call for the elders (not an elder) of the church and let them pray over him, and the prayer of faith shall save him, if he have committed sins they shall be forgiven him." I do not mean that they shall all be paid to heal—(to the injury of a special healer)—but I have always considered each visitor either a healer or poisoner according to his mentality—while in the sick room. I copy the lines from the poem you have just published. "We shall know the Truth, etc."—

"We know His promise,  
When two or three  
Were gathered together  
He there should be."

The force behind visible nature teaches us the value of unity.

The great streams which form the Mississippi—all being of the same mind or substance, and seeking the same objective point, only increase the power and strength of that resistless body of waters—by blending their currents.

I shall thank any one for a lucid explanation of error in my statement of tenets, or application of Holy Writ.

My dear brother, I do not expect you to lumber your pages with my every communication. But only the unadulterated truth can make us whole—this I am in search of. I am deeply, most thoroughly interested in your work. And have sent your messages of Life (The News Letter) winging their way to other thirsty souls with a hearty "God speed" and recommendation to subscribe at once. As I feel assured, that you are working in God's vineyard.

Wishing you a happy New Year and century of "Unchain the Truth." I am, cordially yours,

(MRS.) S. W. MOORE.

## A Letter to a Student.

BY OLIVER C. SABIN.

My Dear Student: Your letter of inquiry to me was duly received and I have carefully read over your story of difficulties and also inquiries. The first inquiry you make is regarding whether you should charge for your treatment in healing. You say that you have received a letter from a person who says that if you cure him he will pay you, and if you cannot cure him he will not pay you, and ask me what you shall do in a case of that character. Now let us look at the situation. This person who writes to you desires your time for the treatment of a patient, but is not willing to pay you for your time unless——what? Unless God does His part. In other words the person wants human guarantee that God, the Omnipotent, the Omniscience and Omnipresent Father will do His part. You can readily see that such a person, if you took the case, could not be healed. We must take God's word without a question and when He tells us to "ask and we shall receive; knock and it shall be opened unto us; to seek and we shall find" we must believe what He says and never doubt. I regard it as bad policy to take such cases.

Take the other class of cases you mention who are unable to pay. You ask what must you do with these? Let us look at the situation. If you take these cases for nothing you thereby acknowledge them to be paupers; consent that they are paupers; have made a law that they are paupers, therefore, such consent and such law will make them paupers and keep them paupers so long as that thought dominates over them. In our treatment of patients we must treat, not only for the healing of the sick and the healing of the sinner; but we must also treat for prosperity so that our patients may return to their original dominion and be entitled to the rights with which God endowed them. Man made in the image and likeness of God was endowed with all, the beast of the field, fowls of the air, and the fish of the sea, all, everything, he was given perfect dominion over. The reason why we have not that dominion to day is, because of self-made laws, and self selected limitations. You take your patient and treat him for nothing, you make a law and you limit him. He has nothing and can have nothing, but your treatment should be that he has all, and should have

all, and is entitled to all. You build up his shattered constitution until to material sense and materially speaking, the patient is restored to harmony in his body, and in his worldly affairs as well as in his spiritual affairs. Therefore I think that it is wrong, absolutely wrong, for any one to be taken for treatment for nothing. I think they should pay where they can, and where they cannot pay—trust them, but have it understood that they are not tied down by any man made laws which have the tendency to drag them down deeper, deeper into the slew of poverty. There is perhaps no subject more widely misunderstood than is this subject of Charity. Charity is the greatest virtue, and is one which we must exercise and practice, but in our practicing be careful that we do not destroy our brothers and sisters by chaining them down with inexorable man-made laws to a worse condition than the one in which we found them. The treatment of this financial question is one of the most important known in Christian Science, and one which mortal mind is more liable to misconstrue your motive with unfriendly criticism. I suppose there are few persons in the world who love money less than I do, and very few who would endeavor to eradicate the thought from their mind any more heroically than I would did I know of such a baleful thought. We all need money, therefore, it is as much our duty to pray for money, and to treat for money and prosperity as it is for health and happiness. They all belong to the same class of virtues. We are entitled to all, and we want all for the purpose of adjusting our affairs in accordance with God's Divine will.

I do not think that you need to worry because people make unfriendly criticisms against you for the reason that you do not take their cases for nothing. They do not understand, but you should take their cases and give them time to pay, and wherever, in your judgment, it is the part of the Good Samaritan to extend the cup of cold water free never hesitate for an instant but extend it with your blessing.

### Words Suggesting How to Heal.

BY FANNIE B. JAMES, Denver, Colorado.

Healing statements, that will greatly assist all students in finding the best method of expressing the Truth that makes whole. Paper, 10 cents.

NOTE.—Everybody ought to have this little book. —Sabin.



## Self-Culture the Road to Success.

**A**T this time I see that all the events of my life are bringing me into a place where I am becoming possessed of a deep, abiding and restful sense of my own power to have things as I want them without any contention at all. All the time I am growing more and more polarized in conformity with the law of universal growth, wherein there is no fighting for the right, but simply the slow maturing toward it, through the process of high, pure, forceful thought; thought that is gradually ripening to a sense of its own creativeness, wherein it simply rests in the unshaken, the reposeful perception of its own potency, and speaks the word of redemption for itself and others.

This—I see—is growing above contention. It is leaving contention behind me in my upward climb. Do you catch the idea? It is similar to the process of growth in the human body. The food that passes through the laboratory of the digestive system is a compound of vital atoms and atoms that have no power to yield the body any strength and must therefore be rejected in the building process. The vital atoms do not stop to fight the dead atoms; they simply ascend. The law that operates in the growth of our bodies is the same law that operates in race growth. The principle of the survival of the fittest runs through all nature from the lowest to the highest forms of life; it always has done so and always will; and in a broad sense there is no antagonism in it. Men must come to look at things from a big point of view if they reach correct conclusions.

"But, the people are not willing," you say, "to receive ideas except from the old, erroneous standpoints of thought." To which I reply, that as yet the people have really had no chance. If the truths concerning the great and all powerful Principle of Growth had been proclaimed from a thousand printing presses daily, and cried out in impassioned language from tens of thousands of rostrums, as the old ideas have been, the entire race would have believed before this; and believing would have come into its estate of individual power from whence the knowledge of justice, as the basis of all social and political affairs, would even now be firmly established.

I am demonstrating these truths more and more. For instance, the statement that high courage, a daring and fearless spirit and strong self assertion, all of which constitute a powerful individuality,

will, if carried on until the person comes into a reposeful sense of power, relate him to certain conditions in the external world that correspond to his mental attitude, and that will bring these related conditions about him with absolute certainty. This is the law; I am every day proving its infallibility. This being an established fact it becomes at once apparent that self culture is the surest road to success; the surest method by which a man can gain the things essential to his happiness.

I only mention this one thing. There are other statements I might make whose truth I am proving, more than ever, at this time. I have reached a position of safety in respect to my surroundings, so that no throes of the external life seem to have any power over me. I am not uneasy about finances, and all the efforts I put forth in any direction come home full freighted with results. Once it was just the other way; no matter where I turned every door seemed to shut in my face; now they open wide on my approach; I have become mentally self centered to a degree that represents force; that—on the mental plane—does what the battering ram does on the physical plane; and this—not because I exert power, but because I am power. I am the knowing of individual strength. For many years I have been learning how to become strength instead of how to exert it; and though my lesson is not half learned, yet it is sufficiently learned to demonstrate the power of being over that of mere doing.

As one becomes self-centered he grows to be a powerful magnet, so that he attracts everything that is related to him through his desires or aspirations. Now this mighty fact is the bed rock principle of all true growth; and until the people know it they will be in an uncertain and fluctuating condition, beset with numberless anxieties, and tossed and torn by their own feelings; footloose, without any safe foundation on which to rest. Until a man finds himself and perceives that in finding himself he has found an inexhaustible fountain of strength and genius sufficient for every demand that can be made upon him, he will never be at rest; he will never be free; he will always be encumbered; he will always have anxieties; he will never be a man in the true sense; and he will never be happy; he will never achieve that repose which is born of a sense of mastery, and which alone introduces him to an understanding of absolute justice, and puts him in line with the true law of growth.—H. W. in Freedom.

Faith is a hunger, and love is its food. Love drives away all fear, doubt and unbelief.—Gitckel.

# The Truth Gives Us Freedom.

LECTURE BY OLIVER C. SABIN.

**B**AUTAMA Buddha, the Hindu philosopher, enunciated a great truth when he said, "Ignorance of Truth is the cause of all misery."

This same idea was reiterated by Jesus Christ some five hundred years later when he said, "Ye shall know the Truth and the Truth shall make you free." Freedom is the most desirable condition for any one to enjoy. There is no pleasure in slavery, whether it be physical or mental. Freedom is the normal condition of man, who, created in the image and likeness of God, like God, is free, is entitled to freedom, and when he falls to be in the enjoyment of that freedom, it is because of his being wronged of some of his natural rights. Fear is perhaps one of the greatest causes which destroys our freedom. In the mental world, fear dominates the minds of almost everybody; in fact, of all except those who have arrived at the condition where the Saviour said, "Ye shall know the Truth and the Truth shall make you free." Fear comes up in the most insidious ways. We have perpetual fear, talking from a material standpoint, of catching cold, or of becoming sick from malaria, from contagion, from worry, from exhaustion, or from lethargy. It matters not what the immediate cause or causes may be, they are made to contribute to fear in the material thought, and fear is the cause of the realization of the thing feared, "For as he thinketh in his heart so is he." This great truth comes up in all its various ramifications. I remember in 1866 I received a telegram to come to St. Louis, that the cholera was abating. I reached St. Louis in the evening, about 11 o'clock, stopped at my usual hotel, the Southern, where ordinarily in the rotunda would be congregated hundreds, but not a living soul was to be seen in that rotunda the evening of my arrival, except the servants belonging to the house and the clerks of the hotel. I spoke to the clerk and asked him how the cholera was. He said that they buried over four hundred people that day. I immediately went to my room, thinking of the cholera, fearing intensely the contagion. Fear is what causes contagion, it is what feeds it. You take even so unpropitious a candidate for contagion as appendicitis, or this meningetis, fear makes them contagious. It was but a few years ago in the city of Washington

when the surgeons' tables were loaded, so to speak, from morning to night with candidates for surgical operations from this appendicitis claim. Some people even feared it so much that they had themselves cut open, and this little sack, or vermiform appendix, as the doctors call it, taken out, so that in the future they never could have the disease.

You take the diseases of women, the doctors declare a certain class of diseases prevalent, and their tables are loaded with women to be operated upon, because these infamous man-made contagions are the direct result of the lack of knowledge of Truth. Fear thus caused is the father and mother of almost "all the ills that flesh is heir to."

Now, we must know the Truth and what Truth is it that we must know? We must know that God is Spirit, that man is His image and likeness, that man's life is therefore a spiritual life, that he lives, moves and has his being in this Spirit God; that God's love surrounds him and protects him, and that God's goodness is ever present to guide him and direct him with harmony and perfection, which will always and under all circumstances be with him; and that nothing but perfection can come near this being called man, this image and likeness of God; and when we realize that that is our part, that spirit is all, that matter is nothing, absolutely nothing; that God, the Father, is All in All; that all else is naught; then we come to the realization of what we are. We are the perfect image and likeness of God, His child; because living in the bosom of God we know that we are free from all ills, from all sorrows, from all wants and contagion; and this brings perfect harmony, perfect happiness, and perfect health. That is the Truth that gives us freedom.

"Ye shall know the Truth and the Truth shall make you free."

Blackstone in his commentaries divides the condition of society into two general divisions, the wants and fears of mankind, and it is true, all is embraced in our wants and our fears. We want happiness, we want perfectness, we want harmony. Fear tells us of everything which we ought not to have. It is the dividing line between good and evil, truth and error. Fear is to be stamped out, destroyed; truth is to be recognized and enjoyed.

Another branch of this same thought from which we need emancipation is what is termed in metaphysics, malicious animal magnetism. This is what the Scriptures denominate the evil one or the one evil. It embraces what was termed devils,

evil spirits. It embraces all evil, all wickedness. It is that which the Scriptures tell us is man's tendency to do evil as the sparks fly upward. This malicious magnetism is ever-present in belief. It has in reality no existence, because God created all that was created. Therefore, malicious animal magnetism being evil, never was created, it never had an existence, it is nothing but the carnal mind of materiality. It is false, untrue, never was and is not.

In treating yourself or treating your patients, it is well however to assume the existence of this so-called force so far as to treat against it, but in reality denounce it, and declare its non-existence. In other words uncover the evil and destroy it, even if it does not exist, as in battling against evil, better do too much than too little.

Another very important feature of this same subject of fear is what is termed in metaphysical parlance, and especially by the so called Eddy school of Christian Scientists, malicious mental malpractice. How far I care to endorse their idea I am not at this time able to decide in my own mind; but I think it is the part of wisdom for you as students to recognize that feature and study it to its legitimate conclusion, and so far as there may be anything in it, be prepared to destroy its effects, and thus allow the Truth to make you free. Historically it is claimed that this is the same species of magic, black art, necromancy, as was used and practiced by the Egyptians long prior to the days of Moses.

It is claimed that this same vicious system carried on in practice during these intervening thousands of years is the direct result of the great nation of Egypt sinking from affluent circumstances, which they then enjoyed as the leading nation of philosophy, of intelligence, of power and of learning, to their present debased condition, where the scions of those once noble families are to-day lashed with whips upon their bare backs in order to force them to work harder that they may earn enough from their land to pay the interest on their bonded debt.

That debt, as if to illustrate the law of retributive justice, is held by the Rothschilds, the great Jew bankers, the descendants of the despised people who wore Egypt's iron yoke of bondage for four hundred and thirty years.

This same malign art, recolling upon those who practiced it, doubtless caused the deterioration of Persia; which is now the contempt of nations, although it once dominated nearly every kingdom of

the civilized world, and was the chief seat of philosophy, letters and all the fine arts, under the rule of Cyrus the great Conqueror of Asia.

Babylon the Mighty, the capital of the Chaldean Kingdom ruled over by Nebuchadnezzar, whose victorious armies set up their standards in Egypt, Assyria, and in the Temple of Jerusalem, and who was termed by the prophet Daniel "A King of Kings," is believed to have owed its fall to the practice by its people of the same corrupting "Black Art."

Its lofty walls from which were suspended magnificent gardens which are classed by historians among the seven wonders of the world have crumbled down into the noxious swamps.

Desolation broods over the ruins of its once gorgeous palaces, and cloud-capped temples, where the howl of the jackal and the shriek of the owl and the bittern alone, break the awful silence and attest the judgment of God upon an unrighteous people, as predicted by the prophet Isaiah who thus declared its just doom.

"And Babylon the glory of kingdoms, the beauty of the Chaldee's excellency shall be as when God overthrew Sodom and Gomorrah.

"It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

"But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures, and owls shall dwell there and Satyrs shall dance there.

"And the wild beasts of the islands shall cry in their desolate houses and dragons in their pleasant palaces."—Isaiah xlii, 19-22.

I could multiply instances of nations that have been overwhelmed, with bitter disaster through the practice of their ungodly magical arts, but deem it unnecessary to do so.

Now, I am not prepared to endorse all this, but I do know that some very much believe in it. I know that they are very secretive, hiding themselves one from another. Whenever they set out to do anything or take a trip anywhere, they do it in the utmost secrecy, preventing their brothers and sisters from knowing where they are and working their destruction, through this evil known as malicious mental malpractice.

I am not prepared to endorse this theory. But if we were in a campaign at war and there was a masked battery reported ahead of us, and a person would come and say here there is a masked battery ahead and tell our commanding officer about it,

would it be wisdom for him to say "I don't believe in your masked battery," and make no effort to guard against it, or would it not be better for him to take such precautions as would save his men if the information should prove true? Now, I can give you a perfect panacea, a sure defence against all these evil machinations, whether they be true or whether they be false. The Truth in this case which gives you freedom from this malignant influence is the knowledge that God Almighty is Omnipotent Power and that He is Omnipresent Good; and if you should be attacked by any of these pernicious thoughts of malicious people, hold to this great Truth, and claim Him as your perfect protection—your "shield and buckler."

They claim that symptoms are produced like those of this or that poison, that you will have sickness and cramps at the stomach, dizziness at the head, and innumerable other symptoms. When these symptoms attack you hold to the truth in your own mind that God Almighty is Omnipotent Power and ever present Good, and that nothing can harm you as a child of God and the manifestation, whatever it may be, will pass away.

At two different times in my own experience I have felt a force as real to all intents and purposes as if it were real, of a strong man taking me with his right hand and by the throat and his left on my heart and it seemed as if my very life was being crushed out. I could not have felt the sensation more real to my material thought if the occurrence had been an actual fact. I realized that it was evil, I at once knelt upon my knees and asked God to drive this evil out. At once the symptoms disappeared, and I had perfect peace. At other times I have been made so dizzy that I fell almost over at the first wave that struck me. I instantly held to the Truth that God Almighty is my strength and my salvation and nothing can hurt me, and the manifestation would go away. Whatever may be the cause of this manifestation, I have stated the facts as they are, and I state to you the remedy and its result.

The Christian Scientists our claim that it comes from what is known as malicious mental malpractice. They claim as the source of this evil numbers of causes. They claim theosophy, they claim spiritualism, they claim witchcraft, they claim sorcery, they claim black magic; but I claim what I believe, that the whole of it originates in the malicious practice of unregenerate persons. The fellow that is always crying stop thief is generally

the thief. The fellow that yells out fire, and runs is generally the one that struck the match; and I give it as my opinion in this case that those who claim to have discovered the evil were the originators of it. I know that in all the world, nobody has any right to use anything but good towards me; but I know that during the past three months, I have had manifestations of this evil, and these manifestations have been made from the commencement and through their entire prophecies of evil against the reformed. The Washington News Letter and its editor. They all came from one source, the prognosticators of the evil. "The wish is the father to the thought."

I have found an unfailing panacea, as I before stated, for this practice in the perfect realization of the omnipotent power and goodness of God, and that nothing can injure you or affect you in any way, shape, form or manner so long as you hold to the Truth that God Almighty is omnipotent and your ever-present help. Hold to that as your sheet anchor and all will be well. There is one thing I should state before leaving this subject, which is, that if a person attempts to practice this evil against anybody, that the manifestation is sure to be the destruction of those who practice it. Let not any one attempt or think, they can handle this fire without being scorched.

#### CHEMICALIZATION.

The next subject on which I wish to elaborate more than in the former lecture, is what is known as, or the reaction of, carnal mind; and I especially wish my students to understand the effect of this condition. Chemicalization is what we may term a turning against the Truth by your patient. Suppose that you commence to treat a patient, it matters not what the disease may be, the patient gets along well, he sees the effect of Truth, and then without any cause, so far as you are able to see, this patient becomes antagonistic, becomes the enemy of God and of metaphysical healing. It is the work of material evil known as malicious animal magnetism. It has taken possession of the mentality of this patient, and unless it is dislodged like the belief of sickness, of sin, of death, it will become, to material senses, real, and you will lose your patient, and can have no power or effect over him. The best way to fight the chemicalization of your patients in your treatments is to treat your patients as you are treating from the commencement, treat them for love, affirm that their hearts are filled with love, affirm that they love God and

love their fellow man, love God's work and His agencies for good. Fill their hearts with this love of the Good, and it will banish chemicalization.

Chemicalization is manifested in another way upon your own self, and especially in this true of young Scientists who have just commenced to treat patients for themselves. You will have drowsiness come over you intensely. I have gone to sleep as many as four times in giving one treatment. It seems as though the very elements of darkness settled down upon me. I would go to sleep and then rise up and ask God to drive it out. Go on with your treatment. Remember that God alone can overcome all these manifestations, and He will, if you will cling to the understanding that God is omnipotent Good and omnipotent Love.

Young Scientists in commencing treatment will find another symptom in chemicalization, which is considered favorable, provided it is properly handled, and that is, at times your patient will become to appearances a great deal worse. They will come to you and complain that the treatments are not doing them no good, but are making them worse. I have had them to say, stop, or I believe it will kill me, that I must stop it. Then tell your patient the cause of this evil; tell them it is the last wiggle of the snake's tail, the last dying consciousness of evil. In all of these evils concerning which I have endeavored this evening to give you some practical thoughts, know that the one great language is the language of our Saviour, when he said, "You shall know the Truth and the Truth shall make you free."

#### Resolution of Thanks.

Lynn, Mass., January 16, 1900.

Whereas, The classes in Reform Christian Science taught by Professor W. H. Watson, have been of great benefit not only to those who have taken instruction, but its influence has been far-reaching, therefore

Resolved, That, we the members of the First and Second classes, in closing session assembled, so tender him our sincere thanks for the faithful manner in which they have been conducted; and be it further

Resolved, That our best wishes go with him to his new field of labor. Adopted unanimously,

A true copy.

Attest: SABINA SNOW.

Material resources aid in the culture of life, but ideals and ideas and the joy of living in the spirit is life itself. —Lillian Whiting.

#### CHRIST IN THE TEMPEST.

Stern on the heaving vessel!—The vast sky  
Is steeping with its thunder. Cloud on cloud  
Rolls heavily in the darkness like a shroud  
Shaken by midnight's Angel from on high,  
Through the thick sea-mist, faintly and afar,  
Chorazin's watch-light glimmers like a star,  
And, momentarily, the ghastly cloud-free play  
On the dark sea-wall of Capernaum's bay,  
And tower and turret into light spring forth  
Like spectres starting from the storm-swept earth;  
And, vast and awful, Tabor's mountain form,  
Its Titan forehead naked to the storm,  
Towers for one instant, full and clear, and then  
Blends with the blackness and the cloud again.  
And it is very terrible!—The roar  
Ascendeth unto heaven, and thunders back,  
Like the response of demons, from the black  
Rifts of the hanging tempest—yawning o'er  
The wild waves in their torment. Hark!—the cry  
Of strong man in peril, piercing through  
The uproar of the waters and the sky,  
As the rent bark one moment rides to view.  
On the tall billows, with the thunder cloud  
Closing around, above her, like a shroud  
He stood upon the reeling deck—His form  
Made visible by the lightning, and His brow  
Pale, and uncover'd to the rushing storm,  
Told of a triumph man may never know—  
Power underived and mighty—"PEACE—BE STILL!"  
The great waves heard Him, and the storm's loud tone.

—WHITTIER.

#### HOW TO SEND MONEY.

Evidence has again come to me that my mail is being robbed. I therefore ask my friends to send all money by either Post Office order, Express Money order or Bank draft on New York.

OLIVER C. SABIN.

#### URGENT CASES.

Those of our friends who telegraph Mrs. Sabin or myself that their friends are about to pass on and ask for urgent treatment, must know that such cases require and receive more time than ordinary.

We often give such patients eight treatments in twenty-four hours. So far God has saved all except one, who had been dying for several hours, one failed to reach a perfect realization and response. Those wishing help in the last resort ought to give all the time possible. God heals all, where we do our part.

Believe nothing against another but on good authority, nor report what may hurt another unless it be a greater hurt to another to conceal it.—Wm. Penn.



## THE PRODIGAL'S RETURN.

(An Old Chestnut in a New Burr.)

Jest got a letter here from Joe, our boy, that said he'd got  
 Disgusted livin' on the farm an' guessed he'd take a trot  
 into the busy, rushin' world, an' try to make a name  
 That in the comin' years 'd be close coupled up with fame.  
 He'd got a irresistible desire to gather wealth,  
 An' said that if he belt his grip on his surprisin' health  
 He'd some day take us all to town to wear store-boughten clothes,  
 An' with the upper-tenners pack on an elevated nose.

We tried to turn him from his course with calm advisin' words,  
 But might as well have chattered to the little dickie birds;  
 Fur Joe was sot in all his ways, and when he'd fix a p'nt  
 A stroke o' lightin' couldn't knock his 'rangements out o' p'nt.  
 An' so we told him he could go, but warned him of the snares  
 The city allus lays to sketch the stranger unawares,  
 But he jest laughed our fears away, an' said with bitin' scorn  
 The sharper that could do him had neglected to be born.

I drew a hundred dollars from the pile I had in bank,  
 An' told him fur to shove it securely in his flank;  
 An' then he kissed his ma good-by, an' give my hand a grip,  
 Both of us fl. htin' an attack of tremblin' of the lip.  
 At night down on our bended knees we'd speak a word fur Joe,  
 An' axed the Lord to stay with him wherever he might go;  
 But not a message did we get from him that went away,  
 So full o' golden dreams, till this here letter come to-day.

He writes fur me to meet him at the deppo down to Rome,  
 An' bring along the ol' brown coat he used to wear at home;  
 An' have his mother patch the pants he left hangin' here,  
 That's sort o' busted at the knees an' shattered in the rear.  
 He also wants the striped vest he give his brother Pete,  
 An' I must fetch a pa'r o' shoes; he's in his naked feet,  
 An' take along some underclothes, an' socks, an' sich as that,  
 Likewise his ol' blue woolen shirt; he says he's got a hat.

—Denver Star.

## SPEECH.

TALK happiness. The world is sad enough  
 Without your woes. No path is wholly rough;  
 Look for the places that are smooth and clear,  
 And speak of those, to rest the weary ear  
 Of earth, so hurt by one continuous strain  
 Of human discontent and grief and pain.

Talk faith. The world is better off without  
 Your uttered ignorance and morbid doubt.  
 If you have faith in God, or man, or self,  
 Say so; if not, push back upon the shelf  
 Of silence all your thoughts till faith shall come;  
 No one will grieve because your lips are dumb.

Talk health. The dreary, never changing tale  
 Of mortal maladies is worn and stale.  
 You can not charm or interest or please  
 By harping on that minor chord, disease.  
 Say you are well, or all is well with you,  
 And God shall hear your words and make them true.

—Ella Wheeler Wilcox

## HOW AFRICAN PSYCHICS PRODUCE STORMS.

Joseph de Kronhelm quotes an article in *La Revue Spirite* from the *Revue des Revues* (the popular French Review of Reviews), which he says the editor of the *Revue des Revues*, M. Finot, endorses saying that the narrator, Lantriadelta, is a serious man, respectable and dignified, and none doubts his sincerity. The gist of his story is, that he was on a visit to the King of Hinterland de Camaroon, in Africa, and the thread of the narrative continues as follows:

What this gentleman (Lantriadelta) saw was two "rain-producers,"—an old man with a long beard, bent form and bow legs, and a young man of some thirty years, six feet high and of an athletic Greek form—surrounded by a circle of more than four thousand wild warriors, among which was the King himself, and the terrible warriors, at his orders, beginning their incantations, moved slowly around the circle, singing a barbarous song and from time to time throwing into the air handfuls of a fine white dust which they carried with them. Some twenty minutes passed in this operation when the old man fell upon the ground, wallowing in epileptic convulsions and foaming at the mouth, while his companion—the athlete—remained passive, with his finger pointed to the west of the zenith. At the point indicated by the athlete nothing was visible, until a little later a black spot was formed, which increased in less than a minute to a large black cloud which completely eclipsed the sun, emitting thunder and lightning, torrents of rain and a tempest which lasted three fourths of an hour, when it turned into moderate rain, lasting two days.—The Harbinger of Dawn.

"What makes you naughty so much of the time, Willie?" asked the indulgent father.

"Why, you see, mamma gives me a penny every time I promise to be good," replied the youngster, "and she never asks me to promise to be good until I have been naughty."

"What progress does this little girl make in her sewing?" asked the tall and stately patroness at the charity school, as she stopped before the daughter of a longshoreman, and noticed that the pupil had her thread hopelessly tangled.

"About forty knots an hour," roguishly replied the girl, as she looked up.

If evil be said of thee, and if it be true correct thyself: if it be a lie, laugh at it.—Epictetus.

## Eternal Life.

WM. BOWER IN FREEDOM.

**T**HERE appears to be a vast difference of opinion among some of our advanced thinkers upon the question as to whether or not what the people call death can be conquered or overcome, right here and right now. Some think it can be, others think it cannot be; they also think if it could be it would be far from desirable. On this, not unlike all other spiritual matters, it might be well to inquire into and thoroughly understand the exact meaning of one's words when discussing this, which seems to me, the most important of all questions which to-day is claiming the attention of the most intelligent of the thinking world.

I am inclined to believe when I hear one say that what the people call death cannot be overcome in this world, that such an one is not only honest in his opinion, but also from one point of view, he is right; and I further consider that the one who believes that death can be overcome is also right. The fact of the case is simply this—that there are two worlds here and now; one I call the carnal or material world, which is the world most people to-day are living in; this is the world in which you find strife, enmity, jealousy and all forms of ignorance. The other is the spiritual world where all is peace and happiness. I truly believe that there are people to-day living in this spiritual world, notwithstanding the majority are living in the carnal world.

Now while these two worlds are distinct, they are not necessarily separate. Every man builds his own world; it may be a carnal world of misery and death, or it may be a spiritual world of peace and life—owing to the state of ignorance or intelligence of the builder.

Much has been said about being born again. It may be well to here state that to be born again is to go out of the old carnal world, leave it behind and arise through intelligent growth to the purely mental world; to be transferred, as it were, from the carnal to the spiritual world. In this first world (I mean a mental world, for there is no other world) of carnality—and which might very appropriately be likened unto the ways of the majority of the people, including orthodoxy and a great many of the popular ideas and opinions of most of our society people—the change called death cannot be overcome, because thought is the body builder, and a body built out of

such material cannot last. If it were to last it would be far from desirable; it would always be full of aches and pains.

In the world of materiality it is an impossibility to overcome death, and always will be so; but in this other world it is already done; and remember while this other world is not made with hands, still it is not in some far off place; it is right here. Some are now living in it. This world is nothing more or less than living mentally in a spiritual attitude of mind. This is the world where all is peace and happiness. In this world the change called death does not have to be overcome because it never has entered it, and never will.

In order to overcome death we have to live in the world where death is not; refuse to entertain any thoughts which are of the world, because to entertain them is to produce death; drop all animal or carnal phase of mind; leave the old world behind; explore a new continent; live in the world of peace and health. Here death is already overcome. This is the world of immortal life, and it is here and now. This conquest is attained by having at all times pure thoughts and an aspiration for nothing but the truth, regardless of material cost. It is also true, and not in contradiction of the overcoming of death theory, but in direct corroboration of it, that this mortal must put on immortality, and that the corruptible must put on incorruption.

Since thought is the body builder, and since during the process of the building of our bodies we have entertained almost all phases of carnality, such as envy, jealousy, hypocrisy, etc., it is no wonder that the body is full of aches and pains.

Now, the body made out of the above material must and does pass away; not necessarily through the change called death, but it is gradually passing away by thought. The fact of the case is that the body is continually undergoing a change, so rapidly that the physical scientists say that a complete change takes place in the entire organism in less than one year; and here notice—if a body should now take a contagious disease, in one year the body would take it again, for it is a new body after that time. Now either the body does not change or diseases are not contagious.

Another phase of the subject in question here presents itself, and it is this: We know that the body is three fourths water; the other fourth is made up of lime, iron, salt and a few other minerals with various gases, etc. Now I fail to see how lime and iron can have a chill, or get sick in any way; neither do I see how this material could grow old and

die; here, too, is more evidence that diseases are not contagious.

Why is this dream of the sensuous man so hard to dislodge? Now if we continually and habitually entertain the animal phase of mind, which is to live in the carnal world, as a matter of course, we are constantly building our bodies out of more mortal material, which also must again pass away. But if by and through knowledge of divine law we are able at any time to commence thinking pure thoughts, which are immortal thoughts, and which is to live in the spiritual world we at once commence to supplant the mortal body with an immortal one. When sin, which is nothing more than ignorance, entered into the world it brought death; it is sin—ignorance—which is the cause of death; death is the effect or result; sin is the cause. It is necessary in the treatment of this disease—for death is a disease the inception of which dates back to our first recognition of death—to try to remove the cause. Pay all attention to the cause. The cause—ignorance—once removed, and the effect or the result—death—must necessarily not exist: the death of the mortal mind and its body is the only death there is.

You say there are many things to be overcome before attempting to overcome death, and that we are too fast, and should deal with the lesser things first, as death is the last enemy to be destroyed. Did you ever stop to think that there is nothing else to overcome but death? And the only way to overcome it is to overcome all forms of sin or ignorance, little at the time; and when you have done this, death is conquered, for its cause has been removed. By this process you are refusing to again build into the body the mortal, and in its stead you are planting the immortal material by and with the intelligent use of your pure thoughts; that is, thoughts which are in accord with truth.

I am a firm believer in immortality, a conscious existence after the change called death, if death cannot be avoided; but the change called death will not come if you live in this upper world of peace and harmony. It is not a question as to whether death can be overcome or not; it is simply a question as to where and how you are going to live. Living in one world produces death; living in the other is eternal life of both soul and body, here and now. By living in this finer world you put on the true immortality day by day. The change called death is not necessarily the door to eternal life; it is my firm conviction that eternal life is a thing brought about not by the disease of the body, but by the purification of thought.

### A Voice From Washington.

Dear Colonel Sabin: It is with joy I read your NEWS LETTER. It thrills my heart with joy to know this great Truth is to be spread throughout the land. Your NEWS LETTER and the Little Book you publish has come nearer the Truth to me than anything I ever read on Christian Science. There is nothing can condemn it but those who live without the great knowledge of Christ's doctrine. I pray it may reach every hungry and thirsty soul who is craving knowledge of the Divine Love, which those words of Truth in your paper can feed. I have been a worker on divine healing for many years. This power can be had without money and without price. Christ is going to reign until every enemy is put under his feet. This is a religion that will harmonize the world because we are Christ's, and when we become one like him, all things will be ours. You, Brother Sabin, have reached out for the highest and brightest development that can be given, and may God speed you and your followers until the great victory is won.

A Sister in Christ,

E. CHERRY.

### Science and Divine Love.

Silver Springs, N. Y., January 14, 1900.

Dear Brother in Truth: My attention was called to Christian Science by a sister, Miss E. Sweet, who has been healed by that method and loaned me one of your News Letters last July, I have been reading them ever since. I have been trying to learn more of the wonderful Truth, but as yet I am only in its infancy. I am glad to tell you it has helped me. Yes, the changes made in me from reading your Science and Divine Love are wonderful. God has helped you to give a cup of water to your fellowmen, so they may all drink from the water of inspiration of Life, Truth, Love. Your News Letter breathes the spirit of loving christian socialism. It has always proved to me that all other religions constantly suffering from its professors, because they profess to look to Christ as a Saviour, but do not take Christ as their example. Jesus is the only physician that can heal a sin-sick soul. I give you a hearty welcome in your new form, your good work will go on with God as your guide. I remain with Love and in Truth,

MRS. LENA FERRIS.

What the superior man seeks is in himself; what the small man seeks is in others.—Confucius.

## The Healing Power Not Modern or New.

BY J. M. DAVIS.

**C**HRISTIAN Science, as taught by Mrs. Eddy, is new as to certain conclusions and explanations of Bible texts; yet the healing process is as old as the world, and has been practiced in all ages in different forms by various peoples.

No one combination, congregation, church, sect, or people can have a monopoly of the free grace of God. The Truth is for all, regardless of nativity, sex or condition. In fact, it would be an impeachment of Divine Mind, utter blasphemy to say that God has one peculiar or particular people, on whom he bestows the gift of healing, while others, willing to accept all the conditions requisite to heal and become healers, were deprived of it. God shows no partiality, and no difference under what name mortals are bonded together, if they worship the Father in Spirit and in Truth, they will receive the blessing. It cannot be otherwise.

Some years ago, when I was about twenty one, I made a trip to Salt Lake City by wagon with a company which left Omaha, Nebraska, in May. I remained in Salt Lake City a year, boarded with a Mormon, attended their meetings and became familiar with their every day life. And I liked them. I have never since met with a kinder, more hospitable or more religiously devout people. The whole fabric of their religion is built upon revelations, dreams, prayer and the healing art. And, when he speaks of the Mormons, he cannot divorce them from their religion, because the Mormon is nothing unless religious, just as are the Boers, whom England in her greed for spoils, is endeavoring to crush out of existence. And, parenthetically I want to say here, that there never was a souterly causeless and wantonly criminal war, as the one now being waged against the Boers. And all Christian Scientists should give their good thoughts to and for the success of the Boers, even though we abhor war and all its attendant horrors.

The Mormons have always practiced healing by prayer. They use no drugs. They have no use for doctors or medicines. And they have been remarkably successful in healing mortal afflictions in their midst.

By prayer and laying on of hands are their sick treated, and they have implicit faith in this treatment. And it does heal, as I can testify, personally. On my return to the States, I choose to go with a Mormon train overland which was going to Omaha

after goods. In the mountains near Fort Bridger, I was taken with mountain fever, a dangerous disease, to mortal mind. Two Mormon elders with the train prayed over me and laid hands on me, and I almost immediately recovered, although at the time I had no faith in what they were doing, or rather, I was too coltish to realize the cause and effect. But I was well again. I remember it as distinctly as if it occurred yesterday. I remember the mountain pass where it occurred, and the big snowstorm that prevailed at the time in the month of April. Since I became a Christian Scientist I can understand the healing process those Mormon elders employed, which is identical with Christian Science healing of to-day.

Now the moral I wish to draw is this: That we, as Christian Scientists, must not be vain-glorious and imagine that we have all the Truth, all the healing power on our side. There are others. Every church in the land could do healing if they would throw away medicine and take Christ at his word. The sects and peoples all over the world which practice healing by mind, by prayer, are all Christian Scientists, no difference by what other name they are called. And it is illogical, straight-faced Puniticism for any person or persons to claim that the healing art, God's free gift to humanity, can only be practiced successfully by patent rights, or authority from an earthly association. People who want to become healers must go to Jesus Christ, God, the rightful headquarters from whence all authority and all gifts and blessings come. And the only charge the Father makes is that we do His will, obey the commandments, that we love one another as He hath loved us.

Instruction in healing, how best to accomplish it, is all right and proper. We are all children of a larger growth, and must have instruction in things new to us, or we learn not. And the grateful brother or sister, who is able, will cheerfully recompense the instructor who must provide raiment and food and shelter and other necessities for himself, herself, or the family, maybe. But instruction in healing should not be a money making scheme. And all who want instruction should be taught the elementary principles without money or price if they are unable to pay anything. "Freely ye have received, freely give." Let us follow "in his steps." Let us ask ourselves in all we do, "What would Jesus do in my place? Would Jesus charge for healing? Would he charge for instruction?"

If I read history rightly, I find that in all ages Mind has been used, with prayer as an auxiliary, in

the healing of the sick and diseases. Certainly, it has not been popular, and in many cases has been practiced by stealth by people whom the rulers would have persecuted had they attempted to practice it openly. And thousands of so-called miraculous cures are on record, effected by good people long before Christian Science was heard of. They took Jesus at his word, and found that the "prayers of faith did heal the sick."

Now, no one has greater appreciation of the good work done in this century by Mary Baker Eddy than the writer of this article. What was before partially hidden and obscure she had made plain. Science and Health, with Key to the Scriptures, is certainly an inspired work and it has blessed and benefited the world at large; and will continue to do so in common with other good books which teach the same doctrine and which are founded on the Bible, God, Christ, Divine Mind and healing as an essential feature in pure Christianity. And I cannot believe, can not harbor the thought, that Mrs. Eddy would, of herself, denounce, or condemn, or ostracise books written by other Scientists bearing on the same subject and identical in tone and purpose with Science and Health. I cannot believe that Mrs. Eddy is antagonistic to other Scientists not of her fold, or that she harbors a single thought of enmity against any sect or congregation, or people who practice the healing art outside of her church and without her sanction and approval. To be so minded would not be Christian, would not be charitable, would not be according to the teachings of Jesus.

"And John said unto him, Master, we saw one casting out devils in thy name, and he followeth us not, and we forbade him, because he followed not us."

But Jesus said, "Forbid him not, for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part (or side.) For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily, I say unto you, he shall not lose his reward."—St. Mark ix, 38 to 41.

"Now this I say, that every one of you saith I am of Paul, and I of Apollos, and I of Cephas and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?"—1 Corinthians, 11-13.

"For while one saith I am of Paul, and another I am of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have

planted, Apollos watered, but God gave the increase, so then, neither is he that planted anything, neither he that watereth, but God that giveth the increase."—1 Corinthians, 4-7.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment"—7 Corinthians, 10.

Now I am grieved that Scientists, whom I love, will consign the News Letter to the fire, or else throw it in the trash pile without looking inside of it. And I am more than grieved that some of my good Science friends are inclined to treat me coldly and unlovingly because I have written for the News Letter, on the plea that I am giving you aid and comfort! Is such action Christian? Are the words above quoted from Mark 9, meaningless? Has any one association of Christians a patent on the healing power? Are not all real followers of Christ entitled to our sympathy, assistance and good will?

Brothers, sisters, are we walking "in his steps?" Are we Christians in deed as well as in name?

Baron Cuvier, the renowned naturalist, when only eighteen years old, accepted a situation as tutor in a family living near Pecamps, in Normandy. The house was near the sea, and he often strolled on the beach. One day he found a stranded cuttlefish. He took it home, dissected it, and began then the study of molluscs, in which he won such a reputation. The ocean was his textbook. This was his opportunity to learn from that book. By embracing the opportunities offered in his three years' residence by the sea he became one of the shining lights in natural history.

We build temples and we forget God. We forget that the whole living choir of worshippers is the church of God—the temple not made with hands, but whose foundations are living stones. This is the temple of which we are all members, each bound to each by ties of affinity and communion as common brethren and bound by nature's laws, which are unchangeable.—N. A. Staples.

The band that rounded Peter's dome,  
And groined the aisles of Christian Rome,  
Wrought in a sad sincerity.  
Himself from God he could not free;  
He builded better than he knew;  
The conscious stone to beauty grew.

—The Pro Tem.



## Healing Paragraphs.

FANNY M. HARLEY IN "UNIVERSAL TRUTH."

THERE is almost nothing that brings such blessedness to the heart as a realization that God is impersonal Principle. Nevertheless, the perception of God in the aspect of Principle is most difficult for many new students to attain. All conscious or realized knowledge is simply the appropriation in the individual consciousness of a principle. Take mathematics, for instance; it is an omnipresent principle. It belongs to every one alike. It does not, because it cannot, withhold itself from any personality who chooses to gain an individual understanding of it. Because some personalities have become great mathematicians is no credit to the principle. The credit belongs to the personalities for having appropriated the truth regarding the principle, in their own consciousness to so great a degree. Neither should the principle of mathematics be blamed because some personalities know nothing of it and cannot tell the sum of five and five. The principle is not a respecter of persons, conferring a knowledge of itself upon one and withholding a knowledge of itself from another. No, the principle of mathematics eternally is. To fill our consciousness with a knowledge of it, or to fail to do so, is a matter of our own individual choice. It says to us, "Take me or leave me alone, just as you please," and we do take it or leave it alone, just as we please. It is impersonal always. We may, if we will, make it our personal possession in consciousness. It deserves neither credit nor blame in the matter. When we choose to appropriate a knowledge of mathematics mentally, or audibly, repeat words descriptive of its truth. Later the meaning of these words dawns upon us and their truth becomes a possession of our consciousness.

God is that impersonal Principle Good which is absolute to all principles. It is no respecter of persons. It does not bless one and withhold blessings from another. It is Divine Principle and it is always here. In it is included all good of every kind in never-ceasing abundance. We may learn to appropriate this abundance in all its blessedness or we may ignore its presence and be as miserable as we choose to be. To appropriate Principle—Good,—is to fill our consciousness with a realization of its presence; to ignore it is to fail to become conscious of its presence. Every one can be taught how to become

conscious of the presence of the Good. The first thing to do is to speak the words within the silence of one's mentality, which describe the nature of that impersonal Good which is omnipotent, omnipresent God. When we have spoken the words as often as our particular and individual mentality needs to speak them, their meaning will open to us and our consciousness will be filled with a realization of that good which we have been seeking. God is the Principle of any and every good which is a universal good that is, which, if realized, would be good for all. Consequently the absolute Principle—Good—can be appropriated by every individual consciousness which chooses to speak the words which describe it.

"Health" is one of the words which describe Principle—Good. Health is good for every one, rich and poor, great and small. Because Health is omnipresent Principle, entirely impersonal, each and every individual consciousness may become filled with a realization of its presence. All external conditions are manifestations of whatever true or false belief is entertained in the consciousness. Whoever is wise spends considerable time daily in speaking words of health. Suppose one should spend five minutes this morning speaking the words, "I am healthy through and through." His consciousness would become more or less imbued with the fact that in his ideal Being this is the eternal changeless truth. He would thus be increasing his store of conscious knowledge regarding his true Being, which would be a protection against a draught which might blow over him this afternoon and which all observers might declare would give him a cold. The knowledge gathered from the morning affirmation will be a reserve power against the afternoon's suggestions of danger. "Reserved knowledge is reserved power," always, hence every true affirmation is a help in generating a realization of omnipresent protective power.

Perhaps some one of our readers may say, "I have spoken many words of health, and yet I am not well." Did you ever hear the old saw, "It is a long lane that has no turn?" If it has seemed that you have been walking a long time in the consciousness of disease, resolutely determine that you will do your part to turn this state of affairs, that you may walk in the pleasant paths of a realization of omnipresent Health. This can be truly accomplished in but one way, and that way is by filling your consciousness with words of Truth. All the years that you have believed in disease you have either consciously or unconsciously filled your mentality with words of disease. You can only cause a "turn" in this state

of consciousness by resolutely speaking words of a contrary nature.

Never speak true words with anxiety to realize them. On the contrary, always speak them with the glad hopefulness that you will realize them right now. Every good thing and every beautiful thing is true of your ideal Being now. It always was true of that Being and it always will be true. You will become conscious of your own greatness and of your own perfection only as you speak words descriptive of your ideal Being, in spite of all contrary external appearance.

Let us unite in speaking the following soul-alteratives. They will not only permeate our own consciousness, but they will tincture the universal mental atmosphere and will help every personality whose consciousness is open to receive them.

Monday.—Health is impersonal Principle.

Tuesday.—Impersonal Principle—Health is here.

Wednesday.—In my real Being I am healthy through and through.

Thursday.—I feel healthy through and through.

Friday.—My health is inexhaustible because of its inexhaustible Source.

Saturday.—Health means peace and harmony.

Sunday.—I thank God that sweet, happy health is for every one who chooses to learn to appropriate it.

## Book Notices.

We are in receipt of a very delightful novel, profusely illustrated, from Prof. W. H. Watson, entitled "The Count de Latour," "A Tale of Mystery." The plot is interesting, the book well written; the illustrations are superb, and altogether the work does credit to anybody, and we are glad, especially, to give a favorable notice of this work because the writer, is our brother Watson, who is doing such heroic work in Lynn, Mass., and in and around Boston, in the cause of Reform Christian Science. Notice the advertisement of the book in another column.

"Idols Dethroned," "The Dominion Over the Animal Kingdom," by Flora Paris Howard, of Boulder, Colorado, has also found its way to our editorial department. The book shows a high order of intellect in the writer, and altogether is very enjoyable reading. It is written along the lines of the higher thought of metaphysics and will well pay any one to read it.

The noblest employment of the mind is in the study of nature and truth.—Aristotle.

## TEN COMMANDMENTS.

There is but one God; He's All and in all;  
Gods made of seeming are no gods at all.

Thou shalt make no image of Life, Truth and Love;  
They're truth of our being, that comes from above.

Thou shalt not take the name of God in vain—  
"Let the words be yea, nay,"—Christ told us plain.

Remember the Sabbath day, and keep it holy;  
Perfect rest in Christ is the Lord's day truly.

Honor thy father and honor thy mother—  
They're Life, Truth and Love—we have no other.

'Tis the sixth commandment says, Thou shalt not kill;  
Obeying the truth this command we fulfill.

Thou shalt not commit adultery—is number seven;  
You can't adulterate truth, in it Freedom's given.

Thou shalt not steal—obey the one spirit's call;  
Claim your inheritance—dominion over all.

Thou shalt not bear false witness against thy neighbor;  
Truth is all that's substance, lies are passing vapor.

Thou shalt not covet thy neighbor's wife, or things;  
It's the root of evil; selfishness; all our trouble brings.

January 1, 1896.

—N. B.

## Cured 3,000 Miles Away.

Editor Washington News Letter.

Dear Sir: On the 20th of November last I received a letter from Scotland in which it was stated Mrs. Adam, 24 Dixon Road, Glasgow, had gone to a specialist, who told her there was very little he could do except to operate and remove a part of the womb. He said that one of the ovaries had been displaced for a considerable time and had been pressing on the bowels, causing all the pain and the diarrhoea. I was to be sure to write to Mrs. Adam at once for fear the doctor saw it necessary to operate. I wrote and began to treat at once. On January 9th I received a letter from her sister stating that Mrs. Adam was very cheerful and a great deal better, and that she had ceased employing a doctor. The sister says: "How and why such things can be done so far away we cannot exactly understand, but please continue the treatment, for my sister has experienced a wonderful change for the better." I give names and addresses so that anyone who desires can write for particulars.

58 York St., Buffalo, N. Y.

JAS. MITCHELL.

I do not know what I may appear to the world, but to myself I seem to have been only a boy playing on the sea shore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me.—Sir Isaac Newton.

## The Ethics of Mental Healing.

BY JANE W. YARNALL, IN UNIVERSAL TRUTH.

**T**HE practice of mental healing, which has grown to momentous proportions during the last decade, has been looked upon by the uninformed as a matter pertaining solely to the physical. This conception is one of the chief reasons why so much unkind criticism has come from those who know nothing whatever of the truths underlying the practice. When the physical ills for which the patient seeks relief are not made to vanish at once, there is a tendency to regard the practice as unsound. The habits and customs of society usually classed as ethical, like the religious followings of a people, may be correct or they may be false; and in proportion to their righteous character will they work for righteous ends and externalize a corresponding condition in the physical. People as a rule have not known that the moral nature and habits of thought are the builders of physical conditions; consequently they are not inclined to look with favor upon a system which seems to be built upon mysticism.

The "New Thought" movement is diffusive in its nature; the very atmosphere is vibrating with its mighty influence. Its effects are also corrective, and all who are in any degree receptive to its influences are beginning to realize how much physical harmony depends upon the quality of their thought and action. The recent investigations and experiments of Prof. Elmer Gates of Washington, D. C., have demonstrated beyond question the fact that unholy passions, excessive emotions and impure thoughts poison the secretions and fluids of the body, thus creating a diseased condition that is sure to be made manifest sooner or later in some physical disturbance.

For the first time (so far as we know) Prof. Gates has established on the physical plane the truth of what we of the "New Thought" have been teaching on the metaphysical plane; but to many minds the proof must be a physical proof. Another phase of the subject of no less importance is the effect which our thoughts, beliefs and professed doctrines have upon others. The great majority of the human family seem oblivious of the fact that every individual soul radiates and sends forth an influence which corresponds to the character of his thoughts and beliefs. If the state of one's mind and convictions of truth accord with

divine law, the presence of such a personal aura is a blessing to others; and it is no less true that if one's mind is filled with passions and unholy ambitions, such a presence is a poison to those who are not fortified against them. More than that, the unwholesome influence is felt and frequently manifested externally in some type of disease or other discordant condition, perhaps among the most innocent victims who are unconscious of any such cause.

Because a serious effect does not manifest itself at once, many do not think to attribute an attack of diphtheria or neuralgia to the inharmonious mental states that have been growing upon them. They seem to have no idea what is the probable chemical action upon the functions of the body from the radiations of others' minds. They do not understand the exact workings of cause and effect, hence a physical or material remedy seems to them the most rational; while those who do understand know that every bodily difficulty is due to some previous condition of mind primarily, even when the mental influence is from without. Nine are exempt from blame for leaving an open door for unwholesome influences to enter. It is our privilege and paramount duty to be so fortified against all that is detrimental to our peace that no such mental poison can find an open door. Unoward mental influences are many times the logical sequence of ages of false education and opinions, handed down from generation to generation. We have attempted to account for these with a purely material mode of reasoning. Better by far that we give serious thought to the real and primary cause.

Think of the periods of history that custom and tradition have fostered selfishness, jealousies, animosities and unholy ambitions, along with the innumerable morbid state resulting therefrom! Can we wonder at the varied and complicated conditions we see about us? If mind is responsible for these, we must look to mind for the remedy. We cannot afford to treat with indifference the importance of looking well to the character of our thoughts, opinions and actions. To repent is to turn about, abandon the false, accept and act upon the true. Every false belief regarding God, Origin, First Cause, involves a false belief regarding ourselves and our relation to First Cause. These together will image an untrue impression upon our mentality, which externalizes itself in exact accord with what we think; and no matter how ignorant one may be of the law, which is inexorable, the result is the same. It is an ancient

adage known in modern courts that "ignorance of the law excuses no one."

"Ignorance of truth is the cause of all misery," said a very wise man, and we are wise in crediting the statement, because of the logical inference that knowledge of truth is the remedy for misery. Therefore, seek wisdom constantly. If we are convinced that the worries we indulge in are a fruitful cause of our many ills, and that worry never helps one out of difficulties, let us cease to worry. Don't cross the bridge until you get to it. Don't meet unpleasant duties more than half way, or weary yourself in advance over some dreaded task by performing it mentally over and over before the actual trial comes, and thus waste your strength and vitality as well as dwarf the soul and retard its unfoldment. Spencer has said:

"For of the soul the body form doth take,  
For soul is form and doth the body make."

Theories without number have been advanced to account for the various ailments, deformities, and abnormal conditions we see expressed upon the objective plane; and until the law of expression is understood from its foundation it will ever be so, and the human family will be struggling with the problem of life, health, and satisfaction, with no adequate hope of solving it. The law of expression and the law of cause and effect are one and the same. Now, what has all this to do with the ethics of mental healing?

It has been our purpose to demonstrate how the moral standing affects the physical. Our moral training finds its expression in character, and the character decides the line of thought each individual chooses to reveal in; and if our mode of thinking accords with purity, goodness, and truth in every way, the body will never manifest weakness or disease. It is the office of the healer to first get a correct understanding of the patient's needs. With a full realization of his own power of mind he can make the patient realize what he is in his own inner being. Thus he can make an impression so deep and strong upon both the objective and the subjective mind of the patient, that he will take on a realizing sense of his own powers of control. Convince him if possible by mental argument that harmony is induced by a knowledge of the truth, and that to abandon all false ways will restore health to the body and peace to the mind.

To purify the morals and establish a love of truth in a patient's consciousness is true healing. No one should attempt to practice healing without first realizing what true being is. The healer must

realize, also, his oneness with the source of all being. As before stated, one can only give forth that which is contained in one's own deeply grounded convictions; the impression made upon the patient should be identical with that. The healer must take no account of appearances that seem inharmonious, but hold to the true concept of Being itself, and thus blot out every superfluous image with the offering of Divine love. If the impression is made as deeply as one would wish to make it, the patient will soon realize the absurdity of allowing the physical body to dominate the spirit.

When habits of thought and opinion are corrected by a firm rejection of everything that does not harmonize with the greater harmony, there will be no friction, no conflict—nothing to disturb the peace of mind. We must learn the lesson that the subjective mind is constantly acted upon by the objective, and that it acts promptly and perfectly if it is not depressed by some discordant state of the outer self. In brief, health of body is due to peace of mind wholly, and peace of mind is due to correct thought and action.

### RULES OF HEALTH.

Stop thinking of the body. Keep it neat and clean and comfortably clothed. Stop finding fault with the weather and speaking of every change of the atmosphere as if sickness were contained therein. Refuse to take cold. Some people speak of certain days as good for pneumonia; stop describing your sensations. Stop saying you are sick, feel tired, weak, hot or cold. Cultivate thought, not sensation. Stop speaking of food as 'digestible' or indigestible; eat what you like and be thankful. Many an invalid is living under the control of sensation as much as the glutton or inebriate. Forget self in trying to make others happy. Banish fear by ceasing to think or talk about it; stop saying I am afraid of anything. Fear, distrust and doubt are depressing sensations. Cultivate hope, faith and truth; they are the tonics of the mind. Realize that there is but one life in the universe, and that you cannot be separated from it. Be not anxious if a day pass by in which you fail to eat breakfast, dinner or supper; do not allow a day to pass without adding some thought to your mental store which you will be glad to incorporate into your mentality. Never say you are in poor health; you might as well speak of harmony. Establish an equilibrium of mind and the body functions will take care of themselves.

E. P. GILBERT.

## WASHINGTON NEWS LETTER.

—Published Monthly—

512 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C. as second-class  
mail matter.

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Single copy, one year,	\$ 1 00
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## FORGIVE THIS TIME.

The cause of the delay in mailing The News Letter this issue has been the placing in position of the new press. All is not yet perfect, but the clouds are rolling by which have prevented our getting out a perfect paper, mechanically. The press question is now settled, and this is to be followed by new type, then we will have all appliances perfect.

The News Letter is meeting with wonderful success, and this will continue until all the world shall know the Truth.

## UNCHAIN THE TRUTH.

The month past, has been one of great advancement in the cause of Unchaining the Truth. Reform Christian Science is rapidly claiming the confidence of the public, and many who have heretofore refused to have anything to do with Christian Science because of the many defects, are embracing the cause of the Reform Church. The New Church making Jesus Christ and his teaching the bed rock of its faith, and the harmonizing all with the principles taught by our Saviour, is challenging the confidence of thousands, who are anxious to extend salvation to the body of man, but are not willing to bow down to the dictatorial commands of the Trust Combine and the head thereof. When it is shown, as it is, that this great healing Truth is of God and part of God, and that it has been practiced in every age since the earliest recorded history of man, and does not belong to any church, and was not discovered by any person or persons, people have confidence in such teaching and stand ready to embrace such a Truth with gladness and alacrity. This is the Truth which the Reform Church is fast spreading all over the world.

## CLASS TEACHING BY MAIL.

We are enabled to announce the accomplishment of another great agency for the more effectually Unchaining the Truth. Since coming into this great movement by the direction of God, my life and energy has all been given to the cause of Unchaining the Truth and making it plain through the News Letter, but necessarily this work has been done by piecemeal because of the necessity of giving other information through the paper. Friends from Africa, England, France and in fact Canada and many from every State and Territory in the Union are asking for a more perfect and rapid way of teaching this Truth, and these vast numbers of inquiries have caused me to think, study, ponder, and pray to God for guidance and direction. In one of my night studies during the month of December last, the vision or direction came to me to teach this Truth by correspondence, and the manner of such teaching was plainly shown to my mind in all of its details. The next morning I talked with the faculty of the Metaphysical Uni-



versity about it, told in detail all of the plans of teaching, and they pronounced it perfect.

The plan in brief is this: The course is to consist of ten different lessons. Each lesson to have one of my lectures, which took an hour to deliver. This lecture to have an introduction, calling attention to important points. Then next after the lecture comes an appendix, with a fund of condensed metaphysical facts, explanatory of the subject matter, all to conclude with quiz (question) papers asking of the student, his or her opinion of every important fact enunciated in the lecture and giving a number to each question. The student being required to send to the Dean of the University a written answer (by number) to every question. When these answers are returned, the faculty of the University will go over every paper carefully, and note every error made by the student, and return to that student a written correct answer. All will see that where the answer is correct the student needs no further light, and where wrong the right answer is to be sent. Thus insuring to the student perfect and correct information on every question in the whole course. This is so much more perfect than is possible to be achieved by oral teaching that many of our Washington students are taking the correspondent course, in addition to the course taken, for the purpose of having these lectures and papers ever at hand for ready reference. No such papers were ever before written.

In the delivery of the ten lectures, I asked for God to direct me in their preparation and I feel that He did, for the lecture course is by far a more complete and exhaustive treatise upon the subject of Christian Science, what it is, what it does, and the manner of its doing than all the books I have ever known. I feel that God has commissioned me to be the forerunner in this cause of Unchaining the Truth. I am encouraged in this belief by the "signs following" for He is and has from the very start blessed me beyond measure in wisdom, protection, and prosperity. None but the very far advanced in Science will ever know the power (so called) which has been invoked against me in this cause of Unchaining the Truth, but God has sustained me, destroyed all power for

evil and every thing I have touched has been blessed with Divine Love.

In regard to this teaching by correspondence, all can see and understand that this gives the Truth to all the world in a practical form, and in such manner that all can study it at home, and not only learn themselves, but teach their families. This course teaches all how to cure sin, heal sickness of all kinds, destroy all mental troubles, gives a panacea for all kinds of sorrow, heart aches and material inharmonies, and it also treats exhaustively the financial problems, and learns each one how under God to cure poverty. The course is away and beyond all the writings of any one I have ever read, and the Truths which have been revealed to me during the delivery of these lectures are vastly more wisdom than I ever knew before, showing to me that God directed my mind, and taught me what to say. I feel that the work is God's mode of placing the great Truth of Christian Science within the grasp of all, for they can be reached no matter where they live or the language they talk for we are prepared to give these lessons in every tongue spoken by civilized man.

The command was to go into all the world and preach the gospel of peace—"Love God—Love man"—to every creature, and to cast out their demons and heal their sick. I thank God from my innermost heart that he has opened the way for immediate use, for the heart hungry, and those weary of soul, and sick of body, to obtain a perfect and sure relief. "You shall know the Truth and the Truth shall make you free."

#### NEWS LETTER LEAFLET.

I have been written to by a great many asking for something cheap to give to persons who do not know of Christian Science, and such a document as can be distributed generally among seekers and enquirers.

This, God has given me the means to do, and we have an eight page leaflet of the size of the pages of the News Letter, with a selection of articles written especially for this leaflet by myself, which I think will be of great benefit to the cause. "Unchain the Truth it shall be free" is the shibboleth of the Re-

form Church, and such is the rule by which I square my actions.

#### OTHER ITEMS.

One with God is a majority. It appears as though I was held back in my advance work until God had thoroughly equipped me at every point; for all the evil arts which have been hurled against me, by the endeavor to destroy The News Letter, refusing to even treat any patients who read it, writing letters everywhere that I had failed and The News Letter would never appear again, also by treating me metaphysically for failure in business and destruction of health, and this last by thousands, including persons in Washington and elsewhere scattered as far away as London, England.

God's power has been omnipotent, I trusted and countered, and God has brought me forth a conqueror, for which I thank and bless Him and love Him.

All I can say, "Father forgive them they know not what they do."

Now friends. I want to thank the thousands of you who are helping on this great work. Never weary in well doing, God is with us and He does bless us every day of our lives, every instant; let us keep this in mind at all times and remember that God is Good and God is Love. Give Him at all times perfect trust and perfect love. Let us "seek the kingdom of God and His Righteousness." (The kingdom of Good and its rightness) and all these things will be added unto you. The kingdom of Heaven is within you, therefore seek to do good and do right and God will give you all.

#### THE WOLF BITES HARD.

The cause in the field has made wonderful progress during the past month, but I do not deem it wise to give particulars, "for the wolf bites hardest when dying," therefore I can't furnish any more bates than possible.

#### CLASS TEACHING.

Our class in Washington the past month was very successful and the students go forth well equipped for healing the sick and saving the sinner, for their hearts are consecrated to God and His work. The next class in Washington meets February fourth. ||

#### HEALING THE SICK.

The wonderful work of healing goes on daily—during the past month three cases said to be dying, were snatched by God from the evil—death, and one has recovered and the other two are on the road to recovery. God is blessing the work of our students for they are healing the sick through God, proving the tree to be good by its fruit.

The healing art does not belong to one more than another, lead a pure life, keep your heart full of love and God will heal your sick. "Come as a little child" and no earthly power can withstand your power with God or prevent your healing the sick. God heals, not man, we from a pure heart, with perfect faith, ask and He hears and answers our prayers and the sick are healed.

#### LECTURES IN WASHINGTON.

During the month the editor of The News Letter gave a lecture to members of Congress and Lawyers of the District of Columbia. This lecture was quite well attended and much good seed was sown, and some has already demonstrated that the ground was good.

#### THE COLORED PEOPLE.

Another lecture from which I expect much, was delivered in the most fashionable hall to the colored people in this city, a good audience of the best colored people were in attendance, and I feel that the entering wedge has been set and will exert my utmost endeavor to push it home. Let all pray God that this great work shall be successful.

To the faithful dear ones, God bless you, God does bless you and keep you all safe in the secret place of the most high, is my loving benediction.

"God be with you till we meet again."

Your loving brother in Christ,

OLIVER C. SABIN.

Do right and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more; a blessed spirit, for it is the spirit of God himself, whose life is the blessedness of giving. Love, and God will pay you with the capacity of more love, for love is Heaven—love is God within you.—F. W. Robertson.

# Is Life Worth Living?

BY J. G. WAIT.

**H**APPINESS is the goal for which all are striving, yet few are they who enter the Kingdom and reach their heart's desire. Year after year the restless soul wanders over the world, searching everywhere for the Holy Grail; at last, weary and weak, footsore and faint, it returns home to the within, and finds there that rest and peace which it had searched for the world over. Is life worth living? The answer given to this question by the majority of the people of the world by their lives, is an emphatic No. And when we watch the efforts and struggles of men after wealth and position, and note the weary look upon the face of the fashionable devotee, and the sodden, lustrous eye of the working slave, we are forced to say that the lives of most of the people are not worth the living.

These people are actually starving to death, and dying; not because of the lack of material food, but for the lack of food for the soul. Love is the food of the soul, and it cannot be fed upon the husks of fashionable dissipation, wealth or exalted positions. Man is a living soul, and in order to grow his soul must have the proper food to nourish it. His body may be clothed with costly garments, fed upon the luxuries of life, and brought into a wonderful state of physical perfection; yet if the soul is neglected the man is nothing, and will soon die. Love and Truth entering into the soul of the weakest and most frail body will vitalize and make it strong, beautiful and loveable.

Those who say that life is not worth living are those who do not understand what life is for, are those who look at life as a mere pleasure ground where they are put to gratify their physical and sensuous natures. When these are satiated, they declare life a failure and their creation a monstrous mistake. Their eyes are blind to the light of Truth, and their ears deaf to the music of nature, and the song of the happy hearts that have found the Divinity within. Life takes on a new aspect to those who have recognized the Divine nature within themselves; and when they know that heaven is a kingdom within, and can be entered by becoming one in harmony with the real essence of Life—or God—each day becomes a beautiful poem or song of Joy. Nature sings and paints for the awakened soul. Everything is beautiful and good to him. The tiny flower has a new thought to

give him, and he gathers lessons from the trees and sermons from the rocks. His heart vibrates in rhythm with the great song of the universe—God is Good—and His soul is filled with love for every living thing.

There is no inharmony in nature, all move according to law. What seems inharmony is so only to our mortal eyes, which see effects, not causes. Shakespeare must have understood this when he wrote these lines:

"In all nature there's no blemish but the mind,  
None can be called deformed save the unkind."

The ignorant man does not know that he is doing himself more harm than the one he seeks to injure by harboring in his soul evil thoughts. But the one who has had self revealed; who sees the Divinity within, and also understands that this same divinity exists in every living thing varying only in degree—there is no desire to do another an injury; there is no room in his heart for evil—because his whole heart is filled with love.

The environments which before held and hampered him, he now sees were for his growth. Incentives and pricks to turn him unto the true way.

Life is worth living when the true purpose for its creation is understood. That but very few do understand the true object of life is seen by taking note of what the majority are doing, how they are living and what they are becoming. The majority of people are bending all their efforts after two things—wealth and position—and they expect to be happy when they have gained them. But wealth and fame do not bring happiness, which is nearly always found out when it is too late by the possessors thereof.

The kingdom of heaven, (happiness) is within you, said the Master, and not until this has been recognized can happiness be attained. But very few out of the millions of people upon the globe have discovered this Truth, and those who have not, go on blindly looking outwardly for that which is only found within. Weary faces, tired faces, hungry looking faces, which we meet every day tell us that they are still without the kingdom, and that life to them is not worth living.

If they could but recognize this Truth—that they are Divine—a finite part of the great whole, or God, its truth would enter their benighted souls and make them bright as day. This is the power that was in The Christ and enabled him to do all his great works, and caused him to say, "I and the Father are one."

When this Truth becomes fully recognized by a man, life takes on a new meaning, that which was before All in All to him, now becomes worthless, and the true life, the life worth living is opened unto him, and he follows it reaping rich rewards in the growth and fruition of his soul.

## Practical Healing.

A LECTURE BY OLIVER C. SABIN.

**I**F I can be plain enough in my remarks to night to bring the subject of practical healing to the mind of the student in such a way as will enable him to profit by this discourse, it will be something which I will greatly prize. The great cardinal principle or underlying thought of all metaphysical healing is in the fact of the allness of spirit, and in the realization of the nothingness of matter. The Bible tells us that God created all that was created, and that all He created was good, that man was created in His image and likeness; that God is Spirit; therefore, if man is the image and likeness of God, God being spiritual, man's life must be a spiritual life. God being all, there is no room for anything else. Everything in the world goes by its opposites. To material thought, we have good and evil; we have light and darkness; we have water and fire; we have spirit and matter. Now, if we take good and evil, the evil is nothing because the good is all. God created all therefore all is good, for God is Good. You consider light and darkness, darkness is simply the absence of light. When light comes in the darkness is dispelled. You destroy fire by putting on the water. Spirit being all and matter being its opposite, matter is nothing. Therefore all of the opposites become one integer in this great fact of spiritual wholeness, for God is spirit, is all, and all is good. Therefore, there is no evil, and there can be no matter, because spirit, its opposite is all. Therefore matter is simply the absence of something; it is nothing. Then we bring this thought to the practical test in the healing of disease; man, the image and likeness of God, must be a perfect being, because he could not be the image and likeness of God if he were imperfect, and this image and likeness of God is always perfection, is always health, as God is health; in other words, it is impossible for anything that is not in perfect harmony with God's eternal laws, perfect health and perfect good to exist, for God covers all, is all and in all. Therefore everything not created by God, sickness, sin, and death are false. They had no creator; they are but the vaporings of material thought, of material mind and are false, as all other statements of materiality are. They do not exist and cannot exist.

Now the student in healing must make this practical realization, that God, being all, matter is

nothing, because God is Spirit, its opposite, matter is simply the absence of something. If this realization is made, with the realization of the perfectness of the person whom you are treating, as the spiritual image and likeness of God, and the impossibility of that person being sick, when you make this realization in your mind, this so-called spiritual body responds to that thought, and harmony of material mind becomes visible.

The statement is made that there is no life, truth, substance, or intelligence in matter. Now, suppose we take for illustration the human body, after God has withdrawn the breath of life, the life, the soul, has departed. There is the body, a perfectly inert mass, without feeling, without intelligence, without life, without Truth, and without substance. It is nothing; it is no more than the dust upon the summer's threshing floor. The wind picks it up and blows it away, and it is gone. Therefore, that body can't be the present life of man; but the man, that part of us which is the real ego, is that part which came from God when He breathed into our nostrils the breath of life, and we became a living soul, it has life, it has intelligence, it has substance, it has Truth. All came from God and all is God. Our life is engulfed, surrounded by Truth, absolutely by this Divine Father in that we live, move and have our being in God. The student must make this realization, and after they have made this realization, they treat their patients along the lines of this argument; and if the realization is made perfectly, the healing is perfect, the physical responds to the spiritual law, and physical health as well as material sense becomes perfect.

It has been suggested to my mind in giving these treatments that I should also give a treatment for a person who wishes to heal themselves. The treatment given in a former lecture in this course was in the second person singular, and it is thought that the treatment should be given, so that a person could heal themselves. So far as the disease is concerned, for the purposes of treatment it may be called fever, and if you are suffering with more than one belief of material ailment, include in your denial all the manifestations which present themselves to material thought. I will endeavor to give a short treatment for the benefit of our students who wish to heal themselves, as follows:

"I being the perfect image and likeness of God, living, moving, and having my being in God; am perfect, and the environments of materiality have no force or power or effect upon me, for I know that matter is without life, truth, intelligence, or sub-

stance, without God in its creation. All is infinite Mind and its infinite manifestation. God is all and in all. God being spirit, is immortal Truth, and matter and all of surrounding environment is false, unreal, untrue and really nothing. The fact that I live in God, in Him, and have my being in God, shows to me the absolute certainty of my perfect health; that nothing can come near, around, or about me except that which is in accord with God's eternal laws of perfect harmony, and the belief that manifests itself upon my body as fever, is a false belief, it is but the statement to me of material mind, material thought; it is false, unreal, untrue, and does not exist, because the image and likeness of God can't have fever. The spiritual life has nothing for fever to live on; it is a false belief, untrue, unreal. Being a child of God I, at creation, was given dominion over all the world and everything that in the world is. Therefore, I have dominion, and I have power. I have wisdom, understanding, and righteousness and holiness. I have prosperity, affluence, and health. I have love for my fellow man, love for God supreme, and love for all. There is no room in my consciousness for hate; but I love all mankind. I can't hate. All malice, maliciousness, and those kindred evils are not in my consciousness, can't be, they are false, unreal, untrue, and do not exist. Those who would injure me by malicious mental malpractice can have no power or effect over the child of God. It matters not who they are, what their business may be, or the system through which they attempt the practice, all being evil, all is nothing, for God is all and God is good. So with malicious animal magnetism in all of its forms, it has no power over me, and can have none, for God is with me, protects me, and evil in no form can affect me, because evil is nothing, for God is all. I have joy, I have happiness, I have contentment, I have peace, and my life is surrounded with perfect happiness from God the Father, from whom comes every good and perfect gift.

I thank thee and I praise thee, my Father, for all thy goodness, for my perfect health, for the realization of my heirship and sonship. I thank thee for the intelligence that thou gavest me, for righteousness, for holiness. I thank thee for all thy blessings, and I praise thee for my perfect love and perfect happiness. This I ask all in the name of Jesus Christ my Saviour.

This treatment should be supplemented in every instance by the repetition of the Lord's prayer, except in cases of emergency where we have not time;

an excellent further supplement to this treatment may be the repeating of the 23d or the 91st Psalm, and often both, remembering that Truth is what destroys error. That sickness is error, that all evil is error, that all manifestation of human illness, human ailments, and human cares, and human wants are all error.

Now, the only way to destroy error is to confront it with the Truth. Then it vanishes, as the darkness before the light, is not, and never was.

The student in approaching his patient, who perhaps may not know of Christian Science, must be careful in the statements made before this patient, not to conflict with preconceived ideas to such an extent as will cause a shock. You tell a patient who knows nothing about scientific thought, that they have no body, that there is no fever, that there could be none for the reason that you have no body for it to manifest itself on, they would at once commence feeling of their body and feel that it is very real. They can't understand the metaphysical thought of the aliveness of God and the aliveness of Spirit. Treat your patients silently until they come into the realization of this truth. Gradually lead them up to the Truth of the aliveness of God and the perfect harmony of His love and His goodness.

Another feature which will often press itself upon you in practice is the impatience of your patients. They will want to be healed at once. Impress upon the mind that God alone does the healing, that all you can do and all that they can do is to do your duty and trust in God. "Be still and know that I am God." Let that thought permeate your mind and that of your patient. If you know from your heart that you have presented this case before the Divine Father in such way as you are enabled to do, you have done your duty, you have God's promise for the rest, and God's promises are never violated; they are always fulfilled.

Sometimes failures come apparently in your practice from causes which are inherent in the patient. Suppose a patient has some secret sin which he is practicing; you tell the patient that in order for him to become the recipient of God's love, that he must cease sinning, and unless he does cease, God will not heal him, because unless you come to me as a little child, ye shall in no wise enter into the kingdom of heaven. I think covetousness covers perhaps as many causes of failure as any other one. Anger, hatred, and malice are other reasons for many failures. This or that may be the cause of failure; but impress upon the mind of our patients that purity of thought, humbleness, and



mockness must accompany the petition in order to be successfully heard.

Sometimes cases are cured with one treatment, at other times it takes months. It may be the fault of the patient, or may be the fault of the healer that no cure can be effected. You take a person as a healer whose life is immoral, they have no power with God, because God will not listen to the prayer of the unrighteous man. These reasons are the cause of many failures; but they do not affect the rule. The rule is perfect, because it is being demonstrated in nine cases out of ten and perhaps the proportion is larger.

At times in cases of emergency instantaneous healings are not uncommon. In my own practical experience I have seen a number of cases of instantaneous healing. The thought of instantaneousness requires practice, and each student should give this matter not only serious attention, but serious practical thought. Suppose you should see a man falling from an upstairs window, from a high story window to the sidewalk, to give at once the instantaneous thought that the image and likeness of God cannot die, that there can be no death, because life is eternal. If you can make the realization in time you can save the falling man from death, because there can be no death, in belief, unless consent is given. Practice this instantaneous thought, that man, the image and likeness of God cannot be injured, is perfect, and you can grasp the falling man from immediate danger and life from immediate destruction. I could give numbers of instances which have occurred within my own knowledge where instantaneous healings have been perfected. I remember one time a young barber cut his finger open with a razor; with instantaneous thought I stopped the blood and healed the wound. I could give instances innumerable where the spoken word, or the instantaneous thought, made a perfect healing. I remember fishing with a man once on the North Atlantic, and he lacerated his finger badly with a fish-hook, instantly the spoken word stopped the pain and healed the wound. Another man who was stricken with sunstroke, the instantaneous thought made a perfect cure. Without going into further details and encumbering the record too much, know that the time is coming, and coming rapidly, when the children of God will be enabled to do what Jesus said they should do, and even greater things than He did. He spoke and it was done; He spoke and the dead came forth; and the time is coming, and the child is born who will speak to disease and it will fly; who will speak to

the deaf and they will hear; who will touch the eyes of the blind and they will see; who will whisper into the ears of the deaf and they will rise again.

Another important subject which becomes very practical to all students and healers is this: Have you the right to treat any person without their consent. I give the general answer, no; you have no right; but this rule, like all other rules, has its exceptions. Generally speaking, one has no more right to enter the mentality of another and inject into their thought your thoughts, or your ideas, without a request to that effect, than you have to burglarize their house or steal their horses. Man has dominion over no man. All are created free and equal by God; we each are children of God and have our responsibilities; and we have no right to molest, interfere with or dislodge the affairs of our neighbor mentally, physically or morally. But suppose a person is what is termed in law, non compos mentis, you have the right to extend the healing thought to such. Suppose a person is suffering with a disease affecting the brain, and is not competent to request, you have the right to extend the healing thought. Suppose a person is a child that has not arrived at that age of maturity where they are entitled to request, you have the right in cases of necessity to extend the healing thought. Suppose one is overcome with a sudden misfortune, where they either have not time to make a request or are incapacitated from making this request, you have the right to extend the healing thought. The general rule may be defined that wherever in the exercise of a sound judgment one sees the necessity of extending this healing thought, and it is in line with the doctrine of the good Samaritan, you have the right to extend it; but the general rule must be adhered to.

I will close this lecture for the evening with a discussion of the life one should lead in order to become a practical Christian Science healer. I think I can see in the mind of each of my students that you all are ready to say that that life should be a pure life. That is a proper answer. Your life must be dominated absolutely without reserve by a perfect love for God; it must engulf your every thought, take possession of your every emotion and permeate your every fiber. Love for God supreme as Jesus said, and the second is like unto it, you must love your neighbor as yourself. I was much amused a few days ago in discussing or listening to a discussion between two orthodox christians upon the subject of who your neighbor is, and according to their thought the great family

of mankind is eliminated from the doctrine of neighborship. There was only a few and favored ones that are entitled to be catalogued as neighbors. We, as Christian Scientists, take the broad ground that we are the children of God; that we are all equal; that we are all heirs to the One Father; that we are participants in the one Truth; and that we are brothers; that we are neighbors.

This love of a neighbor must be made practical in every time of life. In your daily transactions with your fellowman you want to cease this everlasting scramble, so-called, to prevent your neighbor from cheating you, but look to yourself, go over on his side and see that you do not cheat your neighbor. Then you commence to bring the doctrine of love your neighbor as yourself into practical action. Then it is that you will begin to love God, and love your neighbor. Then it is that your mind will come into that position where God will hear you, for as Jesus tells us the great principle of God's dealings with men is given in the two commandments, love God supreme and love your neighbor as yourself; and when you can put your hand upon your heart, and say God's will be done, and come to God as a little child, then you are fit subjects for the kingdom of heaven. Then you will be healers of diseases, in and through the love of Almighty God, because we are told that we must come as a little child before we can enter into this kingdom of heaven. Let your talk, your every day life wherever you go be one of perfect love, perfect gentleness, perfect meekness, devoid of hatred, of malice, and of vindictiveness, let the provocation be what it may. Remember that Jesus said: "unto him that smiteth thee on one cheek offer also the other." Hold on to the great Truth that Love is eternal, that Love is all; hold to the thought that Love is triumphant; then disease will fly from you and you will have power with God, because you will be like Him. Your life will be engulfed in Love, for God's love will surround you and His goodness will cover you, and He will aid you in the perfection of His Divine harmony. Then harmony perfect, supreme, complete will be yours, and discord will fly at your command.

## Mrs. Frances Kerr, R. G. S.,

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## IDLE WORDS.

["Ask believing that ye receive and ye shall have."]

From idle words

Release me now—

From idle words

Release me now,

I would be free,  
I would be free!

They are not my own,

They cannot be—

From them the Truth

Has made me free.

I am released

I am released—

From idle words

I am released,

I now am free,  
now am free!

From harmful thoughts

Release me now

From harmful thoughts

Release me now,

I would be free,  
I would be free!

They are not my own,

They cannot be—

From them the Truth

Has made me free.

I am released

I am released—

From harmful thoughts.

I am released,

I now am free,  
I now am free!

From wrongful acts

Release me now—

From wrongful acts

Release me now,

I would be free,  
I would be free.

They are not my own,

They cannot be—

From them the Truth

Has made me free.

I am released,

I am released—

From wrongful acts

I am released.

I now am free,  
I now am free!

Do then thy part,

Mine I shall do—

My word is true,

My word is true.

—L. F. MONSON.

## The Angry Passions of the Carnal Mind.

### A TRUE STORY.

BY PROFESSOR W. H. WATSON.

**T**HE Baron de Tronchin de Lorient, an Austrian gentleman, was wounded at the battle of Sadowa. His strange story of himself may now be told, as he has passed over to the great majority.

Our first acquaintance was made at the home of the Paris Gospel Mission, in Vaugirard. He was teaching a class there, and spent most of his time in decorating china; making original designs for the Sevres China Works, by which profession he made a fair livelihood. His wound troubled him, and he became, at times, very gloomy, because he was crippled for life. No person would have thought him lame, as he walked as upright as a soldier, but he had periodical relapses, which were distressing.

Dr. and Madame de Launay, pastors of the Mission, discovered also that he was possessed of a violent temper, and had it not been for the kind forbearance of those Christian people he would have had a sad ending. These outbursts of violence were attributed to the wound in his knee. The writer saw him in this state, he had a sullen look, as the blood rushed to his temples, and in order to restrain himself was obliged to clutch tightly any object he could get hold of. At dinner when all were assembled, he would often fall into one of his tantrums. Working quietly at his china painting, he would rise in this state, and smash valuable vases into atoms, at some thought or memory flitting through his brain. In his right mind, he was kind and considerate, he sought to do good, and would not have hurt a mouse. This extreme goodness made him an enjoyable companion, his scholars in the Mission loved him and there could not be a more upright man than the Baron when in his better mind. But "the thorn in the flesh," the horrible nightmare which turned him into a perfect devil, was the negative extreme of goodness; that is, utter badness, a production of the carnal mind, a masterpiece of wickedness. From his own story, it seems that he experienced these bad sensations before he was wounded and it was very charitable of Dr. de Launay and his lady to attach all the blame to his wounded knee.

The Baron was educated at the Vienna Military School, under his patron, Count von Beust, where

he had moved in the exclusive society of the Austrian court, and it was expected that he would choose a lady from the ranks of the aristocracy and make her his Baroness, and chatelaine of the imposing castle of Lorient, but his friends were doomed to disappointment. Being quick tempered, inherited no doubt, from his ancestors, who had Asiatic blood in their veins, therefore warlike, and ready to strike in retaliation, or quickly avenge an insult; he incurred the displeasure of a brother officer.

By a slight mischance, this officer, Count Beltenstadt, had told a little story to the mess about the Baron's awkwardness in society. The latter was very reticent and shy before ladies it afforded amusement for the officers much to the Baron's discomfort, who was supersensitive on that point. His brow clouded and he instantly resented the insult by throwing a drinking cup at the speaker to the consternation of all present.

The outcome of this horseplay, this childish disagreement, was a challenge to be fought with pistols. An early morning duel resulted in Count Beltenstadt receiving a severe wound, which incapacitated him for further active service in the army, but he was given an office in the commissariat department.

Shortly after the duel Baron de Tronchin, became engaged to Gretchen Ganz, the daughter of one of his tenants. He loved her and his suit was encouraged by her father. But the evil genius of the duel, the Count who had been wounded, dogged his footsteps in a spirit of petty revenge, he followed the Austrian army under the command of General Benedek, who fought against William I. King of Prussia, in the seven weeks war at Sadowa, in Bohemia, situated at the junction of the river Alder and Elbe, when the Austrians were defeated July 3, 1866. Count Beltenstadt forged a letter from the battlefield, a letter purporting to have been indited by her lover the Baron, to Gretchen, giving her up for a lady of nobler birth, and advising her to marry a swain of her own class, who had been his rival. This forged letter was written directly after the Baron was wounded in battle. He lay in the hospital many weeks, unconscious a great part of the time. During this interval a wedding took place at the village of Lorient. Gretchen married her first true love.

When the Baron had partially recovered, he dictated a letter to her, stating how ill he had been. Gretchen, now the wife of another, paid no heed to this letter, thinking the writer of it had ad-

dressed it to the wrong person, as she could not recognize any similarity to the first letter, which she supposed was from the Baron.

Having recovered, Baron de Trochin, went home to his castle of Loriel, and soon heard about the marriage of his sweetheart, which made him leave the vicinity of his woes at once and forever.

At the gaming tables of Homburg, he met Count Beltenstadt, his enemy who taunted him upon losing his Gretchen; telling the story of his disappointment to the visitors there, which was more than the Baron could bear; so that gentleman again struck the count in a fit of furious passion. The police arrested the Baron. The Vienna papers printed the whole story, furnished, no doubt, by the Count, with sensational details. It was the effects of the exaggeration of this story that completely ruined the Baron.

He went to Paris where the implacable Count followed him. At a reception given by the Austrian Ambassador, they met again: but were prevented from coming to blows. The altercation between them caused the Ambassador to inquire the meaning of it, whereupon, the Count handed that gentleman the following clipping from the Vienna Cour Circular:

"The Emperor's Grievance.—Baron de Tronchin de Loriel has succeeded in dragging the good name of his family into the mire. After failing to wed a peasant girl on his domain, by being ignominiously jilted by her, he made war upon a brother officer. The Homburg Journal gives us a vivid account of how he struck the officer at the gaming tables. He is now in custody. There is no knowing to what depths he will go by being too ready with his fists. Society regrets having to ostracise him altogether. The emperor is so annoyed that he has forbidden the Baron to enter Vienna again on pain of imperial displeasure."

The Baron's misfortunes were so great that he became reckless, spending money freely, until all his vast estates were mortgaged, so the Manor of Loriel eventually reverted to the Crown. In a state of abject despondency, he was befriended by the missionaries. He tried hard to overcome his temper, and might have done so, had his enemy, the revengeful Count, been less persevering in dogging his footsteps.

If they had been taught Christian love, instead of agnosticism, they would have been happy men, but they were victims of the carnal mind, the flesh, and the devil; and their misery arose also from the "affair of honor." Their lives were blighted, a sad result arising from the practice of duelling, so common among officers of the continental army.

## God's Word.

I, Father, am in Heaven  
Hallowed is my name,  
My kingdom is come,  
My will is done in earth as it is heaven.  
I give this day, daily bread.  
And forgive debts, as debtors are forgiven.  
I lead not into temptation,  
But deliver from evil.  
For mine is the kingdom, the power, and the glory forever.—Amen.

## COUNT THE CASES.

[From Hartford Times.]

\* \* \* Of all the deaths in any town or city, under what system would we be most likely to find the greatest mortality? Of course the proportion deaths to the number treated should form the basis of estimate.

But the question underlying the whole subject is that of personal liberty, in medicine, as in our food, our clothes, our religion.

When one has seen fifty cases of pneumonia prove fatal from prescription of morphine alone—when one has seen children in scarlet fever die, begging piteously for one drop of cold water to cool a parched tongue, or skin, but has seen the request denied by a certain system, and seen men and women butchered to find a possible cause for disease, or fall dead as with a bullet from an indiscreet dose of poison, and on the other hand has seen a tumor, visible to the eye and feeling, disappear within twenty-four hours after treatment by divine scientist, and a virulent corroding cancer, with nose half destroyed, cured by a systematic course of hydropathic treatment—has seen also cancers, paralysis, consumption, cured and proved permanent cures, by twenty or thirty years of health, under magnetic or vital treatment—all of the above presenting a philosophy reasonable and conclusive to the human mind—one feels that following the instinct of self-preservation he has a right under any form of government to demand personal liberty in his choice of practice, and in a republic will obtain it sooner or later.

\* \* \* \* \*

Now a days the most intelligent prefer to take their chances for a natural death in that practice which seems to them to involve the least risk. At any rate they demand Liberty, first and last, and always, as did their fathers more than a century ago—still crying, "Liberty or Death."

ONE OF THE PEOPLE.

## Christian Science Charity. X

BY J. H. DAVIS.

**J**esus, the socialist, was caustic in his language against the orthodox hypocrites of his day.

Of lonely birth and origin, working at the carpenter trade until he became learned in the Scriptures and spiritually qualified to heal, he dispised the shams and hollow mockery of religion as practiced by the rich aristocratic orthodox, who dominated the prevailing church systems and beliefs. And he never let occasion pass to tell them of their sins and mistakes, because he was a radical, and declared that his mission was not one of peace but of the sword—eternal war against the errors and superstitions and the meaningless religion of the age. He said to them, "ye err, not knowing the Scriptures," which proves him to have been a student of sacred history, who realized that All is mind, that God is All in All, and that "there is no life, truth, substance or intelligence in matter." Hence, he was able to heal by the power of mind, and he said he derived that from God the Father, and that of himself, he could do nothing.

It has been settled with mathematical accuracy that men cannot scramble after wealth and be spiritually gifted. There is not a case on record that I know of where a very rich man was a very good man. Peter Cooper, in our time came near being a good rich man. At heart and by deed he sympathized with the poor. No man more than he saw, felt and regretted the social wrongs and the enormous errors and falsities of our so called christian government, which he knew to be founded on might, not right, and which he knew to be rotten to the core, "a whited sepulchre full of dead men's bones."

To be christian is to be like Jesus, a lover of the poor, a helper of the poor, charitable, alms-giving, full of love for all of God's dear humanity. "Freely ye have received, freely give" out of your abundance. If we fail in this we are practicing deceit; we are pretending to follow Jesus, and are no better than the Scribes and Pharisees, the orthodox of our own time.

God bless the Salvation Army which went into the highways and by-ways on Christmas day and fed hundreds of thousands of poor men, women, and children all over the land! Not only fed them, but gave warm clothing to many of the needy ones. God will bless any people who does such noble acts of charity.

But where were the Christian Scientists a Christmas day? Were they around spreading the blessed gospel of Jesus in kindly acts? Were they engaged in relieving poverty and distress? Were they feeding the hungry and clothing the naked? Were they, as a body, engaged in any charitable work?

I tell you my brethren, we must institute a reform in our method of practicing this gospel of Science, or be put to shame by the Salvation Army people. As a member of the Orthodox Science Church, Mrs. Eddy's, I am aware of the fact that the things done by the Salvation Army are not considered "professional," to use a common phrase. Yet it cannot be denied that the Salvation Army practices just what Jesus taught, all except the healing, and that will come to them. Thousands bless the Salvation Army. Are there thousands blessings us Christian Scientists for our missionary work and for our charitable deeds during the Christmas holidays? Echo answers, are there?

In the past, Christian Science has been too exclusive. It has set itself up as a sort of divine aristocracy, too high toned to get down in the highways and byways except upon special invitation. You all know this to be true. It has been a high priced religion the poor could not reach, and has not reached to-day, except in a few cases. I have long known this. And I have been told by well-to-do Scientists, that there was no excuse for poverty, none at all. And they say, "demonstrate something." And some think it strange that all Scientists can not demonstrate just what they want, and be well fixed financially. Yet, Jesus said, "the poor ye have with ye always," and "blessed are the pure in heart, for they shall see God."

Perhaps my ideas of socialism cause me to see things wrongly; but I say boldly, that Christian Scientists are not following in the steps of Jesus in all things. I am not doing so, because not able to. And while I feed the beggar that applies I am unable to exercise that charity, I would wish to, were I financially able.

I am acquainted with Scientists who are positively stingy—professed Christian Scientists, who would not give a tramp a bit of bread, and who are reaching out after the almighty dollar with both hands. These people give just as little to spirit as possible. They take the Christian Science Journal while protesting against its high price, which is about all the Science literature they read or can afford (?) to subscribe for. They are totally and wholly indifferent to the claims on them, as Christ-



ings, to help the needy whom they know need assistance, and whom they could assist and not miss it out of their abundance. In talking to Scientists about cases of sickness and destitution which needed help, and urging that they be visited, I was astonished when told that such conduct would not be "scientific," that sick people must come to the healers, and that the poor must become Scientists, and then "demonstrate" food and clothing. I was new in Science then, but thought it strange. The hungry and naked need food and clothing now, not next week or next year.

I am sorry to say these things, yet I know there are so-called Scientists who have not a spark of charity in their compositions, and why! Because it has been taught and proclaimed in high places that it was not scientific to beg, and that there is no necessity for poverty, so the poor has been neglected and slighted. In fine, charity has not heretofore been made a feature of Christian Science. But giving to the church and spending money for Science literature has been drummed into the ears of the people without stint. "Freely ye have received, freely give"—to the church—has been the constant admonition of the leaders in the Christian Science movement, just as the orthodox churchmen drum after money in support of creeds and preachers. And yet, I say it as a radical Christian Scientist, that the orthodox churches are much more liberal in alms giving and in aiding the poor and in assisting the suffering and the needy than the average orthodox Christian Scientist of to-day, who pretends to follow in the steps of Jesus, the Socialist; Jesus, the lonely Nazarine, who spent all his time and talents in assisting the poor, in healing disease, sickness and sin, and in ameliorating the wants of the poor so far as he was capable of doing.

Truth is Truth. As the doctors say, "desperate diseases demand desperate remedies." It won't do for us to sit wrapped up in a mantle of exclusive Phariseism and imagine we are the only Christians in existence—that we have all the Truth, and that charity as practiced by Jesus and the Salvation Army is no part of Christian Science, when charity is the foundation rock of all the teachings and examples of our elder brother, the Way-shower, Jesus, the carpenter of Nazareth!

I hope all will take this letter in the spirit it is written, that of Love and the broadest Christian charity. But, brethren, let us not sit still and try to cover up error even in our own church, which is not perfection. If I err and walk not "in his steps," then I need reproof and discipline and will

take it in Love and meekness. Finally, brethren,

If we are backbiters, tattlers, Mars, circulators of scandal, are envious, jealous, revengeful, uncharitable, have no mite for the poor, do not do missionary work according to our circumstances, are stingy, miserly, are reaching out after money, fame, and the plaudits of man, if we throw The News Letter into the fire, or into the trash pile, refusing to take off the wrapper and see what it teaches, then we are hidebound, prejudiced, illiberal mortals, and our Christianity is only skin deep.

Suppose Mrs. Eddy should issue a manifesto asking you all to read The News Letter, asking all Scientists to read it, what a rush there would be to obey her call. Every Scientist who now handles The News Letter with a pair of tongs to put it into the fire declaring it to be "poison," would eagerly read it and declare it to be a "pearl of great price." I used to hear Scientists say, "Oh, isn't The News Letter just splendid?" Yet all of a sudden it became "poison" to these same people. Why? Because mortal mind ordered them not to touch the News Letter. Not because it was any less a true Scientist paper than formerly, but because the spirit of Christian charity was lacking in those who aroused prejudice against a Christian Science journal. Oh, thou devil of mortal mind get thee behind.

Now, the right thing for Mrs. Eddy and the Boston publishing house to do is to extend the right hand of fellowship to the Washington paper and church, and work in unison. And the Washington church should, by resolution, offer Mrs. Eddy the olive branch of Love. If it is refused—if Mrs. Eddy absolutely refuses to recognize the Washington church as a body of Christian Scientists, worshipping the same God, following the teachings of the same Jesus, from the same Bible—if she refuses all overtures of peace, unity, co-operation, assimilation, friendship, good will, brotherly love—then the Washington church and paper will have done its duty and will stand blameless.

The two churches should work in unison, can work in harmony and brotherly love. I believe Mrs. Eddy, herself, would agree to such necessary friendship, were she not influenced by bad advice. If the Boston church is really Christian and practices what it preaches, it cannot refuse to accept the hand of fellowship offered by the Washington church. I want to see it tried.

Genius is common sense intensified; common sense is the gift of heaven, enough of it is genius.

## A Worthy Advocate.

My Dear Col. Sabin: My letter begins with a stanza which runs as follows:

"God is the Good, the only Good,  
That Good is in you and me;  
'Tis here and there; and every where,  
And in everything we see."

All true. But, my dear Colonel, it calls forth all the heroism, courage and principle there is in one's being to comprehend such Good, and to keep in harmony with it. Well, bless your dear heart, while Good is all there is, ever will be, world without end, if in pursuit of It, and I do not look for It in any one body of worshippers, or restrict it to one individual, nor do I think for one moment that goodness is Good—has a patent upon it, but that it is a universal principle, the gift of God to whosoever will. Well, to this universal principle—the All Good, and all there is—am I a child of God, as a perfect harmonious being, created in the image and likeness of the All Good, living, moving and having my being in the All Good, hoping, trusting, and anticipating resurrection power—life.

I believe the Washington News Letter—The Unity published at Kansas City Missouri, worthy advocates of the All Good Principle, and there are scores of other worthy publications and works—books that elicit not only my attention and admiration, but thousands of minds more than ordinarily advanced in Christian Science, and the principle of life that orders a good and wholesome understanding of things. While I love and appreciate the beautiful edicts that send out the light and Truth in to the world, and am not partial to the Boston publication; yet, Brother Sabin, do not, for one moment, feel or think that The Washington News Letter, and all other publications that reflect Truth and voices the spirit of the All Good, are to be thrown aside or into the waste basket in lieu of Boston publications. While I have been advised to read only the Boston advocates of Truth, and to avoid being in the atmosphere of such beautiful, saintly spirits as our dear Mr. Norton. I have chosen as a principle, I trust, the universal side of life and its issues, that All is Good, and "there is no evil," or, again, "all things work together for good to them that love the Lord," the Liberal Vine.

Well, bless your heart, Colonel Sabin, accept the gratitude and thank-offering of my heart for your sweet little gift, and for your kindness the All Good—Good and Strong—bless you. Send out the Light and Truth, dear brother—and my word for it, there'll be hosts of readers to drink it in. Now, goodnight, and joy and gladness fill your cup to overflowing.

Thine for the All Good,

S. T. WENTWORTH.

## An Item of Church History.

The "Pilgrims" of New England, even in their wilderness home, were not exempted from the sectarian contention which agitated the mother country after the downfall of Charles the First and of the established Episcopacy. The Quakers, Baptists and Catholics were banished, on pain of death, from the Massachusetts Colony. One Samuel Gorton, a bold and eloquent declaimer, after preaching for a time in Boston against the doctrines of the Puritans, and declaring that their churches were mere human devices, and their sacrament and baptism an abomination, was driven out of the State's jurisdiction, and compelled to seek a residence among the savages. He gathered around him a considerable number of converts, who, like the primitive Christians, shared all things in common. His opinions, however, were so troublesome to the leading clergy of the Colony, that they instigated an attack upon his "Family" by an armed force, which seized upon the principal men in it, and brought them into Massachusetts, where they were sentenced to be kept at hard labor in several towns (one only in each town) during the pleasure of the General Court they being forbidden under severe penalties to utter any of their religious sentiments, except to such ministers as might labor for their conversion. They were unquestionably sincere in their opinions, and, whatever may have been their errors, deserve to be ranked among those who have, in all ages, suffered for the freedom of conscience.

## Good Work in Massachusetts.

Salem, Mass., Jan. 22, 1900.

Col. Sabin.

Dear Sir: Prof. W. H. Watson is teaching a class here and prospects are good for a church organization. He seems fortunate in having Mrs. Eddy's first pupils in his classes. Mrs. C. H. Field is in his class, this lady took a course from Dr. Eddy and afterwards from Mrs. Eddy, and it is the opinion of his pupils in Lynn that the Professor is superior in teaching Christian Science to any one they ever heard, without a single exception.

I heard him in Lynn and know that he is able to root out error from its foundation, and the Reform Church has risen to a higher plane, and that Christian Science is welcome in Salem. They like the truth that is unchained, and we have given the Professor a hearty welcome here.

Yours respectfully,

W. S. ELWIN.

## Cultivate Thought.

Teach your brain to work early. If you want a record for your brain, begin now.

Two centuries back a young man of twenty-three sat in the quiet of the evening—thinking.

His body was quiet, his vitality, his life, all his powers, were centered in his brain.

Above, the moon shone, and around him rustled the branches of the trees in his father's orchard.

From one of the trees an apple fell.

No need to tell you that the young man was Newton; that the fall of the apple started in his ready brain the thought that led to his great discovery, giving him fame to last until the last star shall fade from heaven.

How splendid the achievement born that moment! How fortunate for the world and for the youth Newton, that at twenty-three his brain had cultivated the habit of thought!

Our muscles we share with everything that lives—with the oyster clinging to his rock, the whale ploughing through cold seas, and our monkey kinsman swinging head down from his tropical branch.

These muscles, useful only to cart us around, help us to do slave work or pound our fellows, we cultivate with care.

We run, fence, ride, walk hard, weary our poor lungs and gather pains in our back building the muscles that we do not need.

Alone among animals, we possess a potentiality of mind development unlimited.

And for that, with few exceptions we care nothing.

Most of us sitting in Newton's place and seeing the apple fall, would merely have debated the advisability of getting the apple to eat it—just the process that any monkey mind would pass through.

A Newton, a brain trained to think, sees the apple drop, asks himself why the moon does not drop also, and he discovers the law of gravitation which governs the existence of every material atom in the universe.

Young men who read this, start in now to use your brains. Take nothing for granted, not even the fact that the moon stays in her appointed place or that the poor starve and freeze amid plenty.

Think of things which are wrong and of the possibilities of righting them. Study your now weaknesses and imperfections. There is power in your brain to correct them, if you will develop that power.

As surely as you can train your arm to hold fifty pounds out straight, just so surely can you train your brain to deal with problems that now would find you a gaping incompetent.

You may not be a Newton. But if you can condescend to aim at being an inferior Sandow, can't you afford to try even harder to be an inferior Newton?

Don't be a muscular monkey. Be a low-grade philosopher if you can't be high grade, and find how much true pleasure there is even in inferior brain gymnastics.

Take up some problem and study it.

There goes a woman, poor and old. She carries a heavy burden because she is too sad and weak to fight against fate, too honest to leave a world that treats her harshly.

There struts a youngster, rich and idle.

How many centuries of hell on earth will it take to put that woman's load on that other broad, fat, idle back?

Answer that one question, and your life will not have been wasted.

It is thought that moves the world. In Napoleon's brain are born the schemes that murder millions and yet push civilization on. The mere soldier, with gold lace and sharp sword, is nothing—a mere tool.

It is the concentrated thought of the English people under Puritan influence that makes Great Britain a sham monarchy and a real republic now.

It is the thought of men of independent mind in this country that throws English tea and English rule over board forever.

Don't wait until you are old. Don't wait until you are one day older. Begin now.

Or, later, with a dull, fuzzy, useless mind, you will realize that an unthinking man might as well have been a monkey, with fur instead of trousers, and consequent freedom from mental responsibility, or self respect.—W. R. Hearst in N. Y. Evening Journal.

A sceptic, who was trying to confuse a Christian colored man by contradictory passages in the Bible, asked how it could be that we are in the Spirit and the Spirit in us. He received the following reply: "Oh, dar's no puzzle 'bout dat. It's like de poker. I puts it in the fire till its gets red hot. Now, de poker's in de fire, and de fire's in de poker."—Chicago Living Church.

## A GOOD LETTER.

Portland, N. D., January 8, 1900.

J. H. Turner, Dean:

Dear Brother in Truth: I have been so anxious to tell you that we received the dear News Letter at last after so much seeming difficulties that crossed our path after we sent in our subscription, we really began to have a fear that we were not to have it. But thanks be to the giver of all Good, we did not seek in vain, and oh, such glorious Truth as is contained in it. Now, before going any further, I will again try to explain our circumstances and conditions concerning our connections with Christian Science, (as I explained it in the previous letter you did not receive, it came back to me). A little over two years ago we heard of Christian Science for the first time. I was then to mortal sense in a serious condition, on account of a combination of chronic ailments, so I concluded to try Christian Science treatment from which I received a great benefit, but as I did not seem cured of any of them I have had a return from the same troubles, besides many new ailments seemed to appear. Now, I must say, we have felt very disappointed at this stand of affairs, as to mortal sense we were very poor in material goods, and after paying out all we could possibly demonstrate to pay for our benefits we did not seem to get rid of our ailments, so my husband said he would not pay any more until I was healed for he began to think there must be a mistake somewhere, and we tried to think it was in ourselves as the healer said it was, and she said it was because my husband held the idea that the charges were too great for the poor, such as he felt himself to be, and as they knew his circumstances he felt they ought to have a little more charity for him than to take the last dollar he possessed of a small monthly salary. He began to feel that there was a lack of the good Samaritan love, and was about to give up in despair, when lo, and behold a "star arose" and by its glittering light we have found our way out of darkness into the true light that will lead all who trust in it.

Now I will explain a little further concerning our knowledge of treatment, as I said before, the healer, (who is a third student of Mrs. Eddy's, you understand I mean she is a student of one of Mrs. Eddy's student's students), said our trouble laid in our unwillingness to pay what we called enormous prices for the treatments. Now my husband was glad to pay what seemed reasonable to him according to circumstances, but that he did think

five dollars a day for present treatment, or two dollars a day for past treatment and all traveling expenses, besides boarding them did seem outrageous to him, and that he must be allowed to give of his substance according as he felt able, or give up the treatments. But she said no that would not do for them as they would be giving way to poverty thoughts. So as we could not understand Christian Science well enough to battle with them we had about given up trying to understand what seemed to us a blind faith, and yet we felt Christ never meant our healing to be made a money question, and we were so earnest and sincere in seeking the true way that we kept the prayer uppermost in our hearts, that we would find the right and only true way meant by our Lord and Saviour Jesus Christ, when he said "Freely ye have received, freely give." Now we have not taken that to mean that we must go begging for benefits—not willing to give of our substance accordingly as we have received of the Lord. For we are truly willing and earnestly desiring to do even more.

Now, I will mention a few more points in regard to our standing in Christian Science. Soon after I took treatment our healer thought best for us to become members of the First Church of Christ, Scientists in Boston and also at Minneapolis. So thinking she knew best, and being told also by her that we would receive greater spiritual benefits. We gladly received the invitation, so we (my husband and I) are members of those churches, which of course, meant—"one with them." But now since Col. Sabins' clearer demonstration (to us) of the Truth, we think seriously of withdrawing our names from their books. We do not do it out of prejudice towards Mrs. Eddy, or any of her followers. But we feel out of the sincerity of our hearts that it would be an injustice to her and the cause to try to follow her rules when we are not able to demonstrate to honestly (as they term it) do so. And we feel so bound as with heavy chains, as long as we are endeavoring to follow in this way which seems to hinder our progress. We have been taught not to look or take one step farther than where Mrs. Eddy leads us. So if she should, at any time, be in error we will be led into the same error. Now, I cannot judge Mrs. Eddy, whether she be in error, or not. But I know if we follow Christ and look to him for directions we will have the perfect way. I have a love for Mrs. Eddy and all Christ's followers, I wish to love all. But I can not feel that there will none greater arise than Mrs. Eddy. For did not Christ say, "All them that believe on me can do the works that I do, and even

greater." Now has Mrs. Eddy done even yet the works that Christ did, and might there not arise one greater in Christ-Truth than Mrs. Eddy, whose shoes she might not be worthy to unlatch. I have never been a worshipper of Mrs. Eddy personally. I never have seen her, but I love her as a disciple of Truth, and I believe her to be as beautiful as she is represented to be. For I believe Christ-Truth can make every body or anything beautiful, that have the love of Christ within them. I think Mrs. Eddy is deserving of our love and honor for her faithfulness in trying to present Truth to a suffering world. But I cannot believe we are to bow down and worship her, and her only. I do not believe in this fear they, (her followers) are holding over us, that if we step aside from what she says, we will be "lowered to the bottomless pit." I think that expression makes evil appear as a power. Well, be that as it may, I would rather have it expressed in the sweet sympathy of our loving Lord, when He said, "Forgive them, they know not what they do."

Now I will not try to write scientifically on this subject, as I cannot, for I am not versed in Science. But I do want to learn how to follow scientifically this Christ-life. And when Col. Sabin announced his glorious demonstration of love to the world, I and my husband declared that it appeared more as the Christ than anything yet. But soon after it was announced I was taken suddenly ill according to mortal sense. I could not seem to demonstrate over it in the least, so sent for the healer, who lives some forty miles away. As soon as she arrived into the house she declared it was that poisonous News Letter that was the cause of it all. But I said, "No, it could not be, for there was too much Truth in it to harm anyone; that there was no poison in it." But she treated me according to her understanding in, or of it, and I seemed to steadily grow worse, so she took up the belief I claimed and I improved at once. Then she returned home, giving me absent treatment for a few weeks, always holding the thought before me that my troubles were caused from the effects of that Washington News Letter and stated in her last letter that it was no use to treat me as long as we held the News Letter in our home. So as we could not give up the News Letter, I wrote her she could stop the treatment for awhile and see how I would get along; and since then I have been feeling much better, for we had just received the January number of the News Letter, and what it contained convinced me stronger than ever that we were in the right in reading it. For the benefits I received from reading Col. Sabin's lectures and statements

from others, enlightened me in the understanding of Truth more than anything I had heard yet.

My husband and I cannot express in words how grateful we are for the Scientific Instructions given in this little paper. Our opportunities have been very limited in obtaining knowledge of Christian Science, only as we have read Science and Health, and as that seemed to have its treasures hidden too deep for our mortal view, we have made slow progress in the true way to follow in the footsteps of the Christ.

Well, now, dear brother, I must confess I have strayed a long way off from where I first started. I did not expect to be carried so far in the right, but this subject of the Christ Life is a never tiring subject to me, and the way Col. Sabin points out the pathway is so sweet and simple, so full of the love our Saviour gave to the world, "without price or without money." How beautiful it is to be allowed to give freely of our substance and not have a price set upon our heads (or feeling our souls condemned, if we could not demonstrate a stipulated sum for our souls). No, away with such quackery, our love is not buried beneath a mountain of gain, but flows freely from every mountain side, singing—

"Waft waft, ye winds the story,  
And you, ye waters roll,  
'Till like a sea of glory,  
Shall spread from pole to pole."

These beautiful words of that dear old hymn expresses my wishes for the spreading of the true gospel tidings that is contained in The News Letter, and the dear laborers who are laboring so faithfully to "Unchain the Truth."

Now, dear brother, I certainly must not occupy too much of your precious time, but must hasten on to explain my main object in writing to you. But as I wish to have a little private interview with you, Brother Turner, I will write on a separate page, and if you find anything in these lines I have written (to express my gratitude for the good you are doing) that will be a benefit to struggling brothers and sisters, I will be glad to have them scattered abroad.

Mrs. H. N.


#### MRS. EDDY'S GIFT TO HER SON.

FAMOUS CHRISTIAN SCIENTIST GIVES HIM \$10,000  
AND A \$15,000 HOUSE.

LEAD, S. D., Dec. 29.—Mrs. Mary Baker Eddy of Boston, the noted Christian Scientist, has given her son, George Glover of this city, a Christmas present consisting of a check for \$10,000 and a clear title to a \$15,000 dwelling house, which is the most palatial in the Black Hills.—From Press Dispatches.



## Mrs. John Vance Cheney.

 NE of Mrs. Cheney's years of absence was passed in Boston, and of the club women there she says:

"In Boston a great deal of esoteric and metaphysical work is done in clubs, and in this particular, perhaps, their clubs lead the Western world. Emersonian philosophy is reaching greater numbers there than ever before. The soil tilled by the Concord seer is better ready for higher ideals of living than is our newer country. It may seem strange that in 'conservative Boston' one finds less conservatism than in any other city of the Union, but such is the case.

"Of course one reads on certain faces, and in the austerity of certain front doors in the 'Black Bay' district that the great and the gifted of this country hallowed this spot by their presence, and that there is nothing more to be learned. But there is less of this than one who looks kindly on these little obstructions of the 'divine circuits' would expect. So Boston leads in the 'New Education,' and the New Education aims to be just what Emerson and Hawthorne and Theodore Parker and Phillips Brooks would have had it. It is awakening people to their personal possibilities. It says man is born with 100 per cent potentialities, and that it is the office of education to educate these potentialities. New schools and clubs are being founded in many cities in which the helpful, encouraging methods of developing man, woman and child to a recognition of personal power are the basis of all work. The older schools too, and even the universities, are changing their methods of work very rapidly.

"There is of course nothing new in the statement that by recognition of personal power man may make himself what he will. Solomon said, 'As a man thinketh, so is he,' and the Master of Masters said, 'The kingdom of heaven is within.' In fact, Jesus gave us all the wisdom we need in methods of education, but we have failed to see his meaning, and have permitted the objective faculties to run away with the wonderful powers in that submerged mentality called at present the subjective mind.

"Three years ago I founded in Chicago a school of music, oratory, dramatic art and psycho-physical culture. It is called a school of 'life and expression.' This name evolved itself. There have been many schools of expression during recent years, but definite study for the purpose of char-

acter-building and the expression of character through art is a comparatively recent development in school methods.

"The art above all arts is the art of living, and as no art can be greater than the character expressed through it, the thought came to me that my little work for humanity could best be done by helping those who might come to me, to a better art of living—a broader expression in music and the other arts of harmonious, prosperous and healthy individual development."

Speaking of the success of her work, Mrs. Cheney says:

"The result of proving to people that the life of duty is the life of self-harmony, and that by adjusting oneself to the spiritual law one masters self and external conditions, has come much more rapidly than I dared hope. People, men and women, as well as young students, have come from the Eastern cities to Chicago to study, and sections of the Chicago school have been formed in several cities already. In Los Angeles, during the last month, a section, numbering seventy five or more of my pupils there, has been formed.

"These sections continue their work under the direction of the Chicago school. They also send several members to Chicago in January next to fit themselves specially for the work in life and expression. The success of the work of the 'new education' is most gratifying to me, as the chasm between labor and capital, the appalling social problems, will be bridged and solved as men, all men and all women, come to recognize their ability to reach a higher consciousness, and in reaching it, to believe in the adequacy of unselfishness.

"To teach people to recognize their individual power to overcome conditions, and make their own fate we cause them to study mental and spiritual poise as systematically as music and the sciences are studied. We teach them that we make our own fate by our negative or positive attitude of mind, either of which may be cultivated. We work, above all, to develop the power of concentration, which is the great force in actualizing ideals."—Ex.

"Well," said the uncertain citizen, 'I failed in that 'ere examination to git in the government service—turned me down on 'richmetto au' spellin' an' g'ography; an' now I dunno whether to go to teachin' shoel, or practicin' law, or editin' of a newspaper; I can't just decide which one of the three to tackle.'"

## The Tongue of the Wise is Health.

Proverbs 12-18.

H. M. BARRETT.

**T**HERE are many tongues. Every nation, kingdom or province upon the earth has a tongue, and that tongue (meaning its language) differs from that of every other nation, kingdom or province. Each tongue has its idioms, its prefixes and suffixes, and grammatical rules peculiar to itself, and if one would be able to understand and converse correctly in the tongues of other lands than his own, he must, according to worldly belief, master, by close application and persistent practice, the moods and tenses of the language he would speak.

But we have never been taught that, or even heard of an instance, where the knowledge of one or many tongues had any influence upon the health, one way or another, yet the Book of Life says: "The tongue of the wise is health."

We must conclude, then, that it is not the tongue or language of any nation or the wisdom of this world that is referred to.

What, then, is this tongue or language? And what and whence the wisdom that guides it? It seems that one tongue is peculiar to the wise the world over, and another to the foolish. "Death and life are in the power of the tongue." "The wicked messenger bringeth mischief, but the faithful ambassador bringeth health." If one is lying very ill the physician is called. He quickly takes into consideration all of the "pros" and "cons" in the case, and in some instances pronounces it a hopeless one. According to his wisdom, which the world accounts very great, death is inevitable. You see his tongue or language is death. Then it can not be the tongue of the wise for that is health. In all sacred Scripture nothing is more strongly urged upon the human race than the getting of wisdom. "It cannot be valued with the gold of Ophir with the precious onyx, or sapphire, and the exchange of it shall not be made for jewels of fine gold, for the price of wisdom is above rubies." The devout thinkers and writers of all ages have insisted that to obtain wisdom was of the utmost importance, but they have not defined it as that knowledge which the world calls wisdom. In every village, town, and city the inhabitants point with pride to their schools, seminaries and colleges, where the youth of the land are trained in wisdom's

ways, and they soon learn to tell us all about the different stages of the earth's development from a gaseous state to its present appearance of solidity. They know all about the stone age, and the glacial epoch, and to what system of strata to assign whatever fossils they happen to discover. They discourse about the planetary system and tell us that "man's highest thought has been inspired by astronomy." They demonstrate the principles of mathematics, and talk about the classics and delight in French and German literature. They study the human system and tell us about the bones and muscles, the respiratory organs, the action of the heart and liver, etc., but this is the wisdom of this world, which Paul says is foolishness with God. "The Lord knoweth the thoughts of the wise that they are vain. Therefore let no man glory in men."

"The fear (reverence) of the Lord is wisdom, and to depart from evil is understanding." "With all thy getting, get understanding." "The natural man perceiveth not the things of the Spirit for they are foolishness unto him and he cannot know them because they are spiritually discerned." That portion of mankind who look upon spiritual law and the "things of the Spirit" as foolishness, and regard the material things of the universe as realities, and a knowledge of them as the acme of human attainment, are ill in the natural state, or, in the language of Truth, in the carnal state. Now, "to be carnally minded is death, but to be spiritually minded is life everlasting."

The human race has always had one object in view, has always struggled for one end, viz: satisfaction. Many have thought that great wealth would give it, but one of New York's millionaires exclaimed, "I am poor and needy." His untold millions could not purchase for him one moment of that sweet peace and perfect satisfaction which the child of God possesses, who can truly say, "I know that my Redeemer liveth." Some have thought that to be highly educated, to be what the world terms a profound scholar, would give satisfaction, but hear the verdict of our great scholars: "The most we know is that we know nothing." But these devout thinkers, these dealers in Spiritual things tell us that only one class of people in all the world have gained anything like satisfaction—those who are wise in spiritual matters. They have peace of mind, health of body, and knowledge of Absolute Truth. "Great peace have they who know thy law," and "There shall no evil happen to them." It matters not whether we search the

Scriptures of the East or the Christian Scriptures, they all testify that all the knowledge which the sages of this world can give regarding the universe and its phenomena, is of little worth, and profiteth not without the perception of their spiritual meaning. The wise in material science are versed in material laws, and set forth a great array of physical facts, but they do not lead us into any spiritual truth. Their generalizations and conclusions, made from the physical facts and statistics which they collect, are feeble and misleading. The wise in spiritual things have always been very earnest in warning man against the illusion and unsatisfactory character of material things—of the unreality of physical blessings. Jesus said, "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

The spiritually wise have been very firm and explicit, too, in their teachings that none need mistake the way which leads to the heavenly kingdom where is found perfect satisfaction. The books that contain their teachings are revered by their believers and their language is wonderfully alike, whatever the nation, for one tongue is peculiar to the wise everywhere. Truth, being one, its language is one. But notwithstanding these writers who have told us of the law are held by all mankind to be among the wisest and greatest of the world, the law, the only one which will give man the object of his search, is not obeyed. Men seem so unwilling to turn from chasing bubbles and will o' the wisps, so reluctant to trust the living God who changes not but is the "same yesterday, to day, and forever," so afraid to cast themselves entirely upon the love and mercy of that Principle that demands all the love of the heart before that heart can realize the wisdom that profiteth. "Give me thine heart, saith the Lord."

Every temporal scheme and proposition is given innumerable trials, every law of the changing material world is thoroughly investigated, and the result of every investigation is failure.

Satisfaction is not found. But the immutable law of changeless Spirit, the divine and only sure cure for dissatisfaction, is evaded, neglected. We see chapels, churches, and magnificent temples on every hand where great teachers urge the people to write the laws of these Scriptures, that still live and are approved, upon their hearts that they may re-

ceive the blessings promised for obedience. They teach that obedience only (which is co operation with the law) is required to set men free from the bondage of sorrow, pain, and unrest. This is the satisfaction that the race is seeking—to be freed from undesirable conditions. Why are men so loath to leave their futile search in dark alleys and by ways and set their feet in that path which alone surely leads to the haven of rest? Only one out of all the race has resolutely journeyed along that path, albeit he was tempted like as we all are, yet not one mistake, not one sin is known of him.

"This is the only way," say the spiritually wise. "We do not know that way, it cannot be true," say the learned in material things. The world has followed after the materially wise and had great respect for the jargon of pathology and materia medica, while it has given little or no heed to the laws of the sacred books that told of the changeless and eternal, though silent and unseen. But he who can discern the signs of the times, knows that a great change is even now stirring the hearts of men. They are beginning to think. They are beginning to question. Of what use, they say, are all our medical schools and colleges, since in spite of their multiplied resources for scientific experiment and investigation, sickness, and death are on the increase?

Every now and then some new disease is described and flung out upon the world hitherto in blissful ignorance of the existence of any such terror. Germs and microbes are said to infest the universe till scarcely a breath of air, or a morsel of food, or a drop of water but is reeking with disease and death. But the materially wise have vouched for the existence of these terrors, and straightway the people begin to succumb to them. Yet he who discovered them has not been wise enough to discover a sure remedy, and there is scorn at the failure of such knowledge to cure, to soothe and satisfy, and the thinking ones on every hand are asking, "What is that tongue of the wise that is health? Does any one know? Can any man teach it to us?" To day there is ignoring among thousands of the modern experiments and conclusions of a system many of whose most noted and able advocates admit that "they do precious little when they do not do positive harm." There is great searching going on for that way that surely brings health. There is much turning of the leaves and studying of the pages of the ancient life laws in earnest quest for the Word of Life—"the tongue that is health." And

this is the language of the Children of Light, the tongue of the wise in all sacred Scripture:

There is but one Lawgiver and Creator. His name is the Good. He is omnipresent. There is no point of space anywhere where He is not. His presence is everywhere, and He is All in All.

There is no other power. He is Omnipotence, and we, as individualized expressions of the only Creator, do utterly reject forever the name and claim of another power called evil. There is no other power. Our Father, the one living God, is All. There is none beside Him, and He is Good. We are the children of the one and only Creator, made in His image, like unto Him in nature, name and office, in and of Him, one with Him, living, moving, and having our being in His divine presence, since it is Omnipresent, where no evil thought, word or deed can come nigh us, knowing that "whoso delighteth in the law of the Lord, shall be like a tree planted by rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." "In the way of righteousness is life, and in the pathway thereof there is no death."

"As a man thinketh in his heart so is he." All that we are is the result of what we have thought, and others have thought of us. Believing that the spiritual is the real, and to think of His unseen kingdom as the divine and only reality, of which the visible universe is only a symbol, 'is by virtue of the revealing power of thought, to manifest it to us absolutely,' judging "not according to appearance but judging righteous judgment." Acknowledging God, and Him only, in all our words and ways is the lifting up and out of sad and sorrowful experiences, and the entering into that peace "that passeth all understanding."

All who speak this law, continually serving the Good, whose command is, "Acknowledge Me in all thy ways," i. e., believe in no other power, begin very soon to receive the reward that surely follows obedience. There is an awakening to brighter, sweeter things, and a feeling that God has put gladness in the heart. We begin to realize the power of thought, to get glimpses of the wonderful power that lies in words. "A right word, how good it is." So you see that the tongue that speaks Truth, speaks of the good, and utterly refuses to speak evil. It is the tongue that is health. It brings happiness and good conditions to pass. "A wholesome tongue is a tree of life."

We find that the selfish striving, the bitterness and woe that people complain of are only a seem-

ing reality. It is the picturing forth of false thought; it is the fruitage of false statements. Our sorrows and desolation, our pains and deformities, our poverty and bitter misfortune, our buffeting with the world as if we were foot balls of chance, are conditions of our own making by our acknowledgment of another power than the Most High, who said, "Thou shalt have no other gods before me; thou shalt not bow down to them nor serve them;" and yet, all over the civilized world people professing to serve the risen Lord have imagined evil in their hearts, and have bowed down before it and said, Lo, how great is this evil. Nowhere do people so unanimously and with so much earnestness and vehemence ascribe such power to Almighty God as they do to evil. They acknowledge it, make a reality of it, rehearse its terrible works and bow down in servile fear before it. Thus they build the walls of delusion that shut out the real kingdom, walls that can be broken only by the Word of Truth, spoken with boldness and a firmness that cannot be shaken.

The tongue that acknowledges God, speaks only of the good and true, holding steadfastly against all opposing forces, is a power that will level the prison walls, within which false thoughts have held earth's children in dire captivity. There is no evil thing that hinders, and binds, and frightens, which this tongue will not set free, and Oh! what freedom! We rise like birds into clearer, purer air; we get new views of the affairs of life from our new and higher point of observation; we see the opposite side of all those conditions we used to name sorrow, sickness, and death, disappointment, fear, and hatred; and Lo! we behold and realize joy, health, peace, comfort, Infinite Love and Life Eternal. Instead of weakness, and inability to solve life's problem, is keen intelligence; instead of foolish management, is wise judgment.

And we who have been lifted out of the fogs and miasma of false beliefs into the pure light of God's eternal sunshine, and have felt this Infinite Love warming us into new life, may reach out a helping hand and help others into a realization of the blessed Truth that brings health, of mind, health of morals and health of body.

He who knows the Spirit of the Law is not forced to stand powerless in anguish of heart before wasting sickness. Strive with all the power within you (and it is great if you but recognize it) to break down the walls of belief that any evil can dominate you. Cast out the error that stands between you and the greatest good you desire. As surely as the

sunlight of day melts into the purple twilight of eventide so surely do you strike sturdy, determined blows against the prison walls of delusion and false belief. Not a pain but will vanish when the wise tongue gives it the lie. Not a misfortune but will give place to peace and joy when the wise tongue speaks truth concerning it. Therefore, speak boldly and fearlessly the Word of the Law. "To him that ordereth his conversation aright, I will show the salvation of God." "Death and life are in the power of the tongue." "The wicked messenger bringeth mischief, but the faithful ambassador, bringeth health." What tongue do you speak, my friend? Health—health as the only reality—or the words of the wisdom of this world which profiteth not?—Unity, Kansas City, Mo.

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For services, ordered in lots of two dozen, linen cover, 15 cents; paper, 10 cents.

From the Field.

Saugus, Mass., Jan. 8 h, 1900.

Col. O. C. Sabin.

Dear Sir and Brother: I thought it might be of interest to the readers of The News Letter to know how we are progressing with our new Church in Lynn, the home of Science.

In my last report, we had just held our first meeting for organization the previous Sunday. Since that time the list of names of charter members have been increasing at every service, and at the present time we have forty five names, and if decided to hold it over another month I have no doubt we should have an hundred. This exceeds by far my brightest anticipations, because this city for many years past has been overrun with traveling mountebanks, and the people we naturally desired to reach have become somewhat conservative in consequence. Notwithstanding, we started our first service with a large audience which has steadily increased, until at our last meeting our hall was packed. There was present prominent representatives of many of the orthodox churches and quite a number of the Christian Science denomination. They are fast waking up to the fact that the Universal Metaphysical College at Washington is sending men into the field of superior attainments and who can stand the strictest investigation, and our motto is "Whatever thy hand findeth to do, do it with thy might."

We also organized a Sunday School January 7, with fifteen bright and attentive children, there are nine more coming next session. I think you will agree with me when I say that past experience has clearly shown that the safest foundation of your church is a well managed Sunday School.

We sing our own hymns at all the services and they are commended very highly by competent judges: new ones are being written daily.

We shall soon have what no other church has, an original hymnal, composed for the Reform Christian Science Church.

After Prof. Watson had lectured an hour on the origin of Christian Science, or Divine Metaphysics, proving by ancient history and Hieroglyphics of recent discovery that it (antedated 1866), it was plain to see that this was not done in a corner of Massachusetts. But God, who is rich in mercy yesterday, to-day, and forever the same, will continue his gifts to all who ask in accordance with His command.

At the close of the service several signed the charter among which was a Baptist minister.

—SERBINA SNOW.



## LIGHT.

Oh! say of light divine,  
That shines athwart this human sense,  
Replacing thoughts of me and mine,  
Which makes a world so dark and dense.  
By those of sympathy and love,  
Far-reaching with their kindly glow;  
Unlike most trusted carrier dove,  
Their pinions never weary grow.

To Thee, oh precious Light,  
My soul must ever open be,  
Transparent, pure, effulgent, bright;  
Nought can make it thus but Thee.  
'Tis joy to know that Thou art there,  
Imaged, though dimly it may be,  
Thy throne of glory to prepare,  
'Till self is wholly lost in Thee.

—A. S. G.

## What Think Ye of Christ?

"The dawn of Christ is bearing blessings over a new-born world."

Christ is the Ever-Living God! Jesus of Nazareth was Man with the same nature at all points which we possess, not preternaturally perfect so that he could not do wrong, but tempted as we are and resisting temptation. He reached his spiritual perfection as a man may reach it, through struggle against the elements of imperfection, fighting the good fight of Faith and Love, conquering day by day the evil, and proving in his own person that Man is capable of arriving at holiness (wholeness.) "It is His revelation, proved in experience, of the capability of Man to reach a goodness which has no sin."

How shall sinlessness be attained? How shall we become like Christ, like God the Father? God is Love. Simply Love that is all. A modern thinker has said, says the Housekeeper, "Tell me how much one loves and I will tell you how much he has seen of God. Tell me how much he loves and I will tell you how much he lives with God. Tell me how much he loves and I will tell you how far into the Kingdom he has entered for Love is the fulfilling of the law." Loving is giving. Christmas is the time we give our best, our very selves, to those nearest us, or to those who need our love. If we would have all the world love us, we must love all the world. This is not only the precept but the example of Christ. He even ate with publicans and sinners. Not so much they that were whole as they that were sick needed the ministry of His love. His divine insight and clear sight and foresight saw the good in each and appealed to that good. And, oh, how the lowly loved Him, and how the crowds thronged about Him and followed after

Him, and waited on His words and sought His healing touch, and by Him were comforted and uplifted and purified! If He seemed to lose His life in this outpouring of Himself it was only to enter on a higher, larger life. He left us in this example of true and loving service, which obtains a following more and more as generations pass. Unseen, but evermore strongly felt, are the forces compelling men to recognize in the Christ, not in the Nazarene, the power that makes for Peace, for Harmony, for Completeness, for Unity with God—that power which holds worlds multitudinous in its embrace, fashions all things, the only substance and force—LOVE! What think ye of the Christ?—The Times, Pardsville, Wis.

## All Things are Mine

The following list of "Things," arranged alphabetically, is to be read thus:

First, name the thing; then slowly but emphatically say: 'Is mine, for I am an heir of God and a joint heir with Christ.' "Is mine for I am one or with infinite and everlasting Love." Continue in a similar manner with every THING on the list from the beginning to the end.

A—Ability, abundance, affection, aspiration. B—Beauty, bliss, brotherhood, beneficence. C—Courage, concord, completeness, companionship, co-operation charity. D—Dignity, delight, discernment. E—Energy, enjoyment, eloquence, emancipation, enlightenment. F—Freedom, faith, fluency. G—Growth, goodness, gladness, guidance. H—Health, harmony, honor; heaven, holiness, hope. I—Inspiration, improvement, intelligence, illumination. J—Judgment, joy, justice. K—Kindness. L—Life, love, light, liberty. M—Memory, mercy. N—Nobility, nourishment. O—Opulence. P—Peace, power, purity, pleasure, prayers, perfection, perception.—Q. Quietness. R—Relief, rest, rapture, restoration, reconciliation, revelation, refreshment. S—Strength, support, sonship, soundness, symmetry, serenity, satisfaction, spirituality. T—Trustfulness, Truth. U—Unselfishness, usefulness. V—Vitality. W—Wisdom, wholeness. Z—Zal.

Now recline on an easy chair and take a long, deep and quick inspiration. Then to the tune of "Old Hundred" sing:

Praise God from whom all blessings flow,  
Praise Him all creatures here below,  
Praise Him above, ye heavenly host  
Praise Father, Son, and Holy Ghost.

Note.—If you find it inconvenient to speak this article then think it, and the result will be the same.

JAMES MITCHELL,

Jan. 1, 1900.

Buffalo, N. Y.

## How Shall We Conquer Death?

**F**ROM the view point of Spirit there is no death, but its appearance exists in the material world. How shall we dispel that appearance which is casting its black pall over humanity? That is the question before us.

The spirit of man cannot die, and yet that association of atoms which we call the body is subject to disorganization and decay. Why? Because as a material product it is subject to the material law of disintegration. It appears and disappears on the sense plane because it belongs to and is a part of the great illusion or phantasmagoria or material life. With dreamlike unreality forms appear and vanish and the terrified soul seeing its loved ones disappear behind the inscrutable veil in that change called death, is filled with despair because of the unreality of mortal life.

To the child his father, mother, brothers, sisters, and home appear to be realities. To his inexperienced vision they seemed fixed and eternal. He hears of death, perhaps, but it means nothing to him until in the loss of father, mother, or some of the dear ones, there is borne in upon him the first sad suggestion of the fleeting character of all that his mind had rested in as secure, fixed and unalterable. Previous to this, God and Heaven have been to him the unrealities, while father, mother, home, and friends were most intensely real, but now he has suffered a cruel shock, all things slip from him, he sinks in the quicksands of mortal experience until rescued from its lowest depths of despair by the outstretched hand of reality.

This is the passage or birth from the material world into the spiritual, by which the soul is lifted into another and higher plane of consciousness. It thus ascends into the world of causes from which it can regulate the world of effects. From this point of vision the invisible or spiritual is known and felt to be a reality, while the visible or material is relegated to the realm of the phenomenal or unreal.

God and Heaven which once seemed so far away, are now close at hand, even within the very soul, and are vividly realized. God is found at the very center of consciousness and the radiant light which proceeds from this center illumines the entire sphere of the mind producing that state of peace and joy which is in itself nothing less than Heaven. Then and only then can be perceived the wonderful truth of the Master's words: "Neither shall they say, Lo here! or lo there! for, behold the kingdom of God is within you."

The mission of pain and sorrow is to bring the soul to the plane of reality, to God and to Heaven. This accomplished, that mission is ended. Pain and sorrow have no place in Heaven. They lead to Heaven but do not enter therein.

When the soul has not found God it is living in an unreal state of consciousness and the body which it projects upon the external plane is an unreal, untrue expression, because the soul can but project its own unreality. The line of being is deflected from the straight course which gives the true reflection and we have as a result deformed (de formed) bodies. Deformity does not mean simply a misshapen back or head or limbs, but any malformation in the arrangement of the atoms constituting the body, and where there is this falling out of line there ceases to be a proper adjustment and disease is the result.

But when the soul has found God and is one with Him at the center of consciousness, then it sees, knows, and lives the truth. It then radiates straight lines from its center which is the God-life to its circumference which is the human life, and becomes in consequence a true and beautiful expression of God who is perfect, diseaseless, immortal Being.

The body is being continually made over anew but made over to the old pattern of material thought and so long as this process continues it must be subject to disintegration and decay. Not so when it begins a reformation to the pattern of Divine thought, for then it takes on the characteristics of the Divine. So it was with our elder brother, the Christ, and so it shall be with us. As we have borne in our bodies the image of the earthly, so shall we, if faithful, bear the image of the heavenly, not in some distant sphere or place but here and now the vision waits our realization.

Not in a day nor an hour perhaps shall this happy fruition come to us, but as the result it may be of years of right thinking and right doing. In the process of photography the rays of light pass from the original to the plate and produce there the likeness of that original. If the exposure is not long enough the likeness is imperfect, and so it is with us, when we would produce in our bodies the likeness of God. The rays of light from the Divine Presence must continue to fall upon the negative plate of our physical nature until there appears upon it a perfect likeness of God the Great Original. This may call for much time but it matters not since our faith is strong in the immuta-

bility of the law of immortal life, immortal health, and immortal beauty and its realization from center to circumference. To this faith tells us that, "We all, with open face beholding as in a glass the glory of the Lord, shall be changed into the same image from glory to glory."

KATE ATKINSON BORHME,  
1528 Corcoran St., Washington, D. C.

## Notes From Unity Library.

### Lessons Learned From Our Poets.

#### ALWAYS SOME ONE BELOW.

On the lowest round of the ladder  
I firmly planted my feet,  
And looked up at the dim, vast distance  
That made my future so sweet.

I climbed till my vision grew weary,  
I climbed till my brain was on fire;  
I planted each footstep with wisdom—  
Yet I never seemed to get higher.

For this round was glazed with indifference  
And that one was gilded with scorn,  
And when I grasped firmly another  
I found, under velvet, a thorn.

Till my brain grew weary of planning,  
And my heart strength began to fall,  
And the flush of the morning's excitement  
Ere evening commenced to pale.

But just when my hands were unclasping  
Their hold on the last gained round,  
When my hopes, coming back from the future,  
Were sinking again to the ground.

One who had climbed near to the summit  
Reached backward a helping hand,  
And, refreshed, encouraged and strengthened,  
I took once again my stand.

And I wish—oh, I wish—that the climbers  
Would never forget as they go,  
That, though weary may seem their climbing,  
There is always some one below.

—Ella Higginson.

As I look back to my first conscious awakening from the sleep of materiality, my heart overflows with gratitude to those who so helped me on the way. It seemed to me then that I was at the foot of a ladder, down in a deep valley. The ladder towered straight and tall above me, but from the heights above was suspended a three-strand cord of hope, faith, love, or rather a chain. It was firmly fastened about me, and this, with the helping hands held out to me, kept me from falling into the pit of error below.

Oh! how I thank those helping, outstretched hands; those words of comfort which so encouraged the upward climb out of the darkness of matter into the light of spirit. This cord of hope, coming out from the bosom of the Father, is securely fastened to every breast, whether the possessor knows it or not, and somewhere there is an outstretched hand.

Many of us have read the story of a gentleman who purchased a picture—that of a young girl clinging with both arms to a cross, while her garments floated in the waves below her. He thought it a beautiful illustration of the soul's grasp of Truth; but farther on in his travels he came to another picture which so far transcended the one he possessed that he bought it and left the first one. This was the picture of a girl with one arm thrown around the cross while with the other she reached down to help some one less fortunate than herself, who was still struggling with the waves, but who, with her help was able to grasp the cross.

This is the position of every true Scientist. The cross to cling to is the cross of absolute Love—God. The ladder to climb is the ladder of unchanging Truth—Christ. And there is a place for but one hand on the rounds, the other should ever and always be extended toward those in greater distress. At times we may seem to fall back; our grasp with that one hand may seem to loosen, but the chain which binds us to the Father is unbreakable, and we are constantly being either pushed or pulled upward and onward. We are lifted by the very act of helping others. Good—God—works in and through every helping hand.

We are all links in an endless chain; the only difference is in our point of development; we are ever helped by those who are on the rounds above us, and we, in turn, should radiate light and courage to those on the rounds below.

ESTELLE D. KING.

#### Studies in the Science of Divine Healing.

BY FANNIE B. JAMES, Denver, Colorado.

New Light upon Old Truths. A complete study in the Science of Healing. It tells plainly how this Divine Work is done, giving the basis of its truth in Divine Law and Power, and the scientific method of its application. 126 pages. Paper, 75 cents; cloth, \$1.00.

## False Prophets.

Lancaster, O., December 19, 1899.

Col. O. C. Sabin.

Dear Friend and Brother: Somehow or other I am unable to get the understanding of Christian Science as all Christian Scientists have, or at least as they try to explain through Christian Science literature. In reading your little book, which contains the principles of metaphysical healing, I can not understand as you would have the students to understand. Let me explain. Taking the word of God as my guide to Eternal Life, I can not believe otherwise than that the healer and the person healed must fully comply with the commands of God before the healer can have the power from God to heal or the sick can be healed if they are to be healed. It seems evident to me that all mankind must at some time or other loose the false power, so called of mortality before he can fully inherit God's kingdom, although Jesus said to the apostles when asked where the Kingdom of God is? The Kingdom of God is within you. I cannot construe this to mean that the Kingdom of God is within all men. Yet I know that it is every man's right and privilege to be in God's Kingdom. Yet I cannot help but think that there must be a physical change come to all mankind, but I am forced to the conclusion that all mankind have got to undergo a mental change before a physical change can ever be effected. We know that the mental power so called, works on the body and shows forth the results of the thoughts. It is one of the hard things for a man to hide the thoughts of his heart. According to Mrs Eddy's teachings and her students, there are now in the world those who are not christians. Every other church society on earth are christians the only difference is, that some are better christians than others are. I understand how the children of Isaac or in other words the angels in heaven became estranged from God the Father through the parable of the prodigal son. They spent their substance, intelligence, life, truth, in riotous living. God tells us through Moses that they went a whoring after strange women. Brother, we all realize that Jesus came to this earth to teach mankind, in all ages, how to save himself. Therefore He tells us that His words are spirit and life; and, that, if any man believe not His words, His saying, His commandments that they have no life in them. This is a hard saying, yet we cannot deny His words and be christians. We are just as far from God if we deny one of the commands as if we denied

all of them. Who is it that is obedient to God's command? Jesus tells us that he speaks not of himself, but the Father tells him what to say, and among the first commands he gave is the following, to which but a hand full of people on this earth are obedient: Get out of the old man Adam and into the new man Christ Jesus. I ask the question. Who is it that is obedient to this command, and is not this the most important command of all other commands? Jesus meant by this that we must give up our former master Adam and accept Jesus as our new Master. This is conversion. But how are we to get out of the old man Adam? We are in Adam both bodily and mentally until we have been converted, and after that we are in him only bodily, and if we believe the words that Jesus spoke, we will get out of him bodily in so far as the lusts of the flesh and the lusts of the world is concerned. This we must do, else we are not Christ-like or Christians.

If we take Jesus for our guide we certainly will not commend the unbeliever: they who deny God's word as being like Christ or Christians. John said, believe not every spirit, but try the spirit: whether they are of God, because many false prophets are gone out into the world. He further tells us that these false prophets are anti-Christ because they believe not the word of God and teach false doctrines. God's word was made flesh and dwelt among men.

To give you an understanding of what I mean, I call your attention to some facts which appear in print every day, coming from the pulpit orator or average Christian preacher. We are told that the body of man and woman goes into the grave there to await the second coming of Christ. We are also told that the body returns to earth, to ashes and to dust. I asked a preacher friend of mine who made this remark to explain to me the necessity of Christ's coming to the grave when there was nothing there to receive him, but he could not explain. He also said, in speaking of Christ resurrecting Lazarus, that this cannot be done now. When we are dead we are dead and that is all there is of it. I asked him if he did not know that he was denying the word of God, and in reply he said he did not mean it in the light that I looked at it; but I said to him, nevertheless, brother, you are teaching the people to disbelieve in the word of God. You are teaching false doctrines, and are therefore a false prophet and anti-Christ.

I believe I am safe in saying that ninety nine per cent of the preachers teach the same doctrine which any Scientist knows is false. A lady friend

of Dr. Talmage asked him the question, "If Peter was not converted then why did Jesus say to him, when thou art converted, strengthen then thy brethren." And his reply was, that Peter was converted, but that God had to reclaim him as he was a backslider. Here Dr. Talmage sets up his authority as a truth above our Saviour, for Jesus said he was not a converted man because he was continually denying his word. Jesus said to Peter, "Simon, Simon, behold Satan would have thee to sift thee like wheat, but I have prayed for thee that thy faith fail thee not, and when thou art converted strengthen thy brethren." Are these men not false teachers? If so, then are we justified in calling them Christians. Is that man a Christian who will deny God's word? Are we helping God's Kingdom to come while we commend false teachers as the Christians or followers of Christ. If it is right for us to commend these false teachers and thereby make them believe they are Christians, then why didn't Jesus commend the Pharisees and Sadusees; we certainly should know that this is wrong and therefore impeding the coming of the Kingdom of God to those who accept these false teachings. The Bible is a book of problems and the word of God is all there is of the real true Bible.

Brother Sabia, this is intended as friendly advice. Understand that I am not giving the advice to you, but am asking advice from you, and the reason I ask is that I believe you will answer my question through The News Letter. I may be mistaken in my ideas, or may not have a proper understanding of the word of God. Respectfully,

GEO. W. CROOK.

### CONFIRMED.

In early days a prophet said to me:

"Think earnestly, and when you write the word  
Teach truth alone, for that will make you free;  
All error falters when the truth is heard.  
And when thy days are ripe with added years  
The world will say, 'amen! he builded well,  
'E'en better than have built his lesser peers.'"  
To you this prophecy I've longed to tell.

And has it been confirmed? yea, many times!  
Frite chances have been mine to turn aside,  
And be a wanderer in the field of rhymes,  
Where thoughts not strictly true do most abide.  
To-day I am at peace, for deep within  
I know that God still kindly speaks to me  
In hallowed words above the worldly din,  
And truth alone has made my spirit free!

—Vindex.

Knowledge is now no more a fountain sealed.—Tennyson.

### "THE ANSWER TO PILATE."

BY THEODORE P. SEWARD.

The above is the title of a truly remarkable pamphlet by the Rev. Algernon S. Crapsey, rector of St. Andrew's Church, Rochester, N. Y. It treats of the answer of Christ to Pilate's question, "Art thou a king, then?" The answer is, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness to the Truth."

The pamphlet is one of a series on "The causes and remedy of the Disunion of Christendom." The author has been long known as a very pronounced "high churchman." Hence his attitude on this question is very significant. He boldly declares that the church's methods of promoting unity have all been wrong, for "Unity can not be secured along the line of church organization or church doctrines, but solely through unison with God and our fellow-men."

This treatise is a clear and illuminating summary of the history of the conflict between science and religion, and shows how this conflict is now absolutely ended, and can no longer exist. Starting from two opposite points, religion and science now lead to the conclusion stated by Herbert Spencer, speaking in the name of science alone: "Since the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that man is ever in the presence of an Infinite and Eternal Energy from which all things proceed."

Mr. Crapsey says: "With religious thought the statement, 'There is one God,' is the point of departure, with scientific thought the statement, 'There is one Energy,' is the point of arrival." The two have now met on common ground.

The publication of this tractate is one of many signs of the beginning of a new Spiritual Dispensation in the world. It is so instructive in its character that I take pleasure in bringing it to the attention of the readers of The News Letter. I hope that many will send for a copy, both for their own instruction, and as an encouragement to Mr. Crapsey, who has taken so noble a stand against all the traditions of his church. The price is 20 cents.

If we wish to overcome evil, we must overcome it by good. There are doubtless many ways of overcoming the evil in our own hearts, but the simplest, easiest, most universal, is to overcome it by active occupation in some good word or work.—A. P. Stanley.



## The Truth Made Free.

Saugus, Mass., January 7, 1900.

Dear Col Sabin: I feel as though I too must add my testimony to the work that has been commenced here in Saugus and Lynn by Dear Brother Watson. I have been trying to understand and work with the principles of Christian Science for three years with only a partial success in their application to the needs, spiritual and material, of my daily life and that of my family. I have had Science and Health and Miscellaneous Writings and have studied them both; yet, during the three years, it would be first up, or partly up, on the mountain and then back in the valley again, suffering more from the claim of lack, or want, than anything else. Finally severe and protracted illness last summer stirred up bitter thoughts and rebellion in my heart and, while I did yield to advice and gave my case to a healer, yet I was not healed, and finally resorted to quinine, as my case was malaria. Well I got better, but was unhappy and had frequent bad spells at my work and often had to leave it. I think the reason I was not healed was because of error in my thoughts. At the shop where I work I was hasty and discontented, and always in "hot water" with the many men I had to serve stock to. Yet through it all I was longing for a higher understanding, and I finally decided to close Science and Health and simply wait, trusting that in some way the \$100 barrier to class teaching would be removed, so that I could get understanding of this vital subject. At the same time, bad as I felt myself to be, I resolved all my feeble demonstration thoughts for my loved ones each day into a yearning "God bless you," which seemed the greatest silent prayer that I could utter. So together my dear wife and I waited and watched and desired, for I can hardly say prayed.

This was our condition only a few short weeks ago, when one evening Brother Snow called at our home and invited us to his home, where, with a few other seekers for Light, we met Prof. W. H. Watson. In a few kind and earnest words he brought the message of cheer from the Reform Christian Science Church of Washington, and the answer to our waiting and desire had come. The Truth at last was to be unchained and hungry ones were to be fed. In my case, or ours, without money and without price, for I had not the means even to pay the low sum fixed by the headquarters at Washington. From the first lesson my being

was changed, and by the end of the class I was successfully demonstrating over all error at my work and in my family, and am, at this writing, a new being, old things having passed away and all things become new. During class I "chemicalized" severely, but by the help of God, through Brother Watson kept at my work and attended all the class meetings with my wife through it all. I have found the Truth and it has made me free. After 14 years in the orthodox Congregational Church, working faithfully as a Sunday school teacher, and as president of two different Endeavor Societies, I withdrew from the church on looking into Christian Science, as it so revealed the narrow and impractical teachings of modern theology. Now, having freely received this wonderful Truth I am, as the way is revealed, going to devote my life and energy to its dissemination, so that others shall be uplifted.

At Linden, a suburb of Malden, Mass., a few months ago a sermon was preached against Christian Science. It was never defended there, nor do the church goers know the Truth. When I had finished my class I said to my wife: "The people of Linden shall hear the Truth from one whom they have heard many a time as president of their Young People's Society." To this end I have decided to give a lecture on Reform Christian Science in two or three weeks in a hall which I can secure for the purpose.

I have talked with Brother Watson and he says, "Go ahead." I have delivered addresses on other religious topics, but now, thank God, I can speak Truth. This is my first step, and what the next will be Truth alone will show. But my life now can only be made perfect in helping others, and a life-long yearning to do the Master's work and truly uplift my fellow beings, will be realized.

Whatever I am called to do, that will I do. And where the Spirit of God shall call or send me, there will I go. I am studying every spare minute to fit myself for this work, and many blessings have already come to me. I have demonstrated over sickness in others and it has yielded, but I have no room now to detail, though Brother Watson knows about them, and many demonstrations at home and in the shop. At the shop I demonstrate harmony each day, it comes; strength for my heavy labor and that of the boys under me, it comes; over mistakes in the stock, they cease; over unkind words hastily uttered at our stock window, they cease; and good nature prevails. God be praised.

Well, dear brother, I could write all night, but I must not. But a great work has sprung out of the lowly town of Saugus through your thoughts at Washington, a work that will live and sweep through New England and not cease then. If I ever can be deemed worthy of your confidence, and workers are needed here quicker than you can supply them, call on me to help; not for pay—for Love—Freely I have received, freely I want to give. God bless you all in Washington.

Sincerely, ERNEST E. RYDER.

### THE SPIRITUAL RAILROAD.

BY H. W. MAHAN.

The road to Heaven by Christ was made,  
With Heavenly truths the rails were laid,  
From Earth to Heaven the line extends,  
To Life eternal where it ends.

Repentance is the station then  
Where passengers are taken in,  
No fee is there for them to pay,  
For Jesus is himself the way.

The Bible is the Engineer.  
Which points the way to Heaven so clear,  
Through narrow tunnels dark and drear,  
It doth the way to glory steer.

Come then, poor sinners, now's the time,  
At any station on the line  
If you'll repent and turn from sin,  
The train will stop and take you in.

God's love the fire; His truth the steam,  
Which drives the engine and the train;  
Then all who would to glory ride,  
Must come to Christ, in him abide.

And ride to heaven, that land so fair,  
So full of joy and free from care,  
Our voices shall forever blend;  
Those grateful joys shall never end.

At times our steam is very low,  
We do not move or seem to go,  
But move we ought and never stand,  
Until we gain that happy land.

There is no danger on the way,  
'Tis safe to run by night or day  
If you the city quick would gain,  
Take passage on the lightning train.

#### CHORUS.

We are going home to die no more.  
We are going home to die to more.

A man who would trammel thought is a curse to the human race.—F. A. UNUS, A. D. 1880.

### WILLIAM H. WATSON'S NEW BOOK.



W. H. WATSON.

### The Count de Latour?

A TALE OF MYSTERY.

189 ILLUSTRATIONS.

It is a story of Romantic History; full of Dramatic Incident. Realistic Scenes in the Fall of Nineveh and the Domitian Christian Persecution. The Confession of Raphael and the intrigues of Josephine and Napoleon. Paris in the time of Louis Philippe. Strange Characters and thrilling Episodes, full of Life and Action in the Triumph of Christianity.

Prof. Watson's Works are highly spoken of by the Press of both Continents.

#### PRESS COMMENTS.

Galignani's Messenger (Paris) says: "Prof. Watson's illustrations are perfect works of art. His books merit the high praise of being wondrous."

Glasgow Herald (Scotland) says: "This is the work of an artist, showing grandeur and beauty."

The Academy (London) says: "A very wonderful book."

Christian Union says: "There is no lack of beautiful imagery. The book has many beauties."

Paris Morning News says: "Each illustration has been perfectly treated."

Chicago Globe says: "It is a wonderful conception of the artist." People's Transcript says: "Prof. Watson is an artist of great ability."

Tottenham Herald (London) says: "We cannot speak too highly of W. H. Watson's work, which is original and complete."

Newcastle Chronicle (England) says: "High and elevated in thought, showing a perfect knowledge of art."

London Daily Chronicle says: "The artist, W. H. Watson, has lofty ideas."

Pictorial News (London) says: "The illustrations are satisfactory in every respect."

50 CENTS POST-PAID.

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512 TENTH ST. N. W.,

WASHINGTON, D. C.

## HENRY WOOD.

We are under obligations to Henry Wood, of Boston, for copies of his two books—"God's Image in Man," and "Victor Serenus."

"I searched for God with heart-throbs of despair,  
'Neath ocean's bed, above the vaulted sky;  
At last I searched myself—my inmost I—  
And found Him there."

This quotation on the title page of "God's Image in Man," by Henry Wood, is the admirable keynote to a work which is soul-refreshing through all its pages. It is far from being a theological treatise; throwing off as it does, the trammels of dogma, it reaches into the realms of Truth, and brings so near to "our grossness" the white light of spirituality that we can look into that "inmost I" of the soul and gain wonderful glimpses of God. In the chapter on "Man's Dual Nature" Mr. Wood says: "True life comes through openness toward God. The traditional far-away God is not a 'Present Help.' The fact must come into human consciousness that the soul is in God and God is in it. Dwelling with such a Presence the world becomes a living Theophany, the soul substantial rather than the body, and nature so transformed that it seems ready to melt into spirit. Character is a solid entity, while wealth, power and pleasure are ephemeral appearances. Communion with heaven is through inward states, and not by way of tidings and messages from without. We are not souls imprisoned in fleshy tabernacles, but *egos* possessing powers of expression from within and without. The highest proof of immortality comes not from external evidence, reason or analysis, but from the fact that man can become thoroughly emancipated from the dominion of the body while still using it. 'Our conversation is in heaven;' and that is an internal spiritual life and illumination, rather than a distinct locality."

These books were both advertised in the January News Letter. There is no better writer living, on Divine Metaphysics, than Henry Wood, and everybody ought to read his books. They will add years to your life and happiness in the living.

## Has Not Heard.

The editor of Wade's Fibre and Fabric rises to suggest that Mrs. Eddy's religion is not yet old enough to split up. Mr. Wade has evidently not heard of the secession of the WASHINGTON COLONIAL, who is at the head of a new Science Movement. He should keep up with the times.—The Haverhill (Mass.) Gazette.

## Interesting Facts.

The year 1900 ushers in a New Cycle. From 1890 to 1900 marks the ending of a Great Cycle at the close of which the sun passes into a new constellation in the zodiac. This occurs once in about 2160 years, and has always a great effect on the solar system. At such a time the planets are in conjunction, a position which always exerts a great influence over the earth. When last the sun entered a new constellation, according to the correct chronology, Jesus was born. Really the Christian Era began 160 years later than our reckoning; that is, what we call the year 160 of the Christian Era was really the initial year. According to Hindu chronology, when the sun, preceding the birth of Christ, entered a new constellation, Krishna was born. Some of the students of esoteric affairs insist that the year 1900 will find a new incarnation of the Logos, a new manifestation of God upon the earth, who will do as much for humanity as Jesus did in his day. Those who know, tell us that every 2160 years there is a new Buddha or Christ born, who arouses the world to a higher life, gives to the people the knowledge which for centuries has been confined to the few.

When a Cycle comes to an end there are always changes and convulsions in the spiritual atmosphere, in which the physical world sympathizes. When we have learned something of the cosmogony of the universe, of the interdependence of all parts, we can easily understand that there will necessarily be great physical disturbances when psychic changes are impending. Since spirit is the noumenon of which matter is phenomenon, it follows that the first effect of the end of the Cycle is on the spiritual side of things, quickly followed by changes in the material world. The latter we can plainly see and feel; but they must be preceded by spiritual convulsion, since first what is above and next what is below; first what is within and next what is without.—The Light of the East.

Days of Worship. The following days of the week are set apart for public worship in different nations at the present time: Sunday by the Christians; Monday by the Grecians; Tuesday by the Persians; Wednesday by the Assyrians; Thursday by the Egyptians; Friday by the Turks; and Saturday by the Jews.—From Notes and Queries.

The prophets we need are those who encourage all efforts and talk little about what cannot be done. The one who reaches for something with persistence may get something better than he thought, as Columbus discovered America though he set out for the East Indies.—A. C. Dolbear.

## A Student of the Truth.

Sharpsville, Pa., January 4, 1900.

Dear Sir: I am a student of this blessed theme known as Truth. But it is on the common plain. I have wanted, oh so long, to get the lectures. The price seemed small, but I was not able to realize the sum. While I was waiting and praying for the desired means, the spirit that Christ spoke was giving me more than the lectures, for my friends were drawn to me, beseeching me to treat them and their children, and the power to demonstrate over the belief of disease—some cases instantly. I would plead, I do not think I can treat; I have no authority; I would say, I never had the lectures; I would make excuses. But my desire was so strong to do the will of my Father, that He chose me for a healer.

Dear brother, you speak of the Truth as long chained; that is impossible. Truth was not, can not, and shall not be chained. For I proved that, many others have. The Truth was manifesting to me, as free as the birds of the air, without education. The believers in Mrs. Eddy thought that no one could get the understanding of this blessed truth without going through this arranged course. But God, in His wise and mysterious way, has revealed it to babes. There is one sister here in town that has the Eddy cloak and keeps her skirt trapped close around her, so that the community may know that she does not recognize the so-called scientific Christian Science.

One day I met her in the street car, and as I was entertaining and tending an infant of two months, she had lost its mother when it was two weeks old, a aunty took it and brought it home next door to me and called me to tend it. Its parents and friends all thought it would pass away, as in appearance it was very frail. As soon as I saw her I thought, "well I will speak to her about the baby and get a strong word to hold to day."

I said: "Mrs. — thinks her baby is very sick to day." She said, "Oh, the poor little thing." I spoke out loud as fast as I could, "No, no, not poor little thing." She said, "Well, it is very hard for it to manifest when its mother has passed away." I said, "No, it is independent of that mother. God is Father, Mother—God is its Life." By that time she was praising God. Oh, Blessed God, to think I, scientific, looked to her for a strong word and got nothing, but the spirit spoke the saving word through me!

Now, what I wish to ask you is this, how can I get a Christian Science Sunday school at home? I

have four nice boys and a baby girl of four years; then I have three young ladies that come on Sunday afternoon. So I know for our good that it would be the right thing to do. I know that I can get a class here of ten that would like to take lectures—the kind the Lord has need of.

It is time that we should acquit ourselves like men and take to the word that Christ spake: "Let no man teach you but the Holy Spirit within." I was thinking of the ten virgins—five were foolish and five were wise. I see the five foolish ones with their oil about gone. What shall they do? Why go quickly, while it is yet day, and buy more and commence over again.

Let the Eddy believers see the shine of thine, for we must be ready when the bridegroom closes the door. What profiteth it if we gain the whole world—riches and honor—and the Kingdom Come be lost to us. I chose to be a servant in the house of the Lord than to dwell in a palace of avarice.

Yours in Truth and Love,

LOTTA HOLINBAUGH.

Perseverance is a great virtue. By perseverance the tender root finding its way into the foundation, moveth a whole house; by perseverance the most distant sun penetrateth even to the earth; by perseverance the soul reacheth God. Therefore I say that perseverance is a great virtue, for by it one may attain whatever he will attain.—Manna.

## TRUTH.

It matters not what point of view,  
Who utters truth is listened to;  
Your creed or mine may be its guise,  
But in God's love it hath its rise,  
Who holds the truth with love's reverence,  
No sense of danger need he fear;  
No tempter may his thoughts ensnare,  
For truth is potent everywhere.

A brother's light is shining dim,  
An uttered truth will strengthen him;  
Love's roses strewn along his path  
Is better than the thistle's wrath.  
Love's sympathy may help to win  
A sister from the path of sin.  
Good counsel to an erring youth,  
May lead him in the path of truth.

Oh blessed gift of choice divine,  
'Twixt God and man, man draws the line.  
His spirit in its transient mould  
Is waiting, waiting to unfold.

—W. S. Haskell.

## WHAT IS LIFE ?

Not loitering and leaning on any one,  
 But living and serving till your work is done;  
 Not gossiping, talking, and berating another,  
 But loving and working to lift up a brother;  
 Not fighting, or quarrelling, or helping on strife,  
 But peaceful and happy in your every-day life;  
 Not shunning the wicked, and their sins recall,  
 But living your life above them all;  
 Not looking and searching, the bad to know,  
 But listening, and watching yourself to grow;  
 Not bitterness, sarcasm, and judging another,  
 But a life of purity, that helps up each other;  
 Not talking, but doing, in this life of ours,  
 But overcoming all with a masterful force;  
 Not a life of sadness, of sorrow and care,  
 But a life of usefulness to all everywhere;  
 Not storms and afflictions, they must cease,  
 But triumphs over conflicts, perfect peace;  
 Not studying how your duty to shirk,  
 But being and doing your every-day work;  
 Not recalling mistakes in yourself of the past,  
 But holding the NOW in your life, holding fast.  
 Not condemning another, or your sorrows recall,  
 But knowing your ignorance was the cause of them all  
 So it is forgiving, and forgiving "seventy times seven,"  
 The world, yourself, all; this is heaven.

Los Angeles, Cal.

—Flora P. Howard.

## Healing Power of Mind.

BY JULIA ANDERSON ROOT.

The author has been for several years a successful Teacher and Healer in the Divine Metaphysical Science, and this work is written to supply what her experience has taught was an unfilled want of her pupils and others desiring a thorough understanding of the character, teachings, methods, and efficacy of this comparatively modern Christian or Metaphysical Science.

This work is conceded to be the most thorough, plain, and simple exponent of the science; the best primary and advanced instructor, and the most valuable teachers' and healers' assistant published.

When the creed is hidden behind the Sermon on the Mount then all goes well, for in looking at the sermon you forget the creed; but when the Sermon on the Mount is put behind the creed then things must need go badly. When the setting of the gem is so constructed that the gem cannot be seen, you practically have no gem, but only a setting.—Hepworth.

Christianity commands us to pass by injuries; policy, to let them pass by us.—Benjamin Franklin.

## PATENTS.

ESTABLISHED 1843.

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Feb 17.

## The Truth Made Plain.

Morino. Cal., Dec. 9, 1899.

My Dear Brother in Truth: I have been a reader of The News Letter about a year. Am a member of the Christian Science Church at Riverside, Ca. Was urged last winter to send in my name to the Mother Church at Boston, but did not feel drawn that way. I never have felt that I wanted to be long there. I never had class instruction. I feel the need of it.

The News Letter did me so much good, it is plain that a wayfaring man though a fool need not err therein; am trying to live the Truth. Have read Science and Health about three years but could not get at the ways of treatment; everything seems so mixed and dark. I do not see why many people are prejudiced against it. If it would prove for themselves the truths of Christian Science and what it is. I know it is truth. I was an infidel and would believe nothing till brought into Science. I am glad you are in the good work—you are right. Enclosed find 25 cts for which send the little book.

F. A. GREENE.

It is true that some ideas produce spiritual depression. There is a dyspepsia of the soul as well as the body. Your thoughts may force you into a perfect perigatory and keep you there until you change your mental outlook. The apple-seed never grows into a pair tree, and the low thought never rises into a high life. The level of your thinking determines the level of your living, because one is cause and the other effect. Love, and you will be loved; hate, and you will be hated. Your attitude toward others is a sure indication of their attitude toward you, and the way in which you bear yourself toward the world is the product of your conviction as to your duty—kind and helpful or your determination selfish—get all you can at whatever cost to others.—George H. Hepworth.



# Washington News Letter.

VOL. 4.

WASHINGTON D. C., MARCH, 1900.

NO. 6.

## Christian Science.

### ITS ORIGIN AND AIMS.

#### Founded on Natural & Revealed Religion

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#### PART XL

##### APPLIED CHRISTIAN SCIENCE, OR DIVINE METAPHYSICAL HEALING.

The chief aim of Christian Science or Divine Metaphysics, is to emancipate the body of man from the bondage of carnal mind.

That bondage is wrought by a delusion that perverts thought through the baleful emotion of fear. It is fear that invests airy nothing with the form and substance of the real.

Job writing in the agony of his so called disease rightly, though perhaps unconsciously, pointed out its potential cause when he exclaimed, "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me."—Job iii, 25.

The source of his malady was within, for Satan who is alleged to have inflicted it but symbolized carnal mind.

Many learned biblical critics hold that the Book of Job is not an inspired volume, but only a sublime allegorical poem, in which great truths are expressed with dramatic power of the highest order. While this may be so, it certainly beams all over with the light of Divine Truth and it is the only book in the Old Testament which distinctly teaches the resurrection of the dead with the firm assurance that could only have come from perfect faith. Job declared :

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth.

"And though after my skin worms destroy this body yet in my flesh shall I see God.

"Whom I shall see for myself and not another, though my reins be consumed within me."—Job xix, 25 27.

Christian Scientists may well point to the Book of Job as embodying in its narrative the principle that they contend for, which is, that disease so-called is not an organic force operating in the human body, but is a delusion created by carnal mind—a mere mental infection. It is "the pestilence that walketh in darkness," the darkness of mortal error and which vanishes before the light of immortal Truth.

In this case as in every other where a sound principle is tested by its extreme application, the severity of the test served to make its virtue all the more apparent, as the more fiercely glows the heat of the furnace the more resplendent becomes the pure gold amid the dross and ashes that surround it. Satan is therein presented to typify the all evil in contradistinction to God, the All Good.

An archangel ruined, and doomed never to hope again his declared rule of action was embodied in the words "Evil be thou my good." With supreme effrontery worthy of the arch tempter who dares approach the holiest. He came before the Lord in good company among "the sons of God."

His being given the power to visit upon Job "a perfect and an upright man," such dire affliction typifies the ceaseless conflict between good and so-called evil.

The result of the conflict in this case serves to illustrate the final triumph of truth over error and that with an assured faith in God, immortal mind, will in every contest prove victorious over all the forces of carnal mind. It should be observed that although the Lord imposed upon Satan the condition that he should spare Job's life. Yet Job himself had the power to end it. Of that he was fully aware and he was moreover, urged to exercise it by his vicious wife who said to him reproachfully :

"Dust thou still retain thine integrity? Curse God and die."—Job ii, 9.

But the soul of the righteous, however great may be the weight of calamity cast upon it, like seasoned timber never gives. Job even in his most extreme anguish never lost faith in the justice of his

Maker, or despair of his final redemption from the bondage of his terrible afflictions. He imputed it to no material cause, and he did not look for his healing to *materia medica*.

Driven to the verge of despair by his suffering, he exclaimed :

"God hath delivered me to the ungodly and turned me over into the hands of the wicked. Yet he declared :

"Though He slay me, yet will I trust in Him ; but I will maintain mine own ways before Him.

"He also shall be my salvation ; for a hypocrite shal not come before Him.

"Behold now I have ordered my cause, I know that I shall be justified."—Job xlii, 15-18.

Job, it will thus be seen, was guilty of no self-abasement, even in his bitterest extremity, and entered no plea of guilty like an accused criminal standing at the bar of a mortal judge.

In this he asserted a fundamental principle of Christian Science, the healing principle of Divine Metaphysics, that a man should never affirm of himself what he does not desire to be true.

His three orthodox friends, who were veritable counselors of despair all reversed this principle, and rebuked him for asserting his integrity, one of them saying to him, in words that still pass muster in the so-called orthodox churches of to day, as Divine Truth

"Dominion and fear are with Him; He maketh peace in His high places.

"Is there any number of His armies? And upon whom doth not His light arise?

"How then can man be justified with God? or how can he be clean that is born of a woman?

"Behold even to the moon and it shineth not ; yea the stars are not pure in His sight.

"How much less man that is a worm? And the son of man which is a worm?"—Job xxv, 26.

To that arraignment Job conscious that he was made in the image of God, and refusing to take his curse from man and falsify the convictions of his immortal soul replied with just indignation.

"To whom hast thou uttered words? And whose spirit came from thee?—Job xxvi, 4.

"All the while my breath is in me, and the spirit of God is in my nostrils.

"My lips shall not speak wickedness, nor my tongue utter deceit.

"God forbid that I should justify you ; till I die I will not remove mine integrity from me.

"My righteousness I hold fast, and will not let it go ; my heart shall not reproach me so long as I live."—Job xxvii, 3-6.

The healing of Job signalizes most strikingly the triumph of mind over matter.

He was afflicted not with bodily disease, but with the malignant bondage of a delusion wrought by carnal mind.

When he realized that God is Love, the All Good, Eternal Truth and Eternal Life, and became possessed of that spirit of Divine Love which embraces within its infinite circle, both God and man, the fetters of that delusion that bound him down were broken. Then he rose up a man—the immortal likeness of the Eternal God—a likeness which though it may for a time be clouded by mortal error in the midst of carnal delusion can never be effaced.

This is what the sacred writer meant when he wrote—not that Job was the victim of bodily disease—but of carnal bondage, his words being.

"And the Lord turned the captivity of Job when he prayed for his friends"—Job xlii, 10.

The basic fact on which the whole system of Divine Metaphysical healing, is that man was made in the image, and after the likeness of God.

All who recognize and believe the Bible as a Divine revelation concede this fact although the Christian Scientist alone draws from it the true deductions and applies them to the needs of man.

Christian Science is founded upon no new truth. Indeed no truth is new, for truth is eternal, and existed as it does now in changeless beauty before the universe throbbed with the first pulse beat of created life.

We speak unreflectingly of a new truth, but we mean to denote only the chronological order of its discovery.

We learn from astronomical science that there are stars so distant from our earth that the rays of light that now reveal them to the eye of man, must have started from them not less than thirty thousand years ago, although they traveled downward in their radiant flight at the rate of one hundred and sixty thousand miles in a second of time. Hence when such stars come within the scope of our vision, we behold them not as they are but as they were for the rays of light embody the form of the surface that emits them. Yet those stars may have been flinging their white rays down for countless ages upon realms in God's vast creation where a more effulgent sun than ours kindled up the blush of morning, when "the earth was without form and void, and darkness was upon the face of the deep." It is thus with truth, it pursues its silent but ceaseless march in its Divinely ap-

pointed orbit, and]that man has but late discerned it is due either to his own spiritual limitations, or that he has not looked Heavenward, searching for it with the clear eye of faith, which alone can pierce the earth born mist of mortal error, and enable us to behold the light of immortal Truth forever shining beyond.

Many a person passing through an orchard had seen an apple fall from the tree on which it had ripened, without noting the incident as of any value, unless led by appetite to eat the apple if they deemed it choice fruit.

It remained for Isaac Newton, with his clear intellectual vision sublimed by thought, and looking "through nature up to nature's God," to discern in the apples fall, and its quickened flight as it descended to the ground, the law of attraction and gravitation which, as he demonstrated, is the silent force that holds the earth and all its sister planets in their appointed orbits.

Yet that law was existent and operating in all its potency "when the morning stars sang together" for the first time and before "the sweet influences of Pleiades" were shed upon the heavens, or "Arcturus with his sons" had begun their resplendent march in the meridian sky under the guidance of the Almighty.

Every housewife had for numberless generations noticed the lid of an iron pot rise and fall as the water beneath it boiled, but the enlightened mechanician, James Watt, alone bethought him on observing that common-place fact, that the force thus generated by resolving water into steam could be applied to the use of man.

He, thereupon, exerted his inventive genius to devise a mechanical structure for utilizing steam as a tractive and propelling force, and the use of the newly discovered truth was the steam engine, that has revolutionized the world's commerce, and by promoting the freer circulation of the members of the human family among each other hastened the time when all races of men shall be bound together in fraternal peace, and shall not "learn war any more." Galileo demonstrated the truth that the earth makes an annual revolution on its axis, and that the sun does not set daily as it appears to do, but is almost stationary in its orbit moving at the rate of about one mile in seventy-two years. For that the upholders of a mouldy and non-progressive system doomed him to a dungeon, where it is true that he recanted the truth that he had declared to relieve his limbs from their galling chains, but consoled himself for his falsehood by

whispering to a friend who stood near him: "Yet for all this recantation the earth will daily make a complete revolution on its axis, for God created it to be thus."

The great astronomer might well have anticipated the harsh treatment that he received when he gave the lie to the faith of the majority, for error, like the wolf dies biting hard, and every pillar in the sacred temple of reform rests upon the breast of a martyr. We might multiply instances indefinitely of momentous truths that vitally concern the welfare of mankind, being brought to light by earnest seekers after useful knowledge, who, when they sought thereby to enlighten their fellow-men and lessen the sum of human suffering, met with dogmatic denial and the most bitter reproach. A great poet stated a historic fact when he wrote:

"Truth would you teach and save a sinking land?  
All fear, none aid you, and few understand."

Happily, however, for man, a great truth that vitally affects his spiritual existence, and teaches him his true place in the Divine economy once revealed can never be suppressed, for we may truly say of it. "Its seat is the bosom of God, and its voice the harmony of the world." Christian Science professes to teach no new principle, but propounds, and demonstrates truths that are evolved alike both from natural and revealed religion, and have been exemplified in the practice of wise and holy men since the grey dawn of history.

The sovereign power of mind over matter and the potency of Divine thought as a curative agent have been demonstrated for thousands of years and up to this day by the magicians of Egypt, the Magi of Persia, and the Brahmin and Buddhist priests of India. While Christian Scientists are not to be classed with such sorcerers or masters of the black art they recognize the fundamental truth or metaphysical fact that underlies the system that they practice, the knowledge of which has enabled them to exercise apparently miraculous powers, while in fact they but applied the natural law of thought transference, in making that which was only seeming a mere mental picture flung, as it were, by one mind upon another, appear to be real, and operating on man's mental and physical constitution with the same force and effect, as if it were an actual entity, visible to the corporal senses.

Such practice, which exploits unsanctified human knowledge, and often perverts to base uses what is discovered through profound research into metaphysical science is wanting in one vital element

that inheres in Christian Science and constitutes its identity, and sets upon it the consecrating seal of Eternal Truth, as a system of Divine Metaphysical healing.

That element is perfect faith in the inviolable promise of Jesus Christ, given after his resurrection, with the halo of Heaven encircling his sinless brow.

"These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues.

"They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark xvi, 17-18.

This universal endowment, conferred upon all believers in plain and express terms by Him, who declared:

"Heaven and earth shall pass away, but my words shall not pass away."—Mathew xxiv, 35.

Christian Science translates into action, recognizing it, and asserting it as a vitalizing spiritual force for the healing of mankind, and not a mere dormant power. This differentiates the Christian Scientist eternally from those who exploit their assumed powers, relying solely upon what the poet Byron terms.

"The power of thought,  
The magic of the mind."

The magicians who appeared before Pharaoh, when summoned by him to counteract and discredit by their enchantments the miracles wrought by Aaron, were doubtless of this class, and may reasonably be regarded as having in their achievements practiced the principle of thought transference. We must either assume this to have been the case, since all the circumstances negative any assumption of a mere slight of hand performance on their part or impute to them miraculous power.

This, however, would violate the Newtonian maxim, which has been accepted by all authoritative modern writers on mental philosophy that "we must never assume a supernatural cause to account for any effect that may be rationally assigned to a natural cause."

In the end they attested the sincerity of their conviction that they had exercised not a feigned, but a real power, in their apparent reproduction to the eyes of the beholders of the first three miracles performed by Aaron, for when they failed to reproduce the fourth, they openly acknowledged his Divine authority, and at their peril "Said unto

Pharaoh, this is the finger of God."—Exodus viii, 18 19.

In the official reports of officers of the British army made during the Sepoy rebellion in India during the year 1855, it is stated that the natives possessed means of transmitting military intelligence that were totally inexplicable. Although without any telegraph line, and the nature of the country with its dense jungles and vast forests rendered signaling impossible either by flags, flashlights, rockets or any other conceivable system, they were known to announce the result of a battle or engagement, at points from three to four hundred miles away within one hour after it occurred.

Writers upon India, Sir Henry Shakespeare, Dr. William Kerr, and others have more recently stated as a fact within their personal knowledge, that the Brahmin and Buddhist priests have admitted, or rather claimed that they can transmit intelligence to distant points, and, indeed, without limitation as to space, by thought transference. This system of mental telegraphy is now accepted by the British military authorities as the true solution of the mystery above referred to that so perplexed army officers serving in India.

Christian Science recognizes man's capacity for thought transference and utilizes and consecrates it to the service of God and man in its healing work, and realizing the tremendous responsibility that the possession of such a potent agency for good or evil imposes, its constant admonition to its disciples is "Keep thyself pure," remembering always "The thoughts of the righteous are right" (Prov. xii, 5), and ever mindful of the words of the Psalmist:

"O Lord, Thou hast searched me and known me;  
"Thou knowest my downsitting and my uprising,  
Thou understandest my thought afar off."—139 Psalm, 1-2.

The perfect work of the Christian Scientist, however, does not depend upon any knowledge of occult forces evolved by human wisdom from natural law. He, as a true believer, executes with assured faith the power vested in him by Jesus Christ, who is "the way, the truth, and the life." That healing power constitutes the Divine credentials that attest him as one of God's chosen ambassadors to sin-sick humanity.

Not only is that power assured to him in the last words uttered by Christ upon earth as above cited, but he has the assurance previously given by the same Divine authority, that he will be endowed with a still greater power; if he will but rightly

invoke it with a perfect faith and with that "perfect love" that "casteth out fear."

That higher power without any limitation, is like every other power conveyed to "them that believe" a conditional investiture, and must be earned, through a compliance with the conditions prescribed for its attainments.

It is assured with the guaranty of Eternal Truth, Omniscience and Omnipotence in the following words of Him, "who spoke as never man spake:"

"And Jesus answering saith unto them, 'Have faith in God.'

"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.

"Therefore I say unto you, What things soever ye desire when ye pray believe that ye receive them, and ye shall have them."—Mark xi, 22-24.

It is this faith which hallows the work of the worthy Christian Science Healer, and makes his presence a benediction to the afflicted. His is not the prayer of complaint but of thanks.

He realizes with the prophet Elijah, that the Lord is not in the "great and strong mind" that "rent the mountains," nor in the earthquake that rocks the world, nor in the flaming fire, but in "the still small voice,"—the voice of gratitude.—1st Kings xix, 12 13.

Before entering upon his healing mission he must realize in his heart of hearts that he has kept unsullied the whiteness of his soul, that he stands righteous before God, and that he can exclaim with all Job's confidence in his integrity. "Behold my witness is in heaven and my record is on high,"—Job xvi, 19.

For this purpose he should make a searching, though impartial self examination, arraigning himself, as it were, at the bar of his own divinely enlightened conscience before he crosses the threshold of the sick chamber. Standing there in no spirit of self-abasement, he must judge himself aright in the light of Eternal Truth. He must determine the spiritual height to which he has attained, and above all things whether he has assuredly come "in the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Ephesians iv, 13.

## PART XII.

The Christian Scientist must be in all things

worthy of his Divine mission to heal the sick, or he will bring inevitable shame to his ministry by his lamentable failure.

Then will the voice of the scoffer be heard in the land, even devout Christians joining in the loud refrain to the reproach of Christian Science, forgetting that when the father of the young man who was possessed of a devil brought him to Jesus to be healed he made this declaration: "I brought him to thy disciples and they could not cure him." Why they failed we are plainly told by the Apostle Matthew, who states that when Jesus had cast out the devil, "Then came the disciples to Jesus apart and said, 'Why could not we cast him out?'

"And Jesus said unto them, Because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you,"—Matthew xvii, 16-20.

And yet that failure to heal is recorded of three apostles in one case, and they were also among the first four chosen as apostles, namely, Peter and James, and John the brother of James. They were all such as would now be designated "First Members," according to an ungracious system of discrimination devised by an eminent professor of Christian Science. That failure was made the more memorable because it occurred with those who, it would be naturally assumed, were at the time most in the "odor of sanctity," for Jesus had brought "them up into a high mountain apart" with him.

"And was transfigured before them, and his face did shine as the sun and his raiment was white as the light;" and with him they had just been overshadowed by a bright cloud and had heard "a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased; hear ye him."—1bid, 1-5

Their failure, however, to cure even when they were in immediate touch with the sinless Nazarene's seamless robe of healing does not impeach the Divinity of the Christian system, but is imputed justly, as Jesus declared, to their own "unbelief."

They were not qualified by faith to heal the sick, for they should first have cast the devil of carnal mind out of themselves before essaying to cast it out of another, unheeding the solemn admonition of their Divine Master. "Can the blind lead the blind? Shall they not both fall into the ditch?"—Luke vi, 39.

In preparing himself for his work of healing the



Christian Scientist should emulate the Knight Templar of old in the Holy "Crusade" to rescue the city of Jerusalem from the unspeakable Turk.

Before going into battle he secluded himself and spent the night in solitary meditation and prayer. That was called his "Expurgation by which he purged his soul of all carnal taint, thus fitting himself to uphold the banner of the Cross, so that the cause of Christ would suffer no harm through his demerit as its chosen champion.

The true Christian Scientist is also a soldier of the Cross, but panoplied not for war but for peace. He wears his armor not without but within. He advances in the battle line of charity—that perfect love which embraces God and man.

He is clad in the armor of righteousness, stronger than triple steel and fears not, for he trusts serenely in the Lord, having full faith in the divinely assured promise, "His truth shall be thy shield and buckler."—91 Psalm, 4.

It is essential to all sound practice that there should be a sound theory underlying it to which it must conform.

This is as true in religious matters as it is in mechanics.

If a civil engineer were employed to dam up a stream at its mouth he would first determine the height of its source, and acting upon the well established theory or principle that water always seeks its own level—that a stream cannot rise above its fountainhead—he builds his dam accordingly. This being true, it is our bounden duty not to content ourselves with a mere understanding of the formal propositions of Christian Science expositors, but we have through diligent study a clear, logical comprehension of the principles from which such propositions are deduced.

Without this exact knowledge of the fundamental principles of Christian Science, we shall very widely in our teaching and practice, be like good watches that fail to keep time together, and are both in error because not set by the same correct regulator.

Unless we attain to such knowledge, we shall surely fail to act in harmony "in the unity of the faith."—Ephesians iv, 13.

Nor can we otherwise obey the admonition of the Scriptures "be ready always to give an answer to every man that asketh you a reason of the hope that is in you."—1 Peter iii, 15.

For example when we declare the fundamental truth which lies at the foundation of Christian Science that man being made in the image of God and

after His likeness, and is therefore not subject to disease. We have not stated a proposition which is self-demonstration, that is, which must from its very nature be manifestly true throughout, for those who sincerely admit the premises may with equal sincerity doubt or deny the conclusion.

To designate any object as an "image" does not import that it is identical with that which it images either in material or qualities, but only in its appearance.

While such is the ordinary acceptance of the world in common parlance, we should be prepared to show, as we can show, to a moral certainty that the Biblical meaning of the term, "Made in the image of God," fully warrants the conclusion that Christian Scientist base upon it

We are entitled to apply to its construction the well settled rule recognized by all philologists, that when a term of art, science, or religion is used, we must seek its true meaning in some authoritative work on the subject to which it relates. Hence as this is a biblical term, we must look to the Bible for its interpretation, and that must conclude all who accept that sacred volume as a divine revelation, and the unquestionable standard of their faith.

According to St. Jerome, who of all the fathers of the Christian Church was the most profoundly versed in the Hebrew language and literature, the Jews had ten names for God.

Three relate to Being, and mean Eternal Spirit, as Jehovah, Jah, Ehejeh; three relate to Power, meaning Omnipotent, as El, Loah, Elohim; three to Governing, meaning Omniscient and Omnipresent, the Creator of the Universe, Unerring Wisdom, who superintends all creation, the Supreme Source of Life and Sovereign Ruler over the heavens and the earth, as Adonai, Shaddai, Jehovah-Tschaoth; and one to Excellency, meaning the All Good, Truth, Justice and Mercy, as Eilon.

These many designations of God are not to be understood as implying that there is more than one God, but are designed only to express His different attributes as indicated by His acts. The Jewish theological system was based on pure Theism, or a belief in one God, the perfect Spirit, of Infinite, Incorporeal personality.

As "God is Spirit," the words of the Scripture, "God created man in His own image, in the image of God created He him," cannot refer to a facial likeness, or mean that man was created with the lineaments of God, for that would be a denial of God's infinity, by representing Him as bounded

by exterior lines, which must be the case if he has features that are embodied in a corporal image. Moreover, if the Divinely writer meant to affirm that man was, as to his corporal features, created in the image of God, that is in face and form, we would be left to unavailing conjecture to determine the particular type of man whose face was the image of his Creator's, since there is a large variety of human types observed not only in the different races of men, but in individuals of the same race. The average Hottentot differs in as marked a manner from the Caucasian or white man of a high type both in the shape of his features, his facial and cranial angle, and his bodily outlines, as the dull laborious ass differs in appearance from the war horse that "scenteth the battle afar off," whose "neck is clothed with thunder" and "the glory of whose nostrils is terrible." Yet the Hottentot can as truly declare, as the Caucasian, "I am a man," for each possesses an immortal soul which makes his manhood divine, and both stand within the circle of human brotherhood, for as the Apostle Paul declared to the Athenians, "God hath made of one blood all nations of men."—Acts xvii, 26. That brotherhood was recognized by Christ in the prayer that he gave to us, which though intended to be offered up individually commences with the words, "Our Father," and rejects the first person, singular throughout, thus stamping it as the prayer of all humanity.

Since then, as is apparent the features of men, considered as corporal beings, that is material, or animal structures vary so widely that the image of one could not be recognized as resembling another, but are often, as in the case cited, direct opposites in all their lineaments, we are forced in right reason to conclude that the term "image of God" refers to man's spiritual identity, or in other words, the word man therein designates a spiritual being, in whom God is imaged. As God is incorporeal. His image can only be expressed by making man a partaker of the Divine attributes in kind, though not in degree. Those attributes the Holy Scriptures teach us, are Eternal Life, Eternal Truth, Eternal Love, and that God is the All Good, Omniscient, Omnipotent and Omnipresent Spirit. But we are not relegated to the Old Testament alone to fix man's true place in the Divine economy of the universe, although Christ set the seal of his sanction on that holy volume when he said:

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me," as the New Testament had not then been written.—John v, 39.

That place is clearly revealed in the teaching of Christ and his apostles that,

"The Spirit itself beareth witness with our spirit that we are the children of God.

"And if children then heirs, heirs of God, and joint heirs with Christ."—(Rom. viii, 16, 17), thus confirming the declaration of the divinely inspired Psalmist.

"All of you are children of the "Most High."—82 Psalm 6.

It is of such a Divine creation, the spiritual being man—spiritual because God is Spirit, and man is the image of God, that Christian Science affirms that He is, and must be in the nature of things eternally exempt from disease. In this it but asserts the supremacy of the immortal over the mortal; the paramount sovereignty of divine spirit imbued with everlasting life, truth, love and intelligence over earthly, insensate, fleeting and lifeless matter.

And this benign truth Christian Scientists demonstrate in practice, guided by the unfailing light of that "Sun of Righteousness," who has risen with "healing in his wings,"

We deal with God's man, and not the man of materia medica, who in its contemplation is but the corporal unit of a druggable mass of humanity, composed of potash, salt, iron, fibrine, cellular, tissue, fat and water, etc., and containing in one specimen of the average size, enough phosphorous to make one hundred thousand matches.

It assumes that this compound, each element of which is as destitute of life as a stone, is in its organic form possessed of life, a proposition equivalent to stating that adding together a column of ciphers will produce a numeral, or that by the addition of nothing to nothing we produce an appreciable something. Into this organism fearfully and wonderfully made, it pours compounds of vegetables and minerals almost as mysterious on the false assumption that it is the seat of disease which can be cured by such alleged medicines.

In such case the disciple of materia medica imitated the folly of the deluded Greek archer, Achates, who aimed his arrows at the stars. He engaged in the futile effort to cure by the application of a material agent, what had no material existence and tried to reach the unattainable when he assumed that "disease" is generated in matter and not in mind. He, therefore, wasted his forces by operating them in the wrong locality; or rather, it was a case of mistaken identity, and suggests the following well attested incident that occurred in

Providence, R. I., some years ago: A prisoner having been sentenced to receive thirty-nine lashes for stealing, the sheriff on the appointed day entered the jail and on calling for Edwards, the name of the convict, he was pointed out by the jailor and at once hurried off to the whipping post.

The man bore the punishment very serenely, his face wearing a pleasant smile throughout, and at its close when the sheriff said to him, "I hope that this severe whipping will reform you," broke out into a hearty laugh and said, "No, it won't reform me, but it may teach you to be more careful hereafter, for I will sue you for damages. You've whipped the wrong man; I'm not Edwards, though I've got the same name; I'm only a witness held in jail to testify in a murder case."

The Christian Scientist avoiding the mistake of the materia medica physician does not proceed to castigate and reform guiltless, because insensate and unintelligent matter. Guided by the light of Divine Truth. He discerns that carnal mind is the real culprit, and that so called disease is but a delusion of its creation and not a material infection that can be cured by a mechanical agency, or chemical solvent.

When once the victim of that delusion, comes to the knowledge of the truth his bondage ceases, and he is whole again, for the guaranty of Jesus Christ can never fail, and he has declared all who believe in Him, "Ye shall know the Truth, and the Truth shall make you free."—John viii, 32.

Materia medica has failed as a curative power, and mocked the hopes of those who looked to it for their healing, because it has relied upon its own vain devices and not upon the truth to heal the sick. Hence it has not discerned that the Omniscient Creator of the universe maintains perfect harmony in all its parts.

The words of the poet, therefore, might well be addressed to its practitioners:

"All nature is but art unknown to thee,  
All chance direction which thou canst not see,  
All discord harmony not understood,  
All partial evil universal good."

The Christian Scientist, who heeding the admonition of the Apostle Peter, has been diligent to make his "calling and election sure" (2 Peter i, 10) will not fail to see that nature is the art of God, and that its workings are all as perfect as its plan.

He does not act upon the mad theory that there is a lost chord which must be supplied by some human device in order to restore to man that divine harmony of his nature, which must ever exist in him, as the "image of God."

He holds to the divinely revealed truth, that man is in all his attributes as perfect to-day as when at his creation. God pronounced him "very good," and that by the very law of his immortal being he is in harmony with his Creator, who is Eternal Life, and therefore man must be exempt from disease, which is repugnant to life, and is a stage of mere mortal evolution which has its climax in death.

The Christian Scientist thus comprehending man as a spiritual and immortal being, when called upon to treat the sick, makes no diagnosis, or examination to ascertain his patient's disease. He already knows it through unerring demonstration, as he knows every so-called disease, as but the manifestation in the mortal body of a virulent delusion wrought by carnal mind.

He discerns that such delusion has its real basis, and effective cause in fear, and the removal of that cause is essential to the realization of perfect health by the afflicted patient.

Fear is doubt of God's love and springs primarily from a want of faith in His promises.

He who in the sincere conviction of perfect faith, can declare to his God, "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they comfort me," will never enter into that valley, or recognize any evil that he should fear.—23 Psalm iv.

The first effort of the Divine Metaphysical healer must be directed to driving out fear. This can only be done by the demonstration through a perfect realization, that "God is Love," and therefore cannot afflict with disease man whom He made in His image.

That God is the omniscient creator of everything that exists, and that all that He has created is good, and that disease so called being an evil. God, the All Good never created it, and hence it does not exist.

### PART XIII.

Fear operates in the human soul what is virtually a double atheism, blotting out at once its recognition of God, and its consciousness of the Divinity that is in man.

The great Napoleon has stated in his "Military maxims" that the art of war is to attack the weakest point of the enemy's line with the strongest part of your own.

The Christian Scientist in battling against the forces of mortal error cannot fully conform to this rule, for the operation of an army in the field.

He must attack where carnal mind is strongest, and that is where fear holds humanity in its malign bondage.

This baneful passion is the parent of despair, and under its domination all hope dies, just as the grass and the flowers wither in the shade of the deadly Upas tree.

It has riveted all the irons that fetter human limbs, and it heralds its coming to the slave with—

"The crack of the whip like shots in battle."

It is remarkable that the idols worshipped by heathens are all carved with hideous faces calculated to excite fear in the beholder. In the large collection of these idols displayed in the British Museum and in the Smithsonian Institute at Washington, there is not one with a benign countenance. They are chiefly from Egypt, China, Japan and India. These "holy terrors" serve to emphasize the fact, that fear is the most potent agent for the propagation of error and the strongest barrier against the dissimulation of Truth.

He who is controlled by it has entered upon the inclined plane that leads downward to mental and moral degeneracy.

In proceeding, therefore, to heal the sick the Christian Scientist must first treat for fear.

In so doing, however, he reverses the method of one who would break a chain of iron, such a chain being forced apart always at its weakest link, which is the true measure of its strength. He attacks the chain which carnal mind has forged to hold the human soul in the bondage of mortal error, at its strongest link.

Happily, the most potent force that he can summon for that purpose, is at the same time the most beneficent. That force is Divine Love, which never fails to come to the rescue of the afflicted when summoned by the "prayer of faith."

Where love enters fear departs, for love is restful trust, the perfect repose of the soul in the assured possession of what it has most earnestly desired while fear is trembling, sabbathless doubt.

Fear cannot co-exist with love any more than darkness can co exist with light, or truth with falsehood.

But this saving love is not a mere emotion, but an active pervading principle which pervades the soul, and becomes the law of its being.

Through it we have a perfect realization of the All Goodness of God, and that we are the children of God; the objects therefore of His unceasing kindly care, that He has spread out before us all blessings and all bounties, and if we have not enjoyed these it

is because of the limitations that we have imposed upon our own vested rights and powers, likening ourselves to one who with the light of the noonday sun beaming down upon his face closes his eyes and complains of the darkness. God constrains no man to accept his free gifts.

He has made man sufficient to stand, yet free to fall, otherwise he would be incapable of any virtuous act, as virtue consists in resisting temptation and making a voluntary choice of good, rather than evil, through a sense of duty to God.

But for this power of election, or free agency, man would be, as it were, only an automation, moved by a mechanical contrivance which directs all his acts along fixed lines, which he would have no power to depart from.

He who has this Divine Love in his soul, can never be in doubt whether he possesses it, for it is not an abstract quality, but an active appreciable force whose presence is proved by its benign effect on man's life, as the presence of the sunbeam must be shown by the light that it radiates.

That effect is an earnest and abiding love for his fellow man, a realizing sense of his being one in the brotherhood of man, and an earnest desire to promote the common good of all humanity. That desire always proves itself by its works.

In the Kingdom of God there is no fig tree bearing leaves only, making much rustling in the wind, with its green foliage, but yielding no fruit like that which withered away at the word of Jesus.

"That disciple whom Jesus loved," because, doubtless, he was the most loveable, thus teaches us what are the essentials of this perfect love.

"Beloved, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God.

\* \* \* \* \*

"No man hath seen God at any time. If we love one another God dwelleth in us and His love is perfected in us.

\* \* \* \* \*

"And this commandment have we from Him, That he who loveth God, love his brother also."—1 Epistle John iv, 7, 12, 21.

But the work of the Christian Scientist is never done, while anything remains to be done, for Divine Metaphysics recognizes no fractional Christianity or half healing.

The afflicted victim of carnal mind must be made "whole" that is, wholly restored to perfect harmony with his spiritual being and no error left in him to breed discord.

He is not "whole" until he can truly declare with Job,

"I am clean, without transgression; I am innocent; neither is there iniquity in me."—Job xxxiii, 9.

The vices, like the virtues, go in groups, and hence no man was ever possessed by only one sin. Where one devil has abided in the human heart, others will also be found there.

When the Gadarene, who plucked his chains assunder and broke his fetters in pieces, came out of the tombs and met Jesus, he was represented as "a man with an unclean spirit," but when our Divine Lord said to him, "What is thy name?" he answered, saying, "My name is Legion, for we are many."

We are enabled to fairly estimate the number of devils in this case, as Legion is a term designating a division of the Roman army, and consisted of six thousand men. It is to be hoped that no Christian Scientist will ever be called upon to deal with such a multitudinous evil in any one case.

But if he is, he can act fearlessly and confidently in the consciousness that he is the minister of God, and exclaim with the Apostle Paul, "I magnify mine office," meeting increased difficulties with increased energy, and thus master every emergency with the power of a perfect faith in the promise of Jesus Christ—"Lo, I am with you alway, even unto the end of the world."—Matthew xxviii, 20.

Among the legion of sins that infect man and must be utterly driven out in order to free him, the damning dominion of mortal mind which is the real breeder of "the pestilence that walketh in darkness" (that is mental darkness), are the following:

Envy, hatred, malice, cruelty, lust, unjustifiable jealousy, slander, revenge, lying, cheating, and hypocrisy. These are all besetting sins, and although some of them may appear trivial, the least of them is injurious to the health of man's soul.

In order that we may treat against them, and teach and warn against them effectually we should clearly understand the constituents and effect of each of them.

Envy, we fear, is generally regarded as a minor sin or mere moral weakness, and yet it is one of the gravest and most debasing of all sins, bringing bitter disaster not only to those who possess it, but to others who are the objects of it. Solomon wrote of it,

"A sound heart is the life of the flesh, but envy the rottenness of the bones."—Prov. xiv, 30.

"Wrath is cruel, and anger is outrageous, but who is able to stand before envy?"—Prov. xxvii, 4.

It may be defined as a fretting of the soul through a craving for what is possessed by another. If indulged it blots out a man's sense of justice, and impels him to inflict the most wrongs upon his fellow man for its gratification.

It was their envy of the miraculous powers of Christ, which tended to discredit the Jewish hierarchy that led the chief priests and elders among the Jews to take counsel against him to put him to death.

After reciting Pilate's inquiry of them, "Whom will ye that I release unto you, Barabbas, or Jesus which is called Christ?" The Apostle Matthew adds, "For he knew that for envy they had delivered him."—Matthew xxvii, 18.

Sin is like the snowball—it gathers as it goes, but getting more and more unclean as it rolls on. Hence it must be checked at the very beginning. This is especially the case with envy, that begins with the evil desire and then impels to the evil and destructive act. If we do not quickly master it, it will surely master us.

Hatred and malice are closely related, for loathing, abhorrence and extreme anger are comprised in both.

Hatred, however, may be hasty and brief, while malice is always deliberate and has a set purpose that it seeks to carry out in a spirit of revenge. The nature that cherishes either is deeply depraved. Carnal mind has no stronger allies than those sins to aid it in working its deadly delusions in the soul of man.

Hatred is the direct opposite of love, and the wise Solomon says of it, "Hatred stirreth up strife, but love covereth all sins."—Prov. ix, 12.

Lust, that which the Apostle Paul terms "the lust of concupiscence," is of all sins the most generally practiced, and entails the most disastrous consequences upon the individual sinner and upon the community into which through this sin he carries a normal pestilence.

The commission of any other sin may leave man some sparks of good gleaming in the ashes of his ruin to tell that his better nature still survives, and that the pure flame of virtue may yet be rekindled within him, but this, if long indulged in, blows out the light of conscience in his soul and leaves him in utter darkness. When a man or a woman is possessed by it the devil may take a holiday, so far as they are concerned, for they will do his work on themselves, being self-damned.



It is the wrecker of homes and debauches, both mind and body, so that the confirmed debauchee says in his heart the words that Milton ascribes to Satan :

' Evil be thou my God.'

It was this sin, which more than all others, through its beastly animalism wrought the ruin of Sodom and Gomorrah, and the downfall of Babylon. Gibbon, the historian states that the decline and fall of the Roman Empire was due chiefly to the unbridled lust of its people.

It was the first in order of all the sins that Jesus denounced and warned against in his sermon on the Mount—(Matthew v, 28.) It is the most insidious of all sins and its appetite grows by what it feeds on—increasing by its indulgence until the end comes in spiritual and bodily wreckage. It assailed even the holy Apostle Paul, who says of it, "I had not known lust except the law had said, thou shall not covet. But sin, taking occasion by the commandment wrought in me all manner of concupiscence."—Romans vii, 7-8. It was while resisting this sin, he exclaimed, "O wretched man, that I am! Who shall deliver me from the body of this death?"

In ten of his fifteen epistles he treats of it in terms of denunciation and warning.

The Apostle Peter even goes further and ascribes to it the general sinfulness of mankind. After referring to the saving power of godliness, he says :

"Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Peter i, 4.

The learned Cruden, in his Concordance to the Holy Scriptures defines jealousy as "a suspicion of dishonesty in the married yokefellow," but custom has given the term a far more extended application. We think that it may properly be defined as the earnest desire to appropriate exclusively to oneself the affections of another to which he deems himself entitled, commingled with a reasonable suspicion that they are being bestowed upon some one else.

Within these limitations jealousy is not a sin, and its absence in such a case would argue the want of proper sensibility. Like anger, it becomes sinful only when inordinate and unjustifiable, leading to unmerited suspicions and false accusations without any known fact to justify them.

It is then the most malignant species of evil-thinking, and is doubly cursed, torturing both the one who harbors it and the one who is the innocent

object on whom it is inflicted. It is jealousy of this kind, and in this degree, that King Solomon referred to when he said :

"Jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame."—Prov. viii, 6.

This form of injustice may be lightly regarded by those who practice it, but is a sin that is most unwholesome to man's mental and moral constitution. Lying and cheating are close kin, the liar being a cheat in word if not in act. He belongs to a numerous class whose habitual disregard of the truth gave rise to the old adage, "'Tis as easy as lying," which Shakespeare repeats in his play of Hamlet.

The prophet Jeremiah tells us that "A sword is upon the liars, and Isaiah denounces the vengeance of God upon them, saying:

"I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself. That frustrateth the tokens of the liars and maketh diviners mad."—Isaiah xlii, 24-25.

Christ imputes to Satan the paternity of liars, saying, "When he speaketh a lie he speaketh of his own, for he is a liar and the father of it."—John viii, 44.

The inveterate liar is the pest of households and the peace-breaker of society, and can coin lies as a mint coins money.

He is one of the most difficult sinners to heal because he has seared his conscience as with a hot iron, and trained it to repel the truth.

Cheating is a vice of trade, and has its source in covetousness or the desire for gain. Generally speaking, a good bargain is one in which each thinks he has cheated the other or gained some advantage, whereas honesty demands that there should be equality of benefits in every transaction between man and man, unless one voluntarily decides to give the other an advantage in the trade. Men unhappily, however, interpret the golden rule as if it were written :—"Do others as you will not let others do you."

It is of such we are told in the Scriptures:

"As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches and not by right shall leave them in the midst of his days, and at his end shall be a fool."—Jerimiah xvii, 11.

Solomon says:

"He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him."—Prov. xxviii, 22.

It is a common expression when a wealthy man dies to ask "what did he leave behind him?" But it is of far more concern to learn what he sent before him; for if he relied on his riches for salvation or failed to lay up "treasure in heaven," he may find a larger balance against him than he can settle, and though he gained the whole world, his soul may be bankrupt.

As to hypocrisy it is the most genteel in manner, and the meanest in spirit of all sins.

A great writer defined it as "the tribute that vice pays to virtue," but it is a tribute unconsciously rendered, for the hypocrite cares only for the imitation, and abhors the real. He deceives himself and finally comes to believe that he can deceive God with his counterfeit piety, that adheres to the form and shuns the substance of religion.

He is always a "past master" in religious ceremonies, ever in full dress as a Christian, but never does any Christian work. The difference between his prayers and his practice are well illustrated in the following poem:

"A beggar boy stopped at a rich man's door,  
'I am hungry and weary and sick and poor,'  
Said the beggar boy, as the tear-drops rolled  
Down his thin cheeks, blanched with want and cold.

'Oh give me a crust from your board to-day,  
To help the poor boy on his way.'  
'Not a crust, not a crumb,' the rich man said,  
'Be off and work for your daily bread.'

The rich man went to the parish church,  
And his face grew grave as he trod its porch,  
And the humble poor, the untutored mass,  
Drew back to let the rich man pass.

The service began, and the choral hymn  
Arose and swelled through the long aisles dim:  
Then the rich man knelt and the prayer he said  
Was, 'Give us this day our daily bread'."

Christ tore the gold-laced robe of hypocrisy with no gentle hand, and revealed the ghastly skeleton beneath it, and for that hypocrisy nailed him to the cross. The Pharisees practiced hypocrisy as a fine art, and Christ thus exposed the villeness of their ceremonious sanctity:

"Woe with you scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

\* \* \* \* \*

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Matthew xxiii, 27-33.

The hypocrite is hard to heal, because he has so long worn a mask, that he cannot readily recog-

nize his own countenance. He has so daubed over the image of God in Him, with the picture of his own vile self, that it is most difficult for him to realize his true spiritual identity.

Yet all of these can be cleansed and healed and restored to health, despite their long bondage and utter infection by carnal mind, for mortal error must yield to immortal truth and eternal good, triumph over transitory evil.

Sin cannot efface the everlasting image of God. Although the diamond be sullied and marred the enduring magnificence of its material remains. Archimedes, the Great Mathematician, who was the first to discover and apply the power of the lever, declared exultingly, "Only give me a place on which to rest my lever and I will lift the world."

Christian Science treading in the footsteps of Him, who is "the Way, the Truth, and the Life" points to His cross as the immovable fulcrum, and there rests the Divine lever that lifts up fallen humanity back to uprightness and perfect health.

## PART XIV.

### HEALING THE ABSENT.

We are told in the Scriptures that  
"There is a path which no fowl knoweth, and which the vulture's eye hath not seen.

"The lion's whelps have not trodden it, nor the fierce lion passed by it."—Job xxviii, 7-8.

These words may well indicate the failure of man, thus far, to unveil all the mysteries of nature. There are many hidden paths in her wide domain that have never been trodden by the explorer in the realms of physical science.

When he seeks to trace many familiar phenomena along the line of causation to the ultimate forces that originated them he finds himself confronted by a barrier that he cannot cross.

The physiologists after several thousand years, devoted by their profession to the study of the human body, are yet unable to determine the function performed by one of its organs, designated by them as the vermiform appendix, and yet the health of that organ is so vitally important that they allege that even a small particle of foreign matter, such as a grape seed, lodged in it is sufficient to cause death.

An eminent physiologist (Carpenter) compares it to the curl of a pig's tail as being neither useful nor ornamental, and yet it must have its use as there is nothing superfluous in the work of God. That the physiologist has not discovered what that

use is only emphasizes his ignorance of the Divine plan in the construction of man's body, and the interdependent and harmonious relation of all its parts. Man has constantly to bow his head in confessed defeat of his efforts to lift the curtain that veils the mysteries of the physical universe.

The ornithologists of those scientists who have devoted themselves to the study of birds, admit that they cannot explain the law by which the carrier pigeon is guided in his far flight through the pathless air.

A bird of that species has been taken from the dove-cote after being trained only in comparatively short flights, in a covered cage to a ship, and on being released one thousand miles in mid-ocean, ascends in a spiral flight to the upper air, and after circling around for a moment starts on its far career, taking the true course back to its nest, which it reaches in about thirty hours or less.

Manifestly it could not have flown by sight, for it had only the blank horizon around it, and being let loose in mid ocean; it had no land mark to guide it, and yet no doubt it followed a homeward path which it clearly discerned, but which the mind of man has not yet conceived of.

So students of Physical Science are perplexed to determine the principle upon which the sound made by one object, is reproduced in another at a distance from it.

Thus if the note of key A, base of a piano is sounded with a tuning fork A, the distance of even forty or fifty feet from the instrument, the key itself will respond with the same note as distinctly as if it were struck by the finger of a player.

Nor has science yet been able to determine the cause of the vibration in bridges constructed of steel, iron, or wood, or mechanical skill been able to correct it, as a source of danger to such structures. The incident is well attested of a violinist, who playing upon his fiddle near a great iron suspension bridge across the river Tayin, Scotland, caught the vibration of the bridge, and the faster he played the more it shook, until he had to desist fearing that it would fall. The experiment has been frequently made with success on long metal and wooden bridges in this country. Military officers in command of troops on the march, recognizing this principle of vibration always order them to break ranks, and march with a route step, as they come to a bridge, knowing that it would be endangered by a cadenced movement on it, or 'keeping step' as soldiers term it. This mystic law of vibration is

shown to prevail in the realm of mentality also by the fact that in deaf and dumb asylums the inmates are awakened every morning by three blows struck on a base drum, the sound of which could not possibly have been recognized by the ears of those born deaf, and which must have been the subject of a purely mental perception, thus confirming the teaching of Christian Science that our real senses are spiritual, and that matter has in it neither life or intelligence.

The impotence that has marked the efforts of physical scientists to master the occult laws that control the forces of the material world around them, and especially the failure of the disciples of materia medica to comprehend the functions of the various organs in the human body should lead them to "sing very low" when they come to decry and condemn the practice of the Christian Scientist.

Unlike those chartered dosers of humanity, who burden human bodies, of which they know little, with drugs, of which they know less, he deals with man as a spiritual being, and therefore the true vital power embodying life and health which inhere in him as the image of God, and who as such must be exempt from the touch of disease, or the corrosion of decay.

Christian Science, or Divine Metaphysical healing, tolerates no system of guessing.

All of its fundamental propositions can be and are daily demonstrated as true.

It is based on Eternal Truth, and its ministrations made effective by Eternal Love. We point to its work for its vindication, and to that we shall now address ourselves, and especially to the healing of patients who are absent and separated at a great distance from the Christian Science practitioner.

As Christian Science healing is not effected by contact or personal exhortation, the actual corporeal presence of the patient can never be necessary to the realization of the Truth that make him free from the bondage of carnal mind, mis-called disease.

The healer is but the vehicle for the transmission of the healing power which being spiritual, because it comes from God who is spirit cannot be circumscribed or limited by geographical lines, but must dominate and transcend all space, as God is Omnipresent.

When the centurion came before Jesus and besought him to heal his sick servant who lay sick of the palsy at his home, he recognized this Divine Principle, by declining the offer of Jesus to go in person to heal him, saying, "Lord, I am not

worthy that thou should come under my roof; but speak the word only and my servant shall be healed." That word was not uttered to the "grievously tormented" sufferer, but to him who invoked Jesus to heal him. It was, "Go thy way, and as thou hast believed so be it done unto thee. And his servant was healed in the self same hour."—Matthew viii, 8-13.

When the palsied man was brought to Jesus in Bethlehem, he healed him not because of any faith that he evinced, but because of the faith of those who besought his aid for their afflicted friend whom they had borne into his presence "lying on a bed." Hence he might as well have been absent as present, for we are told that "Jesus seeing their faith said unto the sick of the palsy, son be of good cheer, thy sins be forgiven thee."—Matthew ix, 2.

The woman of Canaan did not bring her daughter who was "vexed with a devil" into the presence of Jesus to be healed, but with a full realization of his Divine Love and power appealed to him in behalf of her afflicted child, saying as she worshipped him "Lord help me!"

The answer to that heartfelt appeal was "O woman, great is thy faith, be it unto thee even as thou wilt.

"And her daughter was made whole from that very hour."—Ibid xv, 25-28.

The Christian Scientist having a perfect realization of the Divinely revealed Truth that man is the image of God, who is Spirit, Eternal Truth, Life, Love, Omnipresent, Omniscient, Omnipotent, the Eternal Good, and therefore being Spiritual, cannot be the subject of disease, so-called—that health is but harmony, and man the spiritual child of God, must be in perfect harmony with Him who is Eternal Life, and hence must be in perfect health—imparts that realization to the patient who at the same time must be made to realize that being the image of God, he cannot suffer from what he terms disease, and that the affliction that he labors under is only a delusion wrought by carnal mind.

There must also be a perfect realization by the healer, that spirit is immortal truth and substantial good, and that matter is but mortal error and unsubstantial evil, and that error cannot triumph over truth, or evil over good.

It is essential to a complete spiritual realization of Divine Truth that the healer who is to reflect it upon the patient as the burning glass reflects the rays of the sun, should be in conscious and harmonious communion with God.

This communion he can establish only through a pervading sense of His Eternal attributes, and thus realizing that "God is Love." He can rest his faith serenely on the promises of Jesus Christ.—"All things whatsoever ye shall ask in prayer, believing, ye shall receive."—Matthew xxi, 22.

"And the prayer of faith shall save the sick, and the Lord shall raise him up."—James v, 15.

These promises are unqualified and without limit as to time or place.

That such is the case is daily demonstrated by members of the Reform Christian Science Church Association in this city, who are constantly hearing the Macedonian cry, "Come over and help us" from distant States, and from across the sea, and never have known an afflicted suppliant to be so far away that the healing wings of the Son of Righteousness could not bear to him perfect relief.

This should not surprise us, since wherever we may be we stand at the same distance from God who is Omnipresent, and can truly say of Him in the words of the Psalmist.

"Whither shall I go from the Spirit? or whither shall I flee from thy presence?

"If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

"If I say surely the darkness shall cover me, even the night shall be light about me.

"Yea the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee."—139 Psalm 7-11.

Christian Scientists are more concerned however about the fact that distance does not impair their power to heal the sick than they are about the mysterious process by which that power is made effective.

We have already cited in this series of articles, several instances of thought transference over vast spaces that are well authenticated and published as actual occurrences in secular journals of the highest standing.

Yet in those cases, where the thought of one mind was conveyed from afar to another either to warn or for the regular transmission of intelligence regarding military movements as practiced in the East Indies, the conditions were not as favorable for the conveyance of mental impressions from mind to mind as those that pertain in the healing of the absent through Christian Science.

The recipients of the messages in the cases cited were not expecting them, and hence at the instant

they were transmitted were not in mental accord with the sender.

But in the practice of the Christian Scientist the absent patient is highly receptive, a mental "circuit" (to use a term of telegraphy) being established between him and the healer, the one consenting and desiring in all good faith to be healed, while the other is engaged in earnestly invoking and applying the healing power of Eternal Truth and Divine Love to bring him back to the realization of that perfect health which inheres in him as the "image of God."

It is not unreasonable to conclude, nevertheless, that the same mystic principle of vibration to which we have referred as operating in structures of steel and iron may also exist in man's intellectual organization.

Hence, without assuming the special intervention of a supernatural power to heal the absent, we may rationally come to the conclusion that there is a mental wave, or vibration, through which the thought of the healer is impressed on the mind of his patient, which responds to it as the metal bridge responds to the musical notes that are in accord with its own vibratory motion, or as the key of a piano gives back the same note as that sounded by a tuning fork struck at some distance from it.

That there is no limit to the range of our thoughts in the material universe is attested by all human experience, although the thoughts of some individuals, are confined to a more narrow orbit than those of others because of the difference in the grade of their intelligence.

Yet by the power of thought man may enjoy as realizing a sense of the most distant scenes, as if he were actually gazing upon them, and be as deeply impressed by them as if he stood bodily in their presence.

Thus he who has read the narratives of explorers in the Arctic belt, who sought to reach the North Pole may transport himself in thought to "thrilling regions of thick-ribbed ice," where the Aurora borealis has its birth, and the currents of the ocean and the winds are cradled in the land of the mid-night sun.

Or he may with the same sense of realism repose beneath the fronded palm in some dreamy isle of Morning Land, where the waters skimmer in the sunlight of perpetual summer. One of the strongest arguments made by Paley in his authoritative work on Moral Philosophy to prove the existence of God is deduced from the universal belief among mankind

that there is a God, however, widely they may differ as to the attributes that they ascribe to Him.

That this is a legitimate and potent argument cannot be doubted, as it confirms by natural religion the teaching of Divine revelation.

Christian Scientists can fairly invoke the same argument to support their contention that by the power of thought one mind may mould the thoughts and convictions of another mind, for such has been the universal belief of all races of men, as shown in the earliest annals of the human race. This principle of thought transference has for many ages, unhappily been perverted to base uses. It is the basis African Voodoism, the most ancient system of sorcery and of the art of necromancy in all oriental countries and the pernicious practice of so-called animal magnetism, regarding all of which we say truly, what the superstitious highland Scotch say of their "plaguey" witches. "They may do unco harm, but can never do any 'gude.'" Occasionally we find an important truth embodied or hinted at in some vulgar adage just as a precious pearl is sometimes found in the shell of the common oyster.

Thus the power of a person to influence by his mentality the physical or mental state of one who is distant from him, is evidently affirmed in the popular saying that has come down to us from the Anglo Saxons with whom it was current sixteen hundred years ago, "Some one is talking about me for my ears are burning."

Mrs. Pyatt: "I had a most beautiful realization of the truth that time has no power over us to deplete us or age us or change us from what we really are. Time is only man's concept and has no effect upon life or health or strength or any other reality. 'Now' is fulfillment, and not some time in the future. 'Now' is the day of salvation.' I do not live in the past nor do I put off my good to the future. Now is the fullness of time and the fullness of realization."

I do not walk alone,  
My God, unseen, appears,  
He speaks to me in tender tone,  
And all my pathway cheers.

I do not walk alone,  
His strength my strength shall be,  
For I have claimed Him as mine own,  
And found sweet liberty.

I do not walk alone,  
No more earth-bound I tread,  
But swift on wings my life has flown;  
My soul—how comforted!

I do not walk alone,  
My joy I'd give to thee;  
My brother, sister, claim thine own,  
And find sweet liberty.



## The World-Saving Truth.

—FROM FREEDOM.

**T**HE race as a whole is so wedded to its old beliefs that it will not open its rational perceptions to look for something better than it has. It quarrels with its conditions and surroundings, and declares that all nature is in a conspiracy with fate against it, and then goes on in the same old grooves of thought, enduring and grumbling until the end. Let some one attempt to teach it a way out of its wretched conditions, and instantly it tosses its ignorant head and screams out, "Is this thing you have been telling us off the same piece as the things the preachers have always taught us to believe? If not, we want none of it."

If it chances that one of these persons who is afraid to learn something new lest it interfere with his old beliefs should be reading this article, he had better put the paper down immediately, because I am going to take him entirely out of the beaten groove of thought, where he has wandered in semi darkness so long, and lead him to a hill-top of whose existence he has never dreamed, and show him a glorious land of deep reality, into which he may enter and live forever if he will but surrender his worn-out, time-serving, sycophantic, demeaning, self-abusive and death-dealing old prejudices, and come with me.

Of what avail, let me ask, are the beliefs to which you and your fathers have clung so tenaciously for centuries? Have these beliefs saved you? And if so from what have they saved you? They have not saved you from wretchedness, or poverty, or disease, or death. And yet when one brings you a hope of deliverance from all the tortures you are suffering, a hope that promises rescue from every future hell by annihilating the ever present hell, you cry out, as in days of old, "Crucify him, crucify him." But no cry you may raise shall still my voice. I will tell you that the great world-saving truth has come at last, and that you may share it freely, and that it will cure you of all your present ills. It will cure you of sickness, of every form of weakness and poverty; and—according to your measure of entering into it—it will eradicate the ravages time has made in your personality and clothe you with a new and divine beauty. Not the animal beauty of your youth, which in the nature of things cannot endure, but with the beauty of a splendidly developed mind, the attractions of which will increase with age.

The past has had very little for us; how many of

us feel that if the future holds nothing better, that life is not worth living? Disease, deformity, old age and death everywhere, and an all prevalent poverty, mental, moral, and physical. Reform papers are crying out against the wretchedness of conditions; but conditions are as good as the men who exist under them; then what is wrong? Looking back into history I see that race after race has climbed the ladder of civilization up to a certain round, and then fallen back; what should prevent the present race from doing the same?

Was man, indeed, a limited creature? Was he a fettered prisoner on the shores of time, chained to a few narrow and galling duties that made life a terror and a cheat? It almost seemed as if the world must be the sporting ground of some inhuman race of gods, who placed us here with the bare means of sustenance, and the sole privilege of propagating our own kind, in order that they might watch our desperate feats and disheartening failures as spectators watch the awful struggles in the Spanish arena.

How many doubts on all of these points shook me from time to time before the great truth that was at once my own justification and the justification of the race came to me. I cannot tell. But at last I knew that man was a growing creature, with faculties that would always continue to develop, thus lifting him from one plane of growth to a higher plane as rapidly as he could realize his own worth and power.

It meant much that Jesus was born with that sense of power in him that men call God, and that it was plainly seen by others; and that Buddha and Vishnu and Mahomet also were born with this same power in them, and recognized it too. It means no less a fact than that the same power is in all of us waiting onr seeing in order to reveal itself in might.

And all of these men who have seen this power within themselves saw heaven there; a heaven free from the infirmities that beset the average man in this and all past generations. Each of these men were conscious of the existence of an upper chamber in the brain; a chamber not as yet open in every brain, the opening of which will make a man the leader of millions. These were all divine men; they all beheld the lifting power of that great undeveloped organ that was to lift—not only them—but the race; and to a certain extent they exercised it. Every form of disease and weakness fell from human sight in the presence of Jesus, whose superb intelligence—developed quite out of a recognition of negative belief—could not see anything but positive truth—the truth that all is good, and that—

as a consequence—the diseases of the people were simply a negation or a denial of this fact.

Each new dispensation in the history of the race has been marked by the unfolding bud of a new faculty in the brain; a faculty that invariably liberates us into greater power than we had before. This is evolution. And now we are at the close of an old dispensation and the brain is putting forth a new bud that promises more than any has ever yet done. The thought of the people is turned towards it in an attitude of expectancy, while waiting future developments.

It is for this reason that new ideas are so eagerly sought, and so earnestly investigated in spite of their denunciation from many who have held themselves as high authority on all subjects. For years now the pews have been preaching to the pulpits, and we all know what a modification this work has produced in the orthodox religions.

And this is not all, among the men who are so firmly established in public thought as true blue scientists, whose opinions must never be doubted or questioned, there are many who are unwilling to investigate any further, and who have settled down into a kind of immovable obstruction in the way of the new growing minds that are anxious to move on.

It was only a month ago that I listened to a loud and prolonged howl by one of these men whose ideas had died on his hands while he was unaware of the fact; he did not know what to make of the people; they were filling their heads with strange thoughts utterly antagonistic to the established truths of science. He had thought it was only a few noisy cranks that had set up their own opinions in opposition to the beliefs of long acknowledged authority, and was greatly surprised to discover a small paper of the most heretical stamp—from his point of view—and to ascertain that this little paper numbered its supporters by the thousands.

"What does this argue," he cried; "is metaphysics to take the place of physics? Are we to substitute dreams for realities? Has the world gone off its head? For indeed the defalcation from the good old rules of common sense is so universal that one is justified in using the word 'world' in estimating it."

The world is indeed going off its head in this matter of thinking for itself. It has stood on its head too long already, and is now getting on its feet. It is coming head uppermost. Yes, metaphysics is taking the place of physics. And why should it not when in the commonest of every-day matters it can do what physics has utterly failed to do. It can cure the sick and the deformed; it can give hope to the hopeless, and make all manner of work light by the

beauty and loving tenderness of its philosophy.

Mental healing, which is mental lifting, is doing more for the people than both religion and science. Indeed it is the noblest religion itself; the religion that lifts the sufferer practically into the divine chamber of the upper brain, where the very remembrance of his sufferings fall from him.

To those who reject this idea I say with Shakespeare, "There are more things in heaven and earth, Horatio, than are dreamed of in our philosophy." If, twenty years ago I had known the power lying latent in the upper brain as I now know it, I could have saved myself losses that even to this day seem irreparable.

But, though no one may undo the effect of past ignorance, all of us can hold ourselves in readiness to learn what we can of the new thought now coming for the world's redemption from sin, sickness and death. Indeed it is the duty of every soul to hold the door of his mind wide open to the advent of new thought. No guest should be treated with half the hospitality that we ought to show to the new and living ideas now descending—as it almost seems—upon us. The "too credulous," that once was used as a mark of our contempt, stands redeemed in public opinion to-day. For to-day new truths are bursting on us from every quarter, and in such rapidity that to turn from them is like turning from the shower of diamonds that poured out of the fountain in Alladin's enchanted cave. None but fools do this thing. To be incredulous now is to confess oneself a fool. I had rather be deceived a hundred times by overmuch believing, than to miss a solitary glint of the solar-tipped truth that begins to light up the dark places of life so gloriously.

Therefore, I say to persons to whom the subject of Mental Science is new, lose no opportunity to investigate it; get all the evidence concerning it you possibly can; for I can give you the assurance of one thing, that while you are investigating it, not only new light but new life will pour in on you from every quarter; your old beliefs in weakness and disease will begin to fall away from you; and happiness, together with an unusual amount of prosperity, will come and abide with you. For—by almost imperceptible degrees—as you read and ponder this great and wonderful Truth, you will cease to live from your lower and negative intelligence (or ignorance rather) and will ascend to that divine faculty of ideality now unfolding in the upper chamber of your brain, where you will see that man is master of Nature by right of a thousand previously unrecognized conquests, thus demonstrating his supremacy, and showing him his power over conditions that had once mastered him by reason of his ignorance concerning his position in the universe.

Seeing this aright you will be lifted above every hampering environment, and will dwell each hour in a constantly growing knowledge of your own worth and power and importance as the prime factor in creation; for this is what a man is; and to know this fact lifts him to a position of complete mastery over sin, disease and poverty.

H. W.

# Lecture on Christian Science.

Delivered to the Lawyers of Washington, D. C.

BY OLIVER C. SABIN, JAN. 20 1900.

Mr. President, ladies and gentlemen:—I purpose to talk to you as a lawyer would talk to a jury. I practiced law nearly all my life until I finally gave up everything and went into this greatest of work, which I never expect to change. I was an old foggy lawyer. The bar that I belonged to was one of the ablest in the state of Illinois. We were all old fogies, and highly honorable. There was no man at the bar whose word was not taken as quick as his written bond. When one said anything to another it was taken as true and always was true.

If a person came to me advocating a new thought or a new idea, especially anything about religion, I gave his ideas very scant attention. The truth is, if any one had mentioned to me a word of Christian Science I would have classed him at once with a theorist, messange, mountebank, and that class of people, and the idea that I ever could have gone into a Christian Science church, would have been something that would have been horrifying to my aristocratic ideas. The way I came into this knowledge was as follows:

There was some gentlemen of us in the city of Washington who were conducting a very extensive law business, together with a strong political propaganda, and it became necessary for us to have a newspaper in that association. I being the president of the association, was elected editor of the paper. We called our paper the Washington News Letter. We charged twenty-five cents a copy, twelve dollars a year, and it was written for newspapers alone. We did not want anybody to patronize us but newspapers. We only sent it to the newspapers, and we controlled public thought through the newspapers copying from our paper. In that employment we had had a young gentleman working for us by the name of Albert S. Dulin, an able, sincere, industrious an indefatigable worker.

I lost track of Mr. Dulin during the winter after the campaign closed. When he returned to Washington I met him one day opposite the Ebbitt House looking very pale. He said he had been sick. I told him when he became able to work to come up to the office I would give him employment; in a week or two he came up. One Saturday afternoon after our clerks had been excused, (they always

left at one o'clock on Saturday), I remained behind to look after some matters, and when I had finished I looked around and there was Mr. Dulin. He says Colonel did you ever see my arm. I replied no. He pulled up his sleeve, and wherever there was room for a hypodermic needle to go into that arm there was the imprint. The scab was off, but the impression was left. He said the other arm was the same way, and his thighs also. I had studied medicine and I knew what Mr. Dulin had suffered. I said how in the world did you get rid of that, for I knew that materia medica could not have cured him. He says the Christian Scientists cured me. If I had ever heard the word before that, I have no recollection of it. "Who are they?" I asked. He said, "They are a lot of people who worship down here on G street." I said, "How did they cure you?" He says it is their religious principle to cure the sick. They say God heals the sick. I was not then attached to religious worship. I had not been to church but once in ten years. Here was a new thought. I knew Albert Dulin was a truthful man, and he had the fact of his cure right on his body. To make a long story short, I made an investigation and I found that what he had said was true. He was actually cured by these people. How, I did not know. Without any desire for anything else, I determined to investigate that system of religion and find out how they performed these cures, and I studied for nine months on an average of eight hours out of the twenty-four. The next week Colonel Bradshaw and myself, together with Mr. Dulin, went to the Christian Science church. At the battle of Stone River, Colonel Bradshaw had received a wound in the knee, which was painful. The weather affected him. We always regarded him as a man who was decrepit. To one of those people who was telling how they could heal the sick. I says, "Heal Colonel Bradshaw." One of them said she could heal him and would undertake it. I thought that would be the last of it, I did not think they could heal him. About the end of the same week or the commencement of the next, Colonel Bradshaw came into my office, and hopped clear across the room on this leg, and turned round and hopped back. I looked at him and did not say anything until he was through. He says, "Well, they have done it." I said "Are you getting ready for St. Elizabeth's?" (our insane asylum.) "No, I mean that those Christian Scientists have cured that leg, look here," and he jumped up: "It aint a bit sore. I am all right, they have healed me." That was to me very wonderful.

A few days after that I was taken with a very severe pain in the back. I do not think I ever had anything, so severe in my life and I excused myself to the gentlemen I was with to go home. In going home I went by where one of the Scientists lived. I thought to myself, "I have got a pain in my back," and will try Science. I told the lady, "I have a pain in my back and I want you to cure it. I will pay you for it." She said very well. I lay down on a lounge because of excessive pain. I suppose in a minute I was sound asleep. In about fifteen minutes I woke up, she was still praying, but my backache was gone. I did not tell her that my backache was gone; and it was not Scientific for her to ask. But I was cured.

I also had rheumatism, later a chronic case. It generally came in the wrist, sometimes in other places, generally in the wrist. It had been coming on for two or three days. I knew I would not get any sleep unless I burnt it out. I knew that I could burn it out. I did not have any faith in Christian Science. I did not think she had cured my back. I thought it was going to sleep that cured it. I went to her again, however, determined this time not to go to sleep. She gave me a treatment, the pain entirely ceased, and from that day to this I have never had a return of that rheumatic affection. I give you these incidents to show you how I became interested in Christian Science. I had been a great sufferer of over four year's standing, expected to die of consumption, and had paralysis in my foot, almost ready for the final stroke. It was a hereditary complaint in my family. I am a perfectly sound, healthy man; have no disease and can't have any, because I have learned how to demonstrate over disease.

The Saviour tells us: "Ye shall know the truth and the truth shall make you free." The great Hindoo philosopher Buddha told us five hundred years before, that ignorance of truth was the cause of all misery. You can take Christian Science so-called, and you can trace it back to the very earliest dawn of history. I want you to understand this, so you will understand our position from others, called Christian Scientists. There is a reason for it. The healing art was practiced long before the days of Jesus Christ. It was demonstrated more perfectly by Jesus Christ than anybody else. It has been demonstrated from time to time from that day to now; Christian Science is that principle of God, wherein good destroys evil. That is all. It is as old as God and is God.

But before coming to this I want to discuss one question so you will understand it. The Eddy school of Christian Scientists was formed by a lady who lives at Concord, New Hampshire, who claims that she was the discoverer of Christian Science. The claim is false both in theory and fact. She developed it to a degree, but there are others since that, who have gone away beyond her. The Reform Christian Science Church to-day is ahead of her metaphysical college; is as much ahead and beyond the Eddy system of Christian Science teaching, as the noonday sun is beyond, brighter than the night. We have gone beyond; the trend is upward and onward in this thought. Those of us who claim that we have but seen the dawn, look to the coming century for wonderful developments. If by this Science you have the power given to you, not only to heal all of your physical disabilities, but to cure all the ills of materiality and place you back into the lost dominion from which our parents were driven, then surely there is something of such vast importance that you cannot give it too much study and too carefully investigate this subject. I say to you with all candor that I would not surrender my knowledge of the subject of Christian Science, if the United States government would give me the key to the vaults of the Treasury, and give me every dollar of gold and silver in them, because if you have Christian Science, you have got everything you want, and you have got eternal happiness here and now. You do not have to wait until you go up to the judgment seat and see whether you are going to hell or heaven; but you are in heaven now; you have got that which God intended you should have, perfect happiness, perfect harmony, peace and plenty, everything surrounding you, with the love of God and love of Christ.

Now, ladies and gentlemen, this Christian Science, as I before remarked, makes this true announcement to you that it can do what it promises, and is doing it all the time, healing all kinds and classes of diseases, all kinds and classes of mental difficulties, relieving you perfectly. If you will follow in the line of God Almighty's teaching it will rid you of every anxiety, connected with life, either in your financial, your spiritual, or your physical condition. Now, such a blessing as that is with us, has always been ours, it belongs to no cult, it belongs to no church, but it belongs to us, the children of God, given to us by our Father at the beginning of the world. When God created us He endowed us with dominion over all the earth, the beasts of the fields, the fowls of the air and the

fishes of the sea; dominion over all—we have dominion. I ask you how many men today have dominion over anything? As a rule you are a set of arrant cowards. You are afraid to sit beside an open window, or allow a draft to strike the back of your head; you are afraid of sneezing; you are afraid to let the sunshine strike you: you are a set of arrant cowards; and the thoughts of the race for thousands of years congregating in their effects upon your subconsciousness have contributed and created that fear, and it is your fears that are sweeping you down.

Now I am going to give you some cases of healing that I know within my own knowledge to be true, and I am prepared to give each and every one of you who will come to me for the information, the data whereby you all can investigate these cases, and find them to be true, except one case which I shall now mention. There was a gentleman in this city, now also in this house, who came to me and asked me to treat a friend of his who was very bad of the disease called typhoid fever, and, as I remember, the man had been unconscious some eight days and did not know that he was going to be treated. No one knew that he was treated at all except this friend of his. I gave him four treatments; the result was that the fever was broken and he recovered. That case I won't give you any data on, for it is confidential. The other cases I can give you the data on, and if you wish to investigate the cases I have the data right here.

Col. Bradshaw, of whom I spoke before, was very lame; he had visited physicians in New York, Philadelphia, London and Paris, and they all told him if they cut the bullet out of his knee it would make his knee stiff. He was cured by one sitting of a Christian Science woman. He is in this house and can speak for himself.

In submitting the following cases of healing my object is to give enough of such cases as will enable the seeker of Truth to know something of what Christian Science healing is, and what it does. I could give cases embracing all kinds of disease and located in all parts of the world, but such an array of testimony would be cumbersome, and not in harmony with the object of the lecture. I will only give enough to be an example of the whole.

The first case I will refer to is that of myself. I was cured of a cough, the relic of La Grippe, and of incipient paralysis of my right side, and of Gastralgia of an exaggerated form, so bad indeed that I could not drink water often times for weeks, and could not eat any solid food for weeks at a time. I

suffered intense pain in the right side of the stomach, and generally my health was poor. I smoked about twenty cigars a day, and drank intoxicating liquors every day by direction of my physician to aid my digestion. I now am in the enjoyment of perfect health, and weigh about twenty pounds more than I did at that time. My muscles are almost as hard as wood. I have not taken a drop of medicine for nearly three years. I neither smoke nor drink, and have perfect digestion, perfect health, and perfect strength, and perfect freedom from all of my old illnesses, and am a perfectly healthy man.

The next case was that of Mrs. Sabin, my wife, who was cured of one of the worst cases of diphtheria I ever saw, in sixty minutes. When the treatment commenced she was delirious, and the fever was excessively high. In two hours she was up and eating her breakfast.

The next case was that of my son who was cured of a case of erysipelas, so bad that his left eye was swollen shut. The treatment which healed him took three minutes. When given Saturday afternoon, he was in bed unable to sit up. He ate dinner with the family that night, and went to work Monday morning at the United States Navy Yard, Washington, D. C.

The next case was that of a lady who was cured of consumption, she was a clerk in my office. Had had three hemorrhages before I commenced to treat her. This was over two years ago, and she is a perfectly well woman now.

The next case I will mention is that of a Government officer in the Department of the Interior, Captain Stevens by name, who was healed of sunstroke, almost if not quite at death's door.

Next was the instantaneous curing of a young barber in this city, who cut his thumb along its back to the bone. A spoken word stopped the blood, destroyed all pain and prevented all soreness, and he went to work as though nothing had happened after binding the thumb together.

Another case was that of the healing of a lady of Locomotor Ataxia, who was a student and was cured while listening to one of my lectures. The doctors had pronounced her case incurable. She is a well woman to-day. That was three months ago.

The next case I was telegraphed to by a gentleman from Nebraska that his son was dying from typhoid fever. I commenced treatment at once, perhaps about an hour after the telegram was sent. He revived, gained strength and at this writing is well.



A gentleman from Indiana wrote for treatment for Catarrh. He was so bad that blood and pus run from both of his ears, and less than a months absent treatment healed him, and he is a well man to day.

Another case of a lady suffering from a weak spine, and unable to sit up wrote me that she must make a journey, some two hundred miles or more distant, and asked me to treat her for strength. I gave her the treatment and she made the trip without difficulty, and when she got to the end was well. She went down and ate dinner with her family.

A man in this city had a stroke of paralysis while at work—printing, and his comrades had him taken home. He was brought to my house, and was treated by Mrs. Sabin and in four days he was at his work again.

One lady from Indian Territory wrote me that she had almost all the ill's flesh is heir to. After less than a months absent treatment she writes that she is perfectly restored to health, and praises God for her delivery.

One lady wrote me that all her grandchildren were down with what she thought to be chicken-pox, and asked for treatment for them and also for herself that she would not take the malady. The authorities quarantined them as the malady proved to be small pox. She writes that they are all perfectly well. She gave them no medicine, although the doctors left it for them. She threw it all away. She did not take the disease being an immune because of treatment. She thanks God for His mercies.

A man in Nebraska who had a cancer in the stomach after a little over a months treatment writes that he laughs occasionally when he thinks of his cancer. The pains have all gone away and he is a well man.

This line of testimony could be extended indefinitely. There is hardly a day, that does not bring letters from some of our patients telling us they have reached perfect health and perfect harmony. One day we received six such letters. This is enough to convince any one who will investigate these questions. I alone being able to furnish hundreds of cured cases.

Christian Science will heal every disease and destroy every inharmony, sin, sorrow, heartache, all and everything, if we but let God do it; it will do more than that, for it will control, obliterate, and annihilate poverty.

When God created man He gave him dominion over all the earth, over all the sea, and all that in

them is. Man is yet entitled to that dominion, and those who do not enjoy it have only their own self-limitations to blame. If we make laws by saying we cannot do this or that, we bind ourselves by those laws, and they prevent us absolutely from reaching beyond; in other words, they chain us down. What man wants and needs is freedom, and if you know the Truth, the Truth will set you free; but unless you do know the Truth, you will struggle on in bondage and in chains, the blind leading the blind; each falling into the ditch of despair, dying the death of the wretched. It is God's desire and God's plan that man should be happy, and if we are not happy it is our own fault and no one else is to blame. If you will study and understand this great Truth, God will free you from all the ill's of life and give you perfect happiness and joy.

I am now going to give you some other facts. There is a difference between the Reform Church and the so called Eddy Church. Some of the difference is this: If I call an Eddy Christian Scientist into my family to treat any member of my family, the first question they ask substantially is, "Have you got a doctor?" Yes. "Turn him off, I won't treat unless you turn the doctor off." The Reform Church in whose behalf I am now speaking never think of a doctor. I do not care if they have all the doctors on the earth, or if they have not got any, they can have no effect, because God Almighty's power is omnipotent, and He can cure a man in spite of a doctor and in spite of his medicine, and we are curing the sick as no other branch of Scientists ever cured them that I have ever heard of.

Another thing, if you are a Methodist or Presbyterian or a close communion Baptist, they want to stay in their churches. Let them stay. God bless them, let them stay! They are being taught all right as far as they go, we make no fight on churches—we fight error, our weapon is Love.

Wherever Christ gave the command to go forth and preach the gospel, he told them to heal the sick, and any set of men who say there has been a renunciation of that command are simply telling you a falsehood or they are fools. Some say the Bible says there shall be no more miracles. A gentleman told me that last Summer, and the people around, thought that was all right. I said to him I don't bet, but I have fifty dollars that I will give to you to find that. He would not do it. I silenced him and gave Christian Science quite a boom.

We say belong to your churches if you like, we do not want you; we want you to know that God

Almighty heals all your diseases and forgives your iniquities as the psalmist tells us, and we want you to know further that this power of Divine healing does not belong to me; it does not belong to this Reform Church; it does not belong to Mary Baker Eddy; it does not belong to any sect or cult, to lock up our vision of the beautiful sunshine; it belongs to us all and we can use these blessings, because it belongs to us, the children of God, and we have dominion over it. If this is true, is it not worth investigation? If this is true, don't you see how much we have lost all these years, all these centuries, all these thousands of years, living in perpetual fear, in perpetual sickness, in perpetual sorrow. Jesus Christ said, "Come unto me all ye that labor and are heavy laden and I will give you rest." Oh the beautiful rest, the beautiful rest, that there is for the children of God, who live, dwell, and have their being in God, and who know their rights and dare assert them.

I will tell you a little incident that occurred last night at my house. The ladies are in the house now. They were at my house, and one was telling that she had the rheumatism for several years, at any rate it was an old soldier that had been with her for sometime. I gave her the healing thought, and she said why it is gone. That thought destroyed it.

I will give you another instance of the same character. Albert Dulin came to me one day last winter, and said there were some ladies and gentlemen who wanted to see me at the Raleigh Hotel, and wished to talk about Christian Science. I went with him. We had talked about an hour perhaps when a lady came into the room with her hat on; it was a cold day. She says I have been suffering with headache all day, and I am going to take a ride on the street cars and try to get rid of it. The other ladies to whom I had been talking said: Why don't you get some of these Christian Scientists to treat you and cure you? She said, I wish they would. I gave her the thought, and instantly she threw up her hand and said, my headache is gone. The other lady ran to her and asked, "Is it gone?" She assured her that it was. It was the God-thought which did it, it is everybody's and it is yours, if you will only have it; it is for you if you will take it.

If you go out and tell your preacher about it, and talk about it, don't mix us up with other Christian Scientists. The Eddytities won't let their people go to any other church at all. The leader here told me to stay out of the Methodist Church. I did

not think Mrs. Eddy was a bigger man than Jesus Christ; therefore, I was not sound.

I do not care to what church you belong; I don't care whom you hear preach; I don't care what doctor you employ, because when you get in this thought you will not employ doctors, or take medicine because you don't have to. There comes a cramp in the stomach, which while you are getting your coat to go for a doctor, you have cured the cramp by the healing thought. It makes you master of the situation; it gives you the power that God Almighty intended you should use. Have you ever thought of this, that our forefathers, Adam and Eve, when they were placed in the garden of Eden were given eternal life; they were told that if they eat of the fruit of a certain tree that they should die. They eat of this fruit, and they did die that day, for "one day is with the Lord as a thousand years, and a thousand years as one day;" there never was a man that lived a thousand years. Methuselah came very near it, but didn't. They did die. You see the result was they were whipped out of the garden of Eden, driven out where they had to fight with briars and thorns, and with the sweat of their face they should eat bread, and woman was cursed; was told that she should bear her children in sorrow. What did they do? What did Adam and Eve do? They bowed the knee to the thought of materiality; that Spirit was not All; and when we understand that God Almighty is Spirit, and that God Almighty is All, and that matter is simply the opposite of Spirit, and Spirit is All, matter is nothing. When you come to this perfect realization, you can speak to disease, bid it fly, as the Saviour did, and it will go.

Now don't conflict these two churches together, don't associate them in your mind together. We are the Reform Church, and take God Almighty and Jesus Christ His Son as our authority and guide. We believe in the sayings and doings and acts of Jesus. Don't you believe the old Bible? What did Jesus say? "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth: But I say unto you, That ye resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also." And I say unto you people that if any other book or any other person teaches any other doctrine than "That thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." If they teach any other doctrine but this, they are teaching something that is heterodoxical and is not true,

for Jesus tells us that on these hang all the law and the prophets. That is our platform and our convention both. We do not believe Mrs. Eddy is inspired any more than Oliver C. Sabin or anybody else. We believe that God Almighty will inspire you, will inspire me, will inspire any one of you who will ask him in faith and in prayer, to assist you. You have no more idea, you, who have not studied the wonderful truths, the wonderful things that are in store for your good, you can not comprehend the beauties and immeasurable treasures of the truths in this God-thought of God healing the sick, the good destroying evil; that is Christian Science, so called, that is God Almighty and His attributes, that is what it is.

Now I am going to tell you a few more cases, I know that the human mind is so intensely gross—I will call you gross, and you will all get mad—I was a bigger fool than anybody, I think I ever saw. But when I did get a fact I stood by it. You lawyers know that facts are facts and they are stubborn. Take a lawyer on trial, and to illustrate, he will come up and explain his plea, he will bring his forces and at a certain point he will denounce the defendant or plaintiff; he will consume hours with his theories and reasons, the next fellow that comes, will demolish his arguments with a simple fact. Facts are stubborn things.

I want to say this to you, this subject is of such intense importance to every one. It makes you master of your own body, makes you master of your own mind, master of your own affairs, gives you dominion. Do you know what that means? Let me give you one little faint idea of what dominion is. Last Summer on the Atlantic Ocean I was sailing in a severe storm, the ship was rocking badly, and by virtue of the dominion that God gave me, I commanded peace, be still, and it was not two minutes till that ship was sailing in a calm sea, but the fury was all around. I have demonstrated it in four or five instances over the weather. God gave you dominion, you have no more idea of what you are, YOU MAN, you are a mighty man, mighty in power; and the only reason why you don't exercise that power is because of the limitations you place upon yourselves. You say you can't and Solomon says, "As a man thinketh in his heart so is he." When you deny you have the power, you have not the power. In the exercise of the dominion that was given you by the Father you have the power and if you use it correctly you will never have a failure; that makes it wonderful.

All are sins are evil, death is a sin, caused by our first parents. Are we going to avoid it, we have got to turn around and go back, take the other course; get out of the materiality into the spiritual, get back into the Garden of Eden. Do you think we will have to die to do this? Perhaps most of us may. The time is coming and coming rapidly that we will have bodies so spiritualized, that we will be at will, visible or invisible, have perfect control, and you will have eternal life. That is the millennium that is coming.

Now ladies and gentlemen, permit me to ask this. Have I not told you enough to cause any sensible right-minded person to stop and think and investigate. I have told you nothing but actual plain straight facts. I think I have told you enough to make you stop and investigate whether you believe Christian Science or not. If you can only be made to study it you can't help but believe, because it is God's truth. Do not get us mixed up please with these others. They are so narrow, contracted, they don't know the paths they walk in themselves.

I thank you exceedingly for your patience and courtesy. I have talked too long, but I hope this won't be the last time I shall see you. I hope that each one will understand this great Truth because it is true. Reach out for the lost dominion which belongs to you. It belongs to you, take it, it is yours for the taking. Good bless you, good night. [Applause.]

## Treatment.

### FOR INHARMONY IN THE HOME.

Every one in this house wants to do what is right.

We are all patient, calm, harmonious.

We love one another.

We feel kindly toward one another.

We have charity each for the others.

We do not notice nor condemn each other's faults

We are all children of God on our upward way and by every thought and every act we each are trying to help the other members of the family.

We are trying to do the will, and thus prove our doctrine that God is Love.—From Mrs. Harley's new book, "Simplified Lessons in the Science of Being."

See our special offer for March on editorial page. Now is the time to get a blessing by helping to bless others.

## Signboards on the Road to Health.

EDWARD A. PENNOCK IN UNIVERSAL TRUTH.

**T**HE only power working in our being is the power of goodness, which we sometimes call vital energy. In disease, the harmonious operation of this power is disturbed, and because there is too much tension in some organ or member, the influx of vital energy is restricted and pain and suffering result. We attribute our disease and discomfort to some evil power, and we oppose it, and struggle against it; but in reality it is a beneficent expression of vital energy, striving to re-establish harmony and to let us know that we are making some mistake in our thought. When we recognize this power instead of battling against it, we will re-establish the desired harmony, which is health. When this point is fully clear to your understanding you will find it a great assistance.

The one underlying cause of harmony consists in our erroneous conditions of mind. Here, then, must the remedy be applied. We must begin by changing our minds, and there we will end also, because by this means harmony of the whole being will be restored. Do not fear your body or any of its conditions. It is only an exact record of your past thought or belief, and you have absolute power to change that record and make it what you desire it to be. You have perfect mastery over your body and all its functions. The mistakes of the past have no power over you any longer; neither are you subject to habit. The Truth which you now know is Almighty and must prevail. Your mind is supreme, your will is master, and its decrees are for righteousness and wholeness. You are safe in the everlasting Love. Have confidence in that safety and go forward, resolved that your body shall show forth the peace, the harmony, the self-possession that you feel within.

This is a perfect autumnal day, one in which every external condition ministers unto us physically and spiritually. It is good to go out and commune with Nature, and open every avenue of our being to the blessed influences that are all about us, in tree, and shrub, and rock; in every breeze and ray of sunshine. Through all these, and none the less through cloud and storm and wind, through prosperity and adversity, through every event that comes into the circle of our lives, the Eternal Goodness is working with us to bring us to himself. We are restless and incomplete until we

find our rest and our completeness in Him. This oneness includes every blessing that you have longed for or can conceive of. 'I in Thee and Thou in me,'—dwell much upon this, and make it the solvent for every fear, every pain and the staff for every moment of weakness. Your trouble is only a form of sensitiveness, arising from the love of approbation, and the consequent fear of criticism and disapproval. The remedy lies in the confidence that is born of indifference. Let indifference be the keynote to bring you into harmony. You do not need the approval of any one. Your work is to manifest the Divine Life and Love according to the guidance of your own inner wisdom.

When test occasions arise, meet them joyfully, boldly carelessly. In this way you will be free from strain, tension and anxiety. Receive every test with thankfulness, as an opportunity to show your superiority and your strength. Make it your friend and bid it welcome, and thus its falsely assumed power will be broken. Do not feel that you have to struggle to overcome this weakness; that would be to make something out of nothing. Just drop it and let it and all its consequences go. Cultivate the realization that evil is only a shadow, and that only the good is true, and that all good is for you now—all joy, peace, happiness and the fullness of power. Then you can trust yourself absolutely to the love and wisdom that are back of every event. You need to have more confidence in your own powers. Cultivate this in every way possible by relying upon your own judgment in deciding questions daily. Further, strengthen your will power by resolutely doing little things which you mean to do and decide to do. As your will grows stronger, you can extend it to the accomplishment of things seemingly more difficult, until it becomes a manifestation of the Divine will with which you seek to ally it. You will thus grow in holy confidence toward God, for this is the outcome of true self-confidence.

You may be sure that the Divine Power is going to use you in just as strong a way as you will let it. If you will abandon yourself to God without fear and in perfect trust, He will make you a corner stone. If you fail to do this, He will make you an example in quite a different way. In either case you cannot be separated from the works of His inexorable law and uncompromising love, which demand that you shall make the best of yourself, and will be satisfied with nothing less. Be assured that it is He that worketh in you, and identify yourself with His wisdom and power. Never again

allow yourself to think so little of yourself. The power and the vigor which you have are beautiful to contemplate. Honor them and draw upon them constantly. Keep close to the Father, the ever-present Helper. Feel Him entering into all your thoughts and plans. Make Him your Beloved. Never separate yourself in thought from Him, for He is "nearer than breathing, closer than hands or feet."

You need to feel so full of the spirit and power of the good that there will be no room in you for anything else. Cultivate the consciousness of the Allness of the Good. Anything not good is simply a lack in manifestation, which of course comes from a lack in consciousness. Hitherto you have manifested a good deal of lack in physical expression. Henceforth, aim to manifest the fullness of plenty, the richness of the life and power which is already yours. Apply that thought wherever you can, and you will have that which you are seeking. You do not need to strive. It is already yours, in fact, let it be manifest. Better conditions are coming and will come just as fast as you are ready for them. Be assured of that, and go on faithfully seeking the kingdom of God first, the absolute dominion of that consciousness of good which leaves no place in your thought for evil, fear, disease or unbelief. This you can and will attain. If we believe in a God who is all love and all powerful, there is no room left anywhere for fear, nor anything but perfect peace. Let such a God be your God, and worship Him, not afar off, but in the very temple of your own being.

As you come more and more to believe in the overruling Love which can never leave you, you will find all your troubles vanishing. And as your fears and anxieties and beliefs in disease are displaced by this supreme knowledge of the One Power which makes for righteousness, you will find all your physical disturbances and inharmonies passing away. You must give yourself to the cultivation of the right thought and be unconcerned about appearances and conditions. All the falsehood and error in the world cannot prevail against the one truth of your being, your oneness with the Divine substance. Realization of the oneness will come through the creative power of the right thought. In your periods of silence for self-realization, it is helpful to speak words of encouragement and strength directly to the nerve centers which control the parts that are apparently weak. Having done this, keep your attention entirely free from the body for the remainder of the twenty-four

hours, and let the undercurrent of all your thoughts be the fullness and harmony of the life that is now yours. You do not begin to realize the wonderful richness and power of this life; and if you will just let go of all anxiety and fear, the life forces will do for you far beyond everything that you can believe possible. You must awaken to some conception of the tremendous power in yourself, as an expression of the Divine will. You are really hypnotized by a fear of some impending evil. You must arouse yourself from this, and go forth like a prince among men, a robust soul for whose good all forces are conspiring. As you go about your daily work, fill your thought with declarations that you are here to manifest the perfect Principle of Life, and that you do it gladly, strongly, harmoniously. Stoutly declare these things, without watching physical and sensational reports, and soon your body and your sensations will report truly. Your body is vibrating at a low pitch, or off from the scale; that is all. Your word, which is simply your thought put into definite form, oral or silent, has power to change or raise these vibrations to the right pitch.

Do not forget that all the good, the All good, is working together with you for the manifestation of the Son of God. With perfect confidence in the Universal Life, you may trust yourself and your own life and powers perfectly, because you are in the current of the Universal. You are in Truth a part of it. Expect ever more and more of its richness for yourself, and stand ready to be its instrument before the world.

Tell an individual he can do good all the time and, this declaration continued, he will show the good more and more. You can tell him in the silence. It is the thought of Truth, and that is Almighty, which frees forever from the 'body of this death' (sense delusions.) If you think Truth, sin, sickness, sorrow and death will forever cease. \* \* \* Denial of the appearance and affirmation of the True turns the dross into gold. It is more wonderful than the magician's rod, because it dispels the error wherever it manifests itself.—W. B. Feltwell.

The path of virtue is closed to no one, it lies open to all; it admits and invites all, whether they be free born men, slaves or freedmen, kings or exiles; it requires no qualifications of family or property; it is satisfied with a mere man.—Seneca.



## A Sermon.

BY MRS. F. O. SMITH.

**I** AM, with the help of God, going to preach you from the word, but I shall not dote out the word of God by selecting one verse or line of the Scriptures, and thereon build a castle of man-made dogmas and opinions, which no more satisfies the hungry soul, tossed to and fro on the waves of human philosophy—which has neither been sought of nor sanctioned by the spirit of the loving God—than a phosphoric light satisfies the benighted traveler in his midnight wanderings. We all want light, not phosphorous; but that "light that shineth more and more unto the perfect day." The Scriptures are luminous with that light, and the spirit stands ever ready to guide the earnest seeker into the light. The erring human will, or I should say, the noxious mortal will, is the only obstacle in the way. My friends, it is not "human to err," but it is distinctively mortal to do so. Christ was human; yet, sad to say, we have the truth so perverted by erring mortal mind that we scarcely behold any thing in its true form and color. The German idealist, Fichte, said of this mortal mind:

"Ah, could I look through that which fleishes sight,  
The veil of things would be to me but veil,  
And unveiled, I should look on life divine."

St. Paul tells us that "the veil shall be taken away."—2 Cor. iii, 16. And Isaiah said, "And he will destroy in this mountain the face of the covering cast over all people and the veil that is spread over all nations."—Isaiah xxv, 7.

God, who from the creation of the world has always worked His will through the minds of His people in His own appointed time and way, is now beginning to tear the veil away, and we may get a glorious view of what we have hitherto called the unknown. "Where is the wise? Where is the scribe? Where is the disputer of this world?"—1 Cor. i, 20. Has not Christ said, "If thou canst believe, all things are possible to him that believeth." Is there a being who will say there is wisdom outside of God? Is there one who will say there is a law outside of God? Is there any wisdom, strength, truth, or good of any kind outside of God? We are told "every good and perfect gift comes from above." Jesus Christ did not claim for himself any power. It was always "of my Father." Who are we to make laws and conditions for our

being and ascribe power of any kind to any thing but God? He divides not this power with any thing, for God has said, "I will not give my glory unto another." Who art thou, man, that claims power of thine own? There is but the one Power, the one Source, the one Good, and we but the objective reflection of that one Principle of All Good, All Life, All Truth, and All Love. Are we not created in His image and likeness, possessing these mental and spiritual attributes, which draws every particle of force—that is, intelligence, health, beauty, love, peace, in fact, "every good and perfect gift"—from the one Source of all these? Shall we say that He has made one imperfect or inharmonious law for our development, or that He has been less gracious in the formation of the human law than His natural laws, whose beauty and wisdom is seen in the firmament, the floating clouds, the budding earth, and the coral beds in the bottom of the ocean? Being made in His image and likeness—the crowning work of His creation—has He not made us supremely above every law of nature? Having made the earth and given it to man to have dominion over it, does He then make His crowning workmanship to become subservient to that which He gave him dominion over? Has not mortal mind—that carnal mind which St. Paul says "is not subject to the law of God, neither indeed can be"—blinded your eyes to your true birthright thus expressed, "In Him we live, move and have our being"—Acts xvii, 28; and is not this one Principle that underlies all things and upholds all things by His most perfect laws (for "the work was finished from the foundation of the world"—Hebs. iv, 3), that Omnipotent and Omnipresent God of whom David said, "I will yet praise Thee who is the health of my countenance?" Think you that one hair of your head, or one speck of the animal, vegetable or mineral kingdom can frame one law of its own, or make conditions for itself outside of the law Omnipotence has made for it? Has God divided His power? Is life functional or dependent on outside force not included in that one most beautiful, harmonious and perfect Source? In short, from the crown of your head to the sole of your feet, is not every fiber of your body supplied from the one only supply, if you but knew it?

Ah, if you but knew it. Who but the (d)evil has blinded you to your inheritance! Now, if we would capture this (d)evil, we must first seek to know what it is, and where it is to be found. We do not have to go far to find out—it is thy old comrade—mortal mind. It has poisoned your consciousness with subtle serpentine cunning, until

you had almost become a prey to its powers, for it works through your consciousness, for well it knows that the mind governs the body. Truly Solomon has said, "As a man thinketh in his heart so is he," and again Isaiah said, "If ye will not believe surely ye shall not be established." Now the power to think or to believe is an attribute of the mind, and if you will study the word you will see that this mind has all-power over the body and affairs pertaining to the welfare of our estate personally. Now, do not imagine that I am going to preach you right into the kingdom of heaven without the saving grace of a Saviour, for after the fall of Adam death was pronounced upon all men; but the one theme of every old testament prophet from Moses to Malachi was the coming of a Redeemer, who was to disannull every curse brought upon man by Adams disobedience, and who was to disannull the covenant Adam made with death—Isaiah; xxviii, 18—and who was to "swallow up death in victory"—Isaiah; xxv, 8.

However, before Christ came, death was an immutable law, and being so, became a fixed law in the minds of the Israelites who alone had the scriptures. That he did come fulfilling all the prophecies of old, and paid the debt once for all, that is "tasted death for every man," he finished his work, "from henceforth expecting until his enemies be made his foot stool" has been well testified throughout the New Testament. We are told that "he must reign"—expressed in Acts, iii, 21; "whom the heavens must receive"—until the last enemy has been put under his feet, and the last enemy to be destroyed is death.—1. Cor. xv, 26.

In 2 Tim. i, 10, we are told, that Jesus Christ came and "abolished death, and brought life and immortality to light through the gospel." This same fact is declared in Hebs ii, 14, in the following: "For as much as the children are partakers of flesh and blood, he also himself, likewise took part of the same, that through death he might destroy him who had the power of death, and deliver them who through fear of death were all their life time subject unto bondage." The same is reiterated in Roms, vi, 22-23. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Now you will find this same declaration in 1 John ii, 16-17—also Roms viii, 1 to 23.

Then if, as the scriptures declare Christ abolished death, why do believers go on dying? It is answered in this conclusion, when he came and fulfilled all that was written of Him by the prophets,

the Jews, who alone had these writings did not accept him, hence the law of death written in their hearts or minds was not extinguished or removed, and thus it was impossible that they could enter into the promise of the purchased redemption. The few who accepted him did not fully understand all the redemption meant, and while no doubt, his disciples understood this they were appointed, and St. Paul tells us—1 Cor. iv, 9—they were "the last appointed unto death."

Had the Jews accepted Him, the full promise of His redemption would have become a fixed law in their minds, and they would have enjoyed the blessing of life everlasting. The chance has been open to believers since Christ arose from the dead, for we are told that if we have been crucified with Him, we are also risen with Him, "If ye be risen with Christ, seek those things which are above."—Col. iii, 1.

What is faith but belief, and what is belief but a law within the mind of believers? The faith which accepts the Bible as a historical fact, is not the saving faith. The former is that which says, "Ye believe there is one God, ye do well; the devil so believed and trembled."

Next, we will ask, what is the means by which God declares we shall come into possession of His kingdom. Hear His word "For this is the covenant that I will make with the house of Israel after those days saith the Lord; I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people."—Hebs viii, 10.

Does not the scriptures deal with the mind of man throughout?

We hear much of Divine healing. Well there is truth in Divine healing; but I believe there are many quacks gone abroad who have small conception of Christ's healing power, and less of the Divine Spirit.

Health must first exist in the mind, which must be impregnated with the perfection of God's laws which alone governs man, and know that matter has no power over God's immutable, unchangable and everlasting laws of being. Mortal mind is the usurper which has brought the body into bondage to its edicts, and though an understanding of the All power of God the creature must work out its release, knowing this All-power is perfect love, and His laws governing human life is built upon everlasting love. Is not Christ His gift to believers being one with Him as the scriptures repeatedly affirm? "There is one body and one spirit." "I

am the vine, ye are the branches" "For we are members of His body, of His flesh and his bones." Now where do we find ourselves? In Christ, and He is risen. "But we all with open face beholding as in a glass the glory of the Lord, are changed in to the same image from glory to glory even as by the spirit of Christ."—2 Cor. iii, 18.

When the mind becomes rooted and grounded in the Truth. "Ye shall know the Truth, and the Truth shall make you free." Where is the feeble, where is the maimed and the halt? Are we not in Christ? He "who shall change our vile body that it may be fashioned like unto his glorious body."—Phil iii, 21.

Now, my friends, I have finished my message, but I want you to remember when death is spoken of in the word as inevitable, it refers to the Adam man—the man without God—and not the Christ man. Now this country suits you all pretty well, and therefore heaven will be right here. If you do not believe me, when you go home read Eccl i, 4, and 104 Psalms 5th verse. May the grace of a tender, pitying and pardoning Lord lead you all into the All-Truth. Now may the spirit and the bride say come.

## The Word is Power: the Word is King.

ANNA V. RUTHERFORD, IN UNITY.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.—John 1: 1-16.

In the beginning all things were made by the Word. We need not look to any other source for help, for without the Word was not anything made that was made. What we call our body is the result of the Word, spoken or unspoken. We awake to this fact sometime, and think or speak only words that will bring harmony into our life and the lives of those around us. The thoughts we think and speak affect those around us, for all are One in the Great Mind. We are the Word—Life, Light. The light shineth in darkness to us no more when we know that the Word giveth light—for night is turned into day, flesh into spirit, earth into heaven. Therefore, thou art inexcusable, O man, whosoever thou art, that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same

thing—thy neighbor is thyself. The Son of Man is come to seek and to save that which was lost. The Word is God, and we think and speak the Word till we become one with it.

We do keep watch over our sheep (thoughts and words) till all are brought into the fold, and not one is left to stray or cause inharmony.

The innocent, care-free, childlike thoughts are the thoughts that give us rest and peace.

I ask all to help me be as unconscious of self as a little child by denying all un-Christlike manifestations in me. We are all adorned with truth, and truth is the only attraction; no material adornments give satisfaction. The Christ-child in our hearts is the Divine Magnet that attracts the world to us for the healing balm; all else fails to lead them in green pastures and beside still waters. O Word, thou art Power, thou art King; we trust thee to set us free now. From thee we draw courage to go forth and patiently uproot the plants—selfishness, pride, hate, that our God-self did not plant, and plant there instead words that will give light and life. We cast our bread upon the waters, that is, we hold in our minds good thoughts for others, and in time they are received by the ones we send them to, and come back to us as we sent them, even a thousand fold.

O beautiful thoughts, fill us full, for thou art the creator of our words and actions.

Begone, unbelief. Our Saviour—Understanding and Wisdom—is here.

We are saved by the power of the Word. We may all drink of this fountain of Love till we become it, and then overflow till the whole world is full of Love. O Word, O Love, we send thee forth till the very air around us vibrate and stir with thy fragrance, till those around us who are seeking peace feel the baptism of thy power. We desire to let this Love bless all alike, for we are living the life we profess, God likeness.

God gives the sunshine to the just as well as the unjust. He also gives the rain and all other blessings. We must desire to see all made free, for we are the children of Freedom, and we live to prove our inheritance. We inherit Life eternal. The meek shall inherit the earth, or flesh, for meek thoughts are not destroying thought, but they let the right word—Creative Principle, Divine Energy—flow down through them to the state we call flesh, which is our body. Good, or God thoughts may keep coming till the belief of a material body is overcome with Mind, and this is the "ascension" we all so long for.

—We are benefitted each day according to the

thoughts or words we hold in bringing about this inheritance. We cannot be led into the delusion called death if we drop off all such thoughts that are not life-giving. The One who was made flesh and dwelt among us said, if right words abide in us, we should never see or perceive death, but life everlasting.

In the Word is life, and the life is the light of men; then the Word is both life and light. We are the Word made flesh, and are King over all the delusions; for life is in the Word and the life is the light of all. When we feel confused, or feel that we are in the wilderness, true words set us right, true words bring peace to the weary, light to the benighted.

The right word attracts our attention. My sheep hear my voice and follow, but a stranger they will not follow. The true Shepherd's voice only voices forth good words, so we cannot be deceived as to whom we shall follow.

Many conditions in our life are like the unsolved problem laid before the child at school, the solving of which is bringing to light something that has not been understood, for the mind had not been prepared to receive it till now. So it is with us; we find ourselves facing something we call sickness, poverty or sorrow, and we must apply our principle, or rule, like the child. True words set us free, but before we understand the truth, as taught in Christian, or Divine Science, or before we knew the power of the Word, or thought, we seemed to have followed some other voice than the "still small voice" that leads us beside the still waters. And when tossed upon the waves of mortal sense, and we can go no further alone, we look and behold! Christ stands before us and says: "It is I, be not afraid." Christ is the personified power of the Word of Truth that we each find ourselves to be; and in it we abide, whether we are conscious of it or not.

We are Life, Light, Knowledge, all. In this knowledge we see the true self of every one. Right words brought us to this light, and all undesirable conditions must vanish at the spoken Word of Truth.

It is not so much in the memorizing of so many words, but in extracting the living essence and becoming one with it. This is the burning essence, the sweet-smelling savor, the precious, costly ointment. The price is the giving up of all words and thoughts that have heretofore kept us in bondage. Who is not willing to give up bondage for freedom?

Our natures are pure and spiritual, and we are divinely illuminated. Love created us, and we may live in such sweet, desirable states of mind, that we constantly glorify, praise and evolve more of God,

till powers untold, undreamed of, are ours to enjoy. We have learned that we are worthy to receive blessing, glory, wisdom, honor and power, for we are the lamb that has been slain by false beliefs. We are told to incline our hearts unto wisdom—have an inclination to listen for the right word and follow its teachings.

The right Word for us to follow is always our highest thoughts that come to us originally, for they are baptized and purified, or they could not have come forth. They are the Christ-child, the spiritual youth, perpetual as God is perpetual. The dazzling crown of jewels is put on this head at its birth, and rests there forever. It is not possible for anyone to take our crown from us, for perpetual freedom has set us free, and we all wear the same crown, and only wait to be told of it. I joyfully speak the word for all. I gladly give myself a living sacrifice, that Truth may take full possession of me and manifest itself through me, as perfectly as it did through Jesus Christ, and with my being aflame with desire for more Truth, I leave all else and follow the voice of Silence.

## GOD THE SOURCE OF LIFE.

[Tune America.]

Our Father God to thee  
Thou art this living tree  
Of thee we sing.  
Thy fruit is love divine,  
Makes glad this heart of mine,  
Causing my face to shine;  
Loves tribute bring.

Thou art on either side,  
This river deep and wide,  
With fruit for all,  
The nations now are free  
With perfect liberty  
To feast upon this tree;  
All have the call.

Gods promises are leaves  
Which heal every disease  
Of Satan's sting.  
The dead may hear His voice,  
And have the right of choice,  
The world may now rejoice,  
For God is king.

Free now to know the truth  
Which gives eternal youth,  
Our hearts now sing.  
Free from law traditions,  
And fleshly circumcisions,  
And all old superstitions;  
New light it brings.

—S. Slincock,

# WASHINGTON NEWS LETTER.

—Published Monthly—

512 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter.

## SUBSCRIPTION RATES:

Single copy, one year,	\$ 1 00
Eleven copies, one year,	10 00
United States and Canada,	1 00
Europe, Asia, South America—in those countries in the Postal Union,	1 26
Oriental Asia, with postage additional	1 00

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## MISSIONARY PAPERS.

### ALL MAY WORK.

In order that all may have a chance to do their part we have adopted the following plan to aid in assisting in scattering the Truth.

### THE PLAN.

For the sum of \$5 one may send the NEWS LETTER to five new subscribers for one year, and we will give them the sixth copy free for one year

OR,

For \$5 you can send the NEWS LETTER to ten new subscribers for six months, and one copy one year, free, to the sender of the list.

This is giving the paper at substantially cost price and gives every one an opportunity to sow the good seed

Giving does not impoverish nor with holding enrich, in proof of which the NEWS LETTER is a glorious example.

We give this plan for the double purpose (1) of sowing the seed of eternal Truth (2) to give each and every one a chance to help. 'Tis a glorious work and we all want to help.

Remember, this is a concession on our part for placing the paper in the hands of new subscribers.

It will be a hard case, indeed, where the NEWS LETTER can go to a man or family for six months or a year and not do the work of the MASTER.

Who can expend \$5 in a better cause?

# UNCHAIN THE TRUTH.

The past month has been one of exceptional prosperity to the cause of Reform Christian Science. From all parts of the field, not only in the United States, but from Canada, England, Ireland and Sweden, come encouraging letters of the awakening interest in the Reform movement, and very many of these were from what is termed the "Eddy Church" of Scientists. It appears from these correspondents that

everywhere throughout the entire world. members of that organization have taken special pains to write to all their members and to all persons taking The News Letter to stop it, and some of those written to did stop for a while, but they are awakening to the fact and truth that The News Letter has given more information to the world and has unchained more Truth than every other agency for good since the re-awakening of the great thought of Metaphysical Healing. One letter was received, for example, from a party in the United States, saying that a certain person residing in Washington, who had been recommended by the editor of The News Letter as a healer, had written to him (the patient) that he must stop taking The News Letter or he could not be healed. He did stop reading it, and when each copy came he put it away without the wrapper being taken off. He continued his treatment from this Washington healer, named Post, and grew constantly worse, and finally he took the wrappers off The News Letter and read the Truth therein, and was substantially healed in the first reading of the Truth as outlined in The News Letter. It is unnecessary to say that he discharged the Eddy healer and is now continuing his self treatment by the reading of The News Letter and the writings therein. From some of our workers in the field information reaches us that their classes are tampered with, and in one instance a whole class was made sick, and in another instance a little church, which had been organized, the entire membership was taken sick. Here and there members write to me giving these peculiar manifestations of malicious mental malpractice. In every instance I have treated them and the material manifestations of evil have passed away and God's love and harmony has been restored. In this connection I want to impress especially upon our members, and every member of the Reform movement, that when they are attacked with any of these peculiar manifestations, go immediately to God, and in your consciousness rely absolutely upon God and claim His protection and the manifestations will pass away instantly, because they can have no power or effect. God is Omnipotent Power and an Ever-present help in time of need. His love is your protection.



**THE FEBRUARY CLASS.**

The class taught during the month of February at the Metaphysical university was the largest, and in some respects the best which has ever been taught, and turned out a corps of very bright workers, whose hearts are sincerely and entirely devoted to the cause of Truth.

**THE MARCH CLASS.**

The next class commences on Monday evening, March 5, at the regular place 812 D St. N. E., Washington, D. C.

**SECOND LECTURE TO THE COLORED RACE.**

A most satisfactory feature of the past months work, was the second lecture given to the colored people by the editor of The News Letter at Lincoln Memorial Hall. The attendance was large and the lecture was endorsed by one minister openly the evening of the lecture, and since by two others. Two last mentioned ministers are now members of the class the editor is teaching during the last part of month of February. It is known by our readers that we go to press before the first of March, and during the time of this writing, the colored class is in progress.

**COLORED CLASS.**

It is a class composed of very intelligent people and the work among the colored people has now reached that stage where it may be said to be a success. They will be given a charter to establish a branch college and will have their monthly class same as the parent school, with their colored professors and teachers. From this school will be sent out, throughout the entire country, teachers of competence and ability to heal the sick, to teach others how to heal the sick, and to give them a thorough understanding of the knowledge of Metaphysics. I wish to say in connection with the colored people's educational movement that they are exceedingly bright and receptive. I may say that they average equal to the white people, and they seemingly take to the new thought naturally. They readily understand the Allness of God, of Spirit, and the nothingness of matter; they understand that they are the perfect children of God and His image and likeness, and therefore are perfect, and that all

manifestations of disease are but the vapping of material thought, and are untrue, unreal and does not exist. If the Reform movement had never done anything more than this work among the colored people I should never cease my rejoicings, because of the great work that God has been so kind as to allow me to assist in starting. The work among the colored people amounts to a revolution, and Washington, in a short time, will have its colored devotees to the new thought by the thousands. Some of the colored students are already healing the sick, as I have rarely ever heard of being healed by the Eddy school. Their hearts are pure, sincere and simple, and they come to God as little children and He hears them and answers their prayers.

**THE GENERAL WORK.**

The work in the field throughout the United States especially, has been growing rapidly during the last month and numbers of churches have been established, and workers here and there have gone forth and are meeting with pronounced success. I do not deem it necessary to give names, dates, or places, for when such information is given, persons belonging to the other church, in furtherance with the supposed wishes of the "Mother," begin to treat for the destruction of such churches, therefore, to save them much trouble and labor I retain the information.

**CORRESPONDENCE SCHOOL.**

The school being taught by correspondence has developed with wonderful rapidity. All ready we have a large number of students enrolled, some of them being from foreign countries. Every day they come, more and more, showing conclusively the necessity of this branch or system of education which God has opened the way for, and what is most gratifying, the scholars speak in unbounded enthusiasm and satisfaction of the teaching so far as they have received it. The truth is that this system does teach how to heal the sick; does teach the underlying principles of Christian Science; does teach others how to impart this knowledge, better and more effectively, perhaps, than any students were ever taught orally. The advantage of the correspondence over the oral system is this, especially,

that the correspondence student at all times has the lecture at hand, in neatly typewritten pages, and it remains with him for always and is his text book. He has ten of these lectures and supplements. The supplement of the tenth paper of the course contains besides other matter, a lecture especially devoted to the cause of financial demonstration, or the demonstration over want. God has given us the understanding which destroys this thing called "want" and brings us back into the possession of and into our God-given rights of dominion. This supplement takes up the matter in detail and teaches us how to overcome want, lack and poverty.

#### LOCAL CHURCH.

The local church has continued its meetings on Friday evenings at 7.30 o'clock, and Sunday afternoons at 3.00 o'clock at the present hall, 431 11th street N. W. The attendance has been gradually increasing, and interest broadening and widening, and although the weather at times has been bad, the attendance has been unabated. During the earlier part of our progress in this work in this city, many of those who had private schemes of their own, rushed into the church and tried in this way and that, to switch the church movement into their private schemes, but we have held a level course, going right straight ahead working for God and His glory regardless of any apparent local prosperity that has been held up to us. God has blessed us and increased our growth and those who joined for selfish purposes, found they had no part or parcel in it, unless they went in for the one purpose of "Unchaining the Truth," and have dropped out and we are no longer bothered with them. Our membership is a most intelligent and cultured class of people, sincere, and all anxious and striving to do their utmost in the progress of the work.

#### THE NEWS LETTER.

God has blessed the News Letter in a wonderful degree and has blessed its editor. He has given prosperity and given ample means to push the work, and I am enabled to give away hundreds of dollars worth of literature every month, because God is blessing me with the means to do so. He has given many new sub-

scribers to the News Letter, and in furtherance of the work of the pushing out of the News Letter, and in view of the fact that God has given prosperity I have concluded to make an offer during the month of March. Now remember and understand this offer, for it is important. It is as follows, to wit:

#### NEWS LETTER OFFER

To all subscribers who will renew their subscription during the month of March and send us one new subscriber, we will send the two copies for seventy five cents each; or if any of our subscribers send us in names of new subscribers for the paper during the month of March they can send them for seventy-five cents each for one year. The month of March will be construed thus, that where your letter is mailed from your home on or before the first of April, even though it does not reach us until some time after, this offer holds good for all of the month of March.

#### ACTIVE FRIENDS WANTED.

Our friends must understand that every member of the other organization who did not leave it with the News Letter, but stayed behind with their church have been active enemies and have worked against the News Letter in every possible and conceivable manner. Where they found a person taking the News Letter, they would write him letters and tell him he must quit, and if he happened to be sick, they would threaten him with all kinds of disaster until he would quit the reading of the News Letter, thus creating a panic in their minds. Our friends have not shown the activity to overcome this enemy quite equal to the emergency; yet notwithstanding this, the News Letter has been blessed by God by increased circulation. For this month of March, let me urge each one of you to send at least two new names, if not more. Remember that giving does not impoverish, nor does withholding enrich. In giving to God in this work you are only blessing yourself. Let us push the News Letter into as many new families as we can during this month, for as sure as the sun shines, the News Letter cannot be read in a family without the Truth getting into that house. It is a messenger of Love, and of God, going as a messenger from the Father to His

children, and wherever it goes it carries blessings with it. Let every one make this effort, and wherever this goes, in foreign lands or elsewhere, let it be remembered that every one of our subscribers are requested to send two new names at least, and if you can send more all the better. Do this to help spread this glorious Truth. My life, my money, my every effort and ability is consecrated to this work, and I thank God, morning, noon and night, that He has given me this work to do. It is a blessed comfort, joy and peace to me, and day in and day out, year in and year out, I ask for nothing more.

#### NEWS LETTER LEAFLETS.

The Leaflets to the News Letter are now ready for distribution and the price will be found in another column. These leaflets are to help those seeking knowledge; and for the purpose of calling the attention of those who know nothing of Christian Science to it, and so attract their attention and interest, that they will investigate the subject. That is all which is needed to insure converts.

#### HEALING THE SICK.

The healing of the sick during the past month has been grand—been successful. I have a student in my mind who was called to treat a case of consumption, and in less than one week's time the patient for the first time in seven weeks dressed herself and went down to dinner, and has now substantially recovered. These wonderful cures are being performed by the new students in this great cause as well as the old. A case which came under my attention was that of a young lady who had cancer. The first letter written to me was received on Saturday morning. Treatment was given immediately. Another letter received Tuesday morning stated that the pains all left Saturday, but that the lump and soreness still remained. Another letter received Thursday stated that the lump and soreness had disappeared, but that the patient was very nervous, and the place where the sore had been was very tender. The next letter, received Monday morning, said that the young lady was well and had gone out visiting. The soreness had disappeared and the fear of cancer all gone. This is only one of many cases of wonderful

healing that comes up from time to time. It is the Truth. The Truth sent forth in the name of Jesus Christ, that does the healing. It is not the personality of the healer, it is the Truth, and when the Truth is sent out in the language of the New Testament and in the name of Jesus Christ, its power is potent and the hand of evil has no power. God Almighty is blessing this Truth and is sending it out to all countries. He will more and more widen the field of operation until all the children of men, be they under whatever clime, their nationality what it may, civilized or uncivilized, all shall receive its blessings, until this great Truth sent forth by God Almighty through His servants, has redeemed the world and relieved it of its suffering, and has brought man into the knowledge of what he is, and who he is; his relation to God, and God's relation to him. It will not stop until man is restored to that dominion from which we have voluntarily wandered; until we shall have dominion over all the earth, the seas, and all that in them are, for God's hand is Omnipotent, and His power cannot be staid. He is with us, blessing us as men and women have never been blessed before. God be praised. "God be with you 'till we meet again."

Lovingly, your Brother,

*Oliver C. Sabier*

#### HELP UNCHAIN THE TRUTH.

#### SPECIAL OFFER FOR MARCH.

Since the editor, through The News Letter, begun to Unchain the Truth he and the magazine have both been wonderfully blessed, and the thought has come to us that we would be delighted to have every one of our subscribers share with us the pleasure and happiness to be found in this effort to Unchain the Truth.

When the work is accomplished, we want it said that every subscriber to The News Letter bore his or her part of the cross, and is therefore entitled to a star in the crown. In order to give every one a

chance to help do God's work, we make the following proposition, which will hold good for the month of March only:

Any subscriber can renew his subscription for \$1.00 and send one New Subscription for one year for 50 cents, making \$1.50 for the two for one Year, and for each additional new subscriber 75 cents a year. Remember that this proposition is made only to our subscribers who renew their subscriptions during the month of March. The renewal will begin from the expiration of the time of their present subscription.

### SEND 1,000 NAMES.

We have about one thousand extra copies of the February number of The News Letter and wish to have our friends place them in hands where they will do the most good in Unchaining the Truth. Give us the names of persons whom you think will be most likely to become interested in the Truth. Send us the names and postoffice addresses plainly written with ink.

### News From the Field.

The cause of Reform Christian Science has started on a sure foundation in Boston. With a good class of solid workers, workers with snap and push, who work shoulder to shoulder in a committee of the whole. Sunday February 11, we held our first public service at 10:30 a. m., which was addressed by Prof. W. H. Watson, who had a large and respectable audience. We shall continue our public Sunday services at 10:30 a. m. in Hall, 29 Pierce Building, Copley Square, Boston. All are cordially welcomed.

The charter list has been started with a good number and all interested will be welcome. Prof. W. H. Watson, will have both afternoon and evening classes. It is the opinion of many that this Reform Christian Science Church is greatly needed in Boston, and its success is assured by the response to our meetings.

Information cheerfully given by chairman of committee.

CHAS. A. OSBORN.

176 Atlantic Ave., Boston.

See our special offer for the month of March on editorial page. Now is the time to see your neighbor and get him to take a step that will be a benediction to him throughout all eternity.

## Reform Church.

### Notes From Boston and Vicinity.

People come to our church in Copley Square, Boston, expecting to hear a tirade against existing institutions, but they find the Science of the Reform Church to be pure, with malice toward none.

Professor Watson, lectures before the members of the Metaphysical Club on Clarendon St. in the near future on "Inspiration in Art."

The New Hymns are well received, and are in advance in music and words.

Professor Watson's temporary office is at the Hall, 29 Pierce Building, Copley Square.

Mrs. Anderson Root, resides at the Plaza Hotel, Columbus Avenue, Boston.

Mr. Charles Osborn is president of the Reform Church in Boston. He is a Scientist of long and successful experience.

Miss A. A. Draper presides at the Kossuth Hall, Reform Church, Lynn.

Mrs. Chas. A. Fifield, a first student in Salem, takes a leading part in the Reform movement there. Their church is crowded.

Mr. Ernest Rider, lectured in Linden, and a class is being formed to be taught by Professor Watson.

Miss Bertha M. Snow, organist of the Reform Church Boston, teaches music in the mornings. She is engaged composing the music for the new drama, "Reincarnation."

The afternoon classes have commenced.

Malden is to have a Reform Church organization.

All Metaphysical societies have given the Reform Church a cordial reception. They find that we are teaching the Truth, and that we have no inclination to attack those who may differ from us, we are not iconoclasts, but builders.

After two Sunday services in Boston, the hall was found to be too small. The committee will engage a more commodious hall at once, and give notice through The News Letter.

There is no opposition to the Reform movement in Boston, but we are welcomed by all.

The "News Letter" is in great demand.

All honor the men who are willing to sink  
Half their present reputations for the freedom to think;  
And when they have thought, be their cause strong or weak,  
Will sink the other half for the freedom to speak.

—Lowell.

## The Philosophy of Absent Treatment.

EXTRACT FROM LECTURE BY COL. O. C. SABIN.

**I**N my lecture of last evening on the subject of "how to treat the sick," or the "exemplification of the prayer which heals," was discussed so far as our time would permit, and in continuation of that subject, I propose this evening to take up a few topics along the same line, the first of which will be that of absent treatment, and the philosophical principles which underlie its practical workings. I might illustrate this principle by referring to that of wireless telegraphy. Supposing that I hold a pencil in my right hand and another in my left hand, and let these pencils represent one a transmitting, and the other a receiving instrument of wireless telegraphy, the positive and the negative. These two instruments must be of like vibration, or to use an ordinary expression, they must be in affinity one with the other. I send the message into the air from the wire of the machine which is represented by the pencil in my right hand, and wherever within the zone of its influence there is a receiving machine which has like vibration, or is in harmony with the remitting machine, the message is instantly registered. They can send messages now something over ninety miles. This principle of absent healing and transmission of thought, as has been shown in some of our former lectures is not new. It has been in practice in India for thousands of years. During the Sepoy Rebellion the East Indians would know of a battle and of its results, although it might have been fought hundreds of miles away, in an hour or two after its occurrence and in a country where there was no telegraphs, and no possible means of communication except through this principle of thought transmission.

In the treatment of the sick through this transmission of thought, distance is entirely annihilated. I may be in Washington and my patient may be in any part of the world it makes no difference where. I am treating patients now who live in Sweden, Ireland, England and in other foreign countries; and the effect of treatment upon those patients is just as efficacious for good as are those given in the immediate presence. The condition of the two minds are perfectly responsive, the mind of the person being treated is in perfect harmony with that of the healer. They thus form a common

plane of harmony upon the thought, the one wishes to be healed, and the other wishes to heal; and through the principle of thought transmission in the Divine ether, so to speak, or of Divine Love given us by God, the effect is that the moment a thought is conceived in the mind of the healer it is registered in the sub-conscious mind of the patient. We must take into consideration all the time, in treating, that it is the sub-conscious mind of the patient which is always the mind that is being treated in absent treatment and from which we usually receive the greatest results. It is the under mind, the mind which represents the real man, and although this mind is material, yet is not as material as the objective or conscious mind. There is this distinction: Sub-conscience mind has the power to recognize good from evil and make truthful and exact conclusions, whereas the conscious mind may be swayed and governed by its local prejudices and conclusions, formed from local ideas, that is, the ideas embracing material thought. As soon as we touch this sub-conscious mind of the absent patient with the real truth, the actual fact is recognized that he or she being a perfect child of God, created in His image and likeness, living, moving, and having its being in God, a spiritual being residing in Spirit, and that this being cannot have disease, but is surrounded with perfect harmony and perfect love, that it is guided, directed and controlled by divine thought, and that God's love covers it. His goodness surrounds it His power protects it, and that His wisdom guides it. God, in demonstration of the scientific proposition forces the physical being into perfect harmony with this spiritual mental conclusion.

There are two parts of this system of the Science as follows: The Scientific problem is the presentation of the case. The demonstration of the Science is God's work, which He does in His own Scientific way by forcing the material to respond in perfection to the Spiritual thought. Distance and time are annihilated in God's Kingdom. There is no such thing as distance or time, and we, as we come nearer and closer to the thoughts that reign with God, become more and more like Him until we can to-day converse with our friends effectively, regardless of distance and in no time whatever. Time and distance being absolutely annihilated.

See our special offer for March on editorial page. Now is the time to get a blessing by helping to bless others.



# From Matter to Spirit.

FROM RADIANT CENTRE.

**N**OTHING is more natural than to stand in a world of material forms and believe matter to be substance, but here, as in other delusions of the senses, the truth is the exact opposite of the appearance. As the material sun is the center of a moving system of planets instead of itself revolving around the planet, earth, and as the earth itself is a globe instead of a plane bounded by the horizon, so the appearance of the substantial character of matter is an illusion. Matter exists, but what is it to exist? Existence means to come forth from a set place of rest, (Ex out, and sistere, set, place, casual, to stand). Therefore, it may be said that the matter exists (ex-ists) and this is the relation it bears to being, that of the circumference to the centre. In the circumference there is existence; at the centre, being.

All nature is the symbol or language of being, and if we read this language aright we see everywhere that life in its manifestation issues from a centre and presses out to a circumference. The seed planted in the earth is such a centre. It goes down and outward in its roots, and up and outward in its branches, in the effort to produce a circle or circumference. The sun, moon, earth, and all the planets actualize the same mode, hence their spherical form. All organisms in the vegetable, animal and human kingdom grow from a nucleus or embryonic centre, and even in the mineral kingdom, where it is claimed that the crystal grows from accretion, this accretion is the action of centripetal force which draws atoms to a centre, so there must be something at the heart of a crystal which does the drawing, and there is also the pushing outward, or the action of centrifugal force, otherwise the crystal would be a self crushing machine, for were it not for the power which the crystal possesses of holding atoms at a distance, there would be no crystal; it would crush itself out of existence. There must be a push as well as a pull in all organic life, and this push and pull is relative to a centre. When the push is greater than the pull then the circumference is more remote from the centre; when it is less than the pull then the circumference is closer to the centre.

I do not mean to say that all objects in nature are strictly round, for there is no perfect circle in

all nature's expression, but she is ever struggling to perfect her circles in order to express the sphere of perfection which inheres in the absolute.

What is it that we see in all organisms when we look at them simply as forms of matter? We see only the circumference or form which is projected from the inner centre to the objective plane, and, therefore, the mind in so viewing, is functioning upon the material plane, at the circumference of being. It is feeding upon the husks as did the prodigal son, and soon or late it becomes weary of the dryness of the husks, turning from them to penetrate to the living centre from which they are but the discretion.

There is nothing so dead as form. It is as the printed word to the living thought within it. The spirit stamps its impress in form, but the form is not the spirit.

To realize the deadness of form is to feel the first impulse toward the step from matter to spirit. When the step is taken then the mind begins to function upon another and higher plane. It moves about tremblingly at first, unable to get its exact bearings, and tentatively surveying its new outlook. In time the mists clear away, and oh, what a revelation the new world holds for the pilgrim who has entered its boundaries in search of the Holy Grail.

Prior to the passage from matter to spirit there is usually a period of mental darkness and depression. This is because the mind in letting go its hold on things material, falls into negation ere it can rise to things spiritual. There is apparently a gulf between the two which the mind cannot bridge, and into this gulf it feels itself to be falling, falling, falling into the very depths of despair. All do not make the passage thus, for some souls wing their flight across the chasm without a descent into its depths, but whatever the method of the transit, it may be said truly of all who make it: These are they which have come out of great tribulation, for every soul is driven toward the spiritual through its suffering pain and loss in the material, even if it be only that pain and loss which the soul must ever feel in that which is unreal, since the goal of its endeavor is reality and nothing short of that can bring it peace and rest.

There is a misconception in the minds of men regarding the spiritual life. It is supposed to be made up of sacrifice and denial, solemnity and wretchedness in order that in some remote period of time a reward may be claimed by the sufferer of to-day. This conception is based upon a false in-

terpretation of the law of compensation and a lack of understanding of the nature of spirit. In a world already too full of enforced suffering the mere mention of added burdens to be taken up voluntarily must be regarded with aversion. The weary and heavy-laden call for deliverance now, and will have no more of a religion which bids them go on indefinitely in the endurance of poverty and pain.

And the world is right in its revolt. Religion must meet the pressing needs of humanity or it must go under. It can meet those needs, and therefore, it will, when rightly understood.

The word religion divested of its theological significance means to gather together, to collect, to unite, or literally to bind back, from re, back and ligere, to bind. Now, the word bind need not mean to fetter or so painfully restrict. It may also mean to gather together for the sake of unity as we bind a book to unify and preserve its pages. Moreover, it does not follow that we ourselves are bound, but rather that we collect our diffused powers and concentrate them around a given centre.

Now, man has always concentrated in greater or less degree around that personal centre which he calls himself, but that is not religion. Back of the personal self is another and a higher self, and religion pure and simple means the carrying back and unifying of all the powers around that centre, the higher (or the highest) self.

One can be aware of this higher self just as he is aware of the lower, but this awareness comes as the result of turning the thought within and seeking the higher self. Through that self, God, the Impersonal, becomes personal. That self is the point of radiation for the light which is the soul or essence of the material light, and religion is really the binding back of all the functions of mind till they are brought within the radiance of this spiritual light, which issues from the central sun of Being.

This means the illumination of the entire consciousness. It means joy unspeakable, and if we dwell in this light we shall feel also the warmth proceeding from it, which is love, and in this love self sacrifice and self denial have no place, for he who acts from love acts gladly; his brother is as dear to him as himself. There is no more need then to trample upon self in order to serve the brother when the self flows out in joyous service leaving nothing to sacrifice.

At the centre of consciousness God is. Therefore he who finds his centre finds God. He who has found God stands at the very portal of  $\infty$  poten-

tial being, the infinite store of supply. Standing there, he can give out with open hand that which comes to him, and be forever a radiating centre of gladness to all who come within his circumference.

The rose, the lily, and every flower that blooms is telling its eloquent story, revealing the secret of its beautiful growth, but man's ear is dulled to the sweet voices calling him to his own radiant centre. He hears not, or hears but faintly, and yet in that important hearing there is the budding promise of future growth and revelation.

K. A. B.

### News From the Field.

Lynn, Mass., Feb. 7, 1900.

To the Editor of the News Letter.

Dear Brother: Having heard instructions given by many teachers, I can testify that Prof. W. H. Watson is certainly a sincere and zealous teacher and organizer. He has organized a church at Kossuth Hall, Lynn, where Mr. R. C. Douglass of La Crosse, Wis., is lecturing Sundays to large audiences, and is now giving a third course of instruction. Prof. Watson will lecture in another part of the city, where he will organize another church at Providence Hall, which will be the second Reform Church for Lynn. Mrs. J. Anderson Root and Mr. Douglass are forming classes in Boston, which are being instructed in Christian Science by the Professor, and are co-operating with him in organizing a church in a hall in Pierce Building, Copley Square, Boston, where he will lecture at Providence Hall, Lynn, and will address the new church in the evening at Science Hall, Salem. From this you will know that he is a good organizer as well as a zealous worker. I take pleasure in writing this, for I have been an authority on the subject for twenty years.

MISS A. A. DRAPER.

Field Secretary.

See our special offer for the month of March on editorial page. Now is the time to see your neighbor and get him to take a step that will be a benediction to him throughout all eternity.

**Mrs. Frances Kerr, R. C. S.,**

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## Self-Imposed Limitations.

EXTRACT FROM LECTURE BY OLIVER C. SABIN.

**T**HE first thought to which I wish to call your attention to night is the subject of Limitations, self-imposed Limitations. When man was created by God he was created a perfect being. He was given dominion over all the earth, over the sea, and everything that in them is. There are but few of us that realize the fact that we were given dominion over all the world. I think this is one of the most important thoughts in the whole subject of Metaphysical thought, the subject now under consideration.

There are but few of us that recognize or understand what we have lost by abandoning the dominion given us by God. There are but few of us who can realize what this dominion means. Now, let us look at it in a sensible way. Here is a creature (man) created and given all the earth, and all that on the earth is, and in the sea, and everything else. Dominion means that you have power over the elements, over the animals, over the earth in every possible and conceivable way. I think perhaps I told you in another lecture in this course, of being on the Atlantic in a storm, I declared the dominion of man over the elements, and it was not over a minute until our ship was sailing in placid waters, and on every side of us it was the same fierce winds and sea. The second master of the boat who knew what I had done, said he never saw anything so remarkable. He prophesied fog for the next night, said we always had fog along a certain coast. I declared the dominion of man against fog and we had no fog. Then he wanted to know where he could get the books on Christian Science and I told him. Now when Jesus commanded the waves, "Peace, be still," he was exercising the God given power of man's dominion over the elements. None of us appreciate the one hundred thousandth part of what we are. We are the perfect image and likeness of God, endowed with his attributes, with His power so far as delegated to us by Him. The wisdom and understanding of what this dominion means is something wonderful, but by self imposed limitations by our own selves and those who have gone before, through these subconscious laws, which man has created and fastened upon the human race, we have in a great measure lost our dominion over everything. We have not dominion over our bodies; we have not dominion over our circum-

stances; the elements have made a foot ball of us; we are the foot balls of fortune. Why? Because of our denials. A lady will come up and say, "I have a wonderfully poor memory, I can't remember anything." The very moment that a person makes that assertion she binds herself down with self-imposed limitations, which weaken and destroys the child of God in earthly happiness. Remember the rule that I gave you a few nights ago, and never, never fail to remember it. Let me repeat it again. It is this: "Never make a statement of, about, or concerning yourself, your affairs, or those surrounding you, except that which you would wish to be realized in truth and in fact." Here for example is a belief or a manifestation of a disease held by one, you must not acknowledge that disease; deny its existence; say it is false, and it is nothing but the belief and manifestation of material mind; that the perfect child of God, living, moving, and having its being in God, is perfect, and such a being cannot have any disease manifested, and the realization of these great truths destroys the material manifestation, and it goes away and that is the end of it. You must deny everything which is not in perfect harmony with God's eternal and perfect laws. You must know that you are covered with the love of Almighty God; that His goodness supplies you; that His power protects you, and that His wisdom guides you. You realize these four cardinal principles and walk in the light of this realization, and you will come back in the dominion which God gave us when we were first created. If you experience the manifestation of disease, know that it is a lie. God's child never had disease; disease is as utterly impossible for you to have as it is to fly; there is no such thing. Utterly impossible—and everything that comes up and says it is a disease is but the manifestation of material mind and false. Destroy the material thought and the disease vanishes. That is the science of Metaphysical healing. Therefore, be careful, be careful of your self imposed limitations. When anything comes up, you ask yourself can God destroy it? Yes, He can. You have the power of God given to you in this matter of dominion, because it was originally given you. When God created everything else He breathed into them the breathe of life, but He never gave them dominion, and he never pronounced them living souls. This what we call life is God. The Bible says God is life, the Word was life, the Word came to earth, the very minute it came to the world it was life, the same life, the same life that runs through the human family, runs through all created

beasts, reptiles and birds. Everything that breathes, that has life, has the one life that comes from the one God, which is God, and in treating dumb animals along this thought, you treat them substantially as you do a human being. For instance, I am called upon to treat an animal, I declare that there is no Life, Truth, intelligence, or substance in matter: that all there is is Infinite Mind and its infinite manifestation, for God is All in All. Spirit is immortal Truth; matter is mortal error. Spirit is God and God is Life, and your life is from God. Then go on and make the denials that anything coming from that perfect life, from God, cannot be imperfect, and harmony will result. This material manifestation of diseases is no part or parcel of the life that comes from God, and the same effect responds from the animal life as does from the human. You see a plant drooping and withering, go and treat the plant, declare the principles of eternal life, and it will come up and look like it had been watered. The same thought, the same God, the same life nourishes the plant, the beast, the human, all perfect because it all comes from God and is God.

In this connection at once comes up the question, what is God? The apostle tells us it is not possible for us to know what spirit life is; that we, being the material, cannot understand the spiritual; but we understand all that God has given us to understand. We know that God is Love, that God is Good, that God is Power, that God is Life, that God is Light. Here is a mother who picks up her little child, puts it to her breast, she kisses it with perfect, pure and holy love—THAT LOVE IS GOD. You put your hand in your pocket and give a poor beggar something to buy his breakfast out of the kindness, goodness and love in your heart—that thought is of God. God is Intelligence, God is Light, the Life breath is God. God is everywhere, Omnipresent; we live, move and have our being in God. We are hid with Christ in God. You know as the Bible tells us God is everywhere. Then what is God? God knows our wants; we are told that He knows our wants much better than we know them, is more willing to give to us than we are to receive as infinity is beyond the finite; that when one of the lambs is lost out of the coral, His Spirit goes out after the lamb, goes out after the lost one over the hills and through the valleys, and seeks it until it is found, and when it is brought back there is rejoicing. He directs every thought, our every step, our every act. He supplies our every want, heals our every ailment, is Omnipresent

Good, Power and Wisdom. We ask again what is God? We reply that we know nothing of God, except that He is All in All to us; that he gives to us perfect happiness, perfect contentment, perfect peace, perfect plenty, perfect joy, fills our hearts with love, with holiness, and righteousness. He makes us respectable, good, loving citizens; he fits us for the avocations of life, and teaches us to do to all as we would wish to be done by. Every good and perfect gift comes from God, and there are no gifts except these which are good and perfect.

The relationship existing between God and man is that of parent and child, and God has given us in all the ages a system of conversation or communication between the "Father and the child," and as we draw nearer and closer and closer, this means of communication becomes better and better, until we are shown every day of our life by actual demonstration that God is our Father; that He does hear us, and that he does bless us. That is enough to know of God, that He is All in All to us; that He is everything we wish; that He is everything we want; that He is everything that can be, perfect love, perfect good, perfect power, and perfect wisdom. Further than that we can not say what God is. I know as well as anybody, and nobody knows until we have gone beyond the vale, or until we reach that state of spiritual perfection, when death, so called, shall be overcome.

### She Was Healed.

Marshall, Texas, Jan. 28, 1900.

Col. O. C. Sabin.

Dear Brother: I write you this evening to let you know that I am still improving. My ankle is almost entirely straight and gaining strength every day. The bone from the knee to the hip was bent also at the same time; it has become entirely straight; my family all notice the great change. I thank God for this beautiful Truth, the Truth that heals the body as well as the soul. I am well now. I have been trying to demonstrate over impaired eyesight. I have used glasses off and on since I was fifteen years old. I do very well without them until I go to read, then the pains are so severe I have to put them on, but I feel that I will overcome that thought.

As soon as I can save a little more money will send it to you, with my heartfelt thanks to you, and a prayer for your success. I am your sister in the Truth.

MRS. M. E. WELCH.

## HEALING AND HELP FOR ALL.

FANNY M. HARLEY, IN UNIVERSAL TRUTH.

To heal is to cast out of one's consciousness all beliefs which cause a realization of sickness, suffering, poverty, distress or disease of any kind and to become conscious of what is really and eternal true concerning the child of God. All who really desire a knowledge of Truth are led to see that understanding comes to those who obediently speak true words; because speaking the word liberates the omnipotent power which is within it, and causes its manifestation to appear. This same law is adversely manifested for those who speak error words; their understanding becomes clouded, their health becomes impaired, and their intelligence, for the time being, seemingly departs. That one who is faithful in speaking true words is a help and a blessing to all humanity, for he not only helps himself but he helps all with whom he associates. Every word which describes Man's true Being is an omnipotent word which will, in the fullness of time, manifest its perfection.

It is helpful for us to go sometimes to the Scriptures for corroboration of the power of the word. Let us meditate upon the following quotations:

"For it was neither herb, nor mollifying plaster, that restored them to health: but thy word, O Lord, which healeth all things."—Wisdom of Solomon, xvi:12. "The talking of a fool is like a burden in the way; but grace shall be found in the lips of the wise."—Ecclesiasticus, xxi:16. "A heart settled upon a thought of understanding is as a fear plastering on the wall of a gallery."—Ecclesiasticus, xxii:17. "The man that is accustomed to opprobrious words will never be reformed all the days of his life."—Ecclesiasticus, xxiii:15. "The stroke of the whip maketh marks in the flesh; but the stroke of the tongue breaketh the bones." "Many have fallen by the edge of the sword; but not so many as have fallen by the tongue."—Ecclesiasticus, xxviii:17, 18. "My son, attend to my words; incline thine ear unto my sayings; let them not depart from thine eyes; keep them in the midst of thine heart; for they are life unto those that find them, and health to all their flesh."—Proverbs, iv 20 21 22. "Pleasant words are as a honeycomb, sweet to the soul, and health to the bones."—Proverbs, xvi:24. "He sent his word, and healed them, and delivered them from their destructions." Psalms, cvii:20. "The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof, but speak the

word only, and my servant shall be healed." Matthew, viii:8.

The following treatments are asked for this month: Falling sight, nightly incontinence of urine in the case of children, tumor, deafness, fear of all kinds, fear of colds, fear of losing friends, etc.

Mrs. Jare W. Yarnall sends the following:

Treatment for Weakness and Debility.—The God-life and the God love permeate your entire Being and cleanse and purify every drop of blood in your body. The God-life and the God love strengthen and vitalize your entire Being, renew you in mind, and comfort and console you under all circumstances. It is for you to realize and acknowledge the same, thereby perpetuating the manifesting of good in all your ways and in all your externals.

Mrs. Kate S. Allen, Hawarden, Iowa, sends the following:

Treatment for Impediment of Speech.—You are God's own child. The Father speaks in you and through you, therefore your speech is perfect. The divine life is lived within you perfectly, and the words of your mouth are acceptable in the sight of the Lord.

Mrs. Marion Austin, 6138 Madison avenue, Chicago, sends the following:

Treatment for Inebriety.—You do not inherit from any source a desire for intoxicating drinks. The cooling waters from the fountain of Love have set you free. You are fearless and free because Infinite Love protects you and shields you from all harm.

## CHURCH! CHANGE OF LOCATION,

On and after the 11th day of March the REFORM CHRISTIAN SCIENCE CHURCH will meet at

**MACCABEES HALL.**  
**513 9th St. N. W.**

Time of Sunday Service 3.15 P. M.

On and after March 18th The Lecture Service will be held at 3.15 P. M. on Sunday; and

### EXPERIENCE MEETING

at 7.30 Sunday Evening in this Hall, and the Mid-Week Meeting will be discontinued until other arrangements can be made.

This is a good roomy, well furnished hall and centrally located. Seats free. All are invited.



**Radiant Centre.**

A new monthly magazine of the above name found its way to our editorial table last month, Vol. 1, No. 1, edited and published by Mrs. Kate Atkinson Boehme, at 1518 Corcoran Street, Washington, D. C.

We know the editor well, she is one of our best writers, and is a pure-hearted, devoted woman who gives her whole life to the serving of God and doing good. Mrs. Boehme has great power with God in healing the sick. In speaking of her magazine and its objects she says:

The Radiant Centre is so named because it finds God at the centre of consciousness. It is in line with Herbert Spencer, who says: "One truth must grow ever clearer—the truth that there is an inscrutable existence everywhere manifested, to which man can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that he is ever in the presence of an Infinite and Eternal Energy from which all things proceed;" and "it is this same power which in ourselves wells up under the form of consciousness."

At the centre of consciousness is the point where the Uncreate or the Unmanifest becomes the Create and the Manifest, and it is at this point that we wait for inspiration and illumination from the Divine. From this centre man's highest mission is to radiate the Divine Love and Intelligence. It is a point of radiation for spiritual light and warmth. When darkness enshrouds the mind it is because in its diffusion it has moved away from the Light which lighteth every man that cometh into the world. To escape from the darkness it is only necessary to come closer and closer to the centre of radiation in order that consciousness may be warmed and illumined; therefore, to index the way through the paths of philosophy, science and religion to that Radiant Centre is the entire effort of this journal.

Price of magazine \$1.00 per year. Sample copies free.

**Christian Science:**

WHAT IT IS, AND  
WHAT IT DOES, OR

**PRIMARY RULES OF METAPHYSICAL HEALING,**

BY OLIVER C. SABIN.

Price Single copy by Mail, prepaid 25 cents.  
" by dozen " " " 15 cents.

The success of this book has been so great that the 6th edition is now in press. All who have read and studied it report untold benefits therefrom. Address, WASHINGTON NEWS LETTER PUBLISHING Co., 512 TENTH STREET N. W.

**NEWS FROM THE FIELD.**

Lynn, Mass., Feb. 8, 1900.

To the Editor of the News Letter:

Dear Brother: Prof. W. H. Watson's classes in Pierce Building, Copley Square, Boston, Mass., will be closed about March 20. The Reform Christian Science Church is being organized at this place.

The people feel there is great need of these churches throughout the United States, and feel that the Evangelists will be gladly received as they are earnest workers for the public good.

The following organizers are commissioned by the Central Church Washington D. C., as Evangelists, who will act in the following capacity—Mrs. J. Anderson Root, Business Manager; Prof. W. H. Watson, Lecturer; Miss A. A. Draper, Secretary. We are in hopes that Mr. R. C. Douglass of La Crosse, Wisconsin will join our party.

We will make a tour through to the Pacific Coast stopping at Kansas City, Salt Lake City to Oakland, San Francisco, Los Angeles, San Diego, Portland, Oregon, Tacoma and Seattle, Washington, Victoria, B. C., and stop at many places on our return, preaching, teaching, healing the sick and organizing Reform Christian Science Churches.

It is hoped that many can make it convenient to take the class instructions at the various places mentioned; which are great centers for this work. It will be an excellent opportunity to take instruction from these teachers who have had a long and successful experience in the work.

Programs can be had at Kansas City, 3332 Troost Ave., A. P. Barton—Prof. Watson's permanent address is 512 Tenth Street, Washington, D. C.

For further information address the Secretary  
MISS. A. A. DRAPER,  
176 Chestnut St., Lynn, Mass.

Work every hour, paid or unpaid; see only that thou workest, and thou canst not escape thy reward. Whether thy work be fine or coarse, planting corn or writing epics, see only that it be honest work done in thine own approbation; it shall earn a reward to the senses as well as to the thought. The reward of a thing well done is to have done it.—Emerson.

**C. G. BRADSHAW,  
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Cape Gracias, Nicaragua. C. A.,  
January 12, 1900.

Oliver C. Sabin.

Dear Friend and Brother: The other day in Cape Gracias, a paper entitled The News Letter and a book on Christian Science was lent me to look at, and I must say it is the best work I have ever seen of the kind. I would like very much to get one of the books and some free papers for distribution. A poor traveling Evangelist, I am out on the Faith line. No one promised to support us, or any regular donators to depend upon. Am here living by faith and doing His blessed will. He provides, so I cannot really buy one now, but please send me one and some papers. God bless you. Hoping to hear from you soon,

I remain yours sincerely

CHAS. N. WILLIAMS.

## SPEAK THE WORD ONLY.

S. P. DUNHAM.

Speak the Word only.  
And thy servant shall live;  
Speak the Word only,  
Thou only canst give.  
Speak the Word only,  
And speak it so plain  
That its wonderful Presence  
Shall banish all pain,  
  
Speak the Word only,  
And speak it with power;  
Speak it with reverence  
From this very hour;  
Speak with assurance  
And brotherly love,  
While angels are hastening  
To tell it above.  
  
Speak the Word only,  
And let it convey  
Its message of peace  
In its own perfect way;  
Speak the word only,  
And speak it so clear  
That the shadows of doubt  
Will at once disappear.  
  
Speak to the erring one  
Of the strength that's within,  
Waiting to aid them  
When tempted to sin.  
Speak the Word on'y,  
And soon thou shalt see  
Bread cast upon waters  
Returning to thee.

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## The Allegory in 1900, A. D.

**A**DAM and Eve decided to enter the Garden of Eden and there abide forever in love and peace, for this is said to be the most beautiful location in the Universe. So Adam applied to a certain minister for a key to this heavenly spot.

Now Adam and Eve had known each other quite a long time in the Spiritual State and they had come to love each other very dearly. Up to this time their love had found spiritual expression only and it had continued to grow and deepen till it became almost an ecstasy. The divinity of all created things was so apparent to these fair souls, that life seemed like an endless enchanting dream to them. The one and only thing needful to change this sweet dream into a tangible (material) reality was entrance to the Garden of Eden, they thought. At least, Adam was confident of this, for he was a very practical man and believed he could have still more ecstasy here than he had yet known. Eve was not so fully persuaded of this, but Adam besought her and gave such alluring descriptions of the bliss in store for them, that after a time Eve began to think possibly he might be right, so hand in hand they entered the Garden of Eden. At first, both were mute, overwhelmed by all it meant to be thus situated. Finally, Adam said, "Come Love, let us look about and examine our surroundings more closely." As they passed through beautiful glades and shady paths, breathing the scented air filled with bird songs, trilled among the branches above them. Eve said, with a happy little sigh, "Yes, dear, you were right. All this is surely far more beautiful than the life we left. I see everything I here enjoyed before and much more. There are pianos, theatres, concerts, etc., etc., besides your dear company, Adam. Yes, we are indeed in the Kingdom of Heaven." As she ceased speaking, Eve noticed a far away look in Adam's eyes. He seemed to be intently gazing at two distant trees and he said, "Dear Eve, I think I see fruit on one of those trees. Let us go and get some." On coming near the two trees (they grew side by side.) Eve sank down in the grateful shade of the first, called the "Tree of Life" to enjoy again the beauties of the lovely Garden, for they were all symbolized on this beautiful tree, the flowers of eternal life were always in bloom on this tree and the fruit it bore was surpassingly sweet. Among its varieties were love, happiness, health, and youth, all good, spiritual in character, but Adam, more impatient than Eve, urged her to

arise and partake with him of the fine looking fruit on the other tree called the Tree of Knowledge, i. e., good and evil, mixed (an impossible mixture.) Like the first, this tree had perpetual flowers but alas! What pale, ghastly blooms! for they were the flowers of sin, suffering, old age, and death, (these make up the false consciousness) and the tempting looking fruit was poisonous (gratification of sensual appetites caused by the belief of pleasure in material sensation for itself alone.) Eve protested, saying she was not hungry, "Wait, dear Adam, till the fruit on the Tree of Life is ready, for I see some there quite similar in appearance to this, only much better, being genuine, while the other is counterfeit. It will not be long, but Adam knew not Eve's meaning, nor could she explain, for God (through intuition) had simply commanded her to beware of "Forbidden Fruit," that eating thereof caused suffering, sorrow, and death, but never having experienced these things neither Adam or Eve understood their terrors. So after much solicitation Eve reluctantly yielded, realizing little satisfaction but Adam was entranced, declared he had never before partaken of anything so divine. All this time Eve was thinking of the awful penalties to fall mostly upon woman, for eating this fruit, and it became positively loathsome to her and one day she sickened (unlawful conception) and Adam became sore afraid lest she might die. He remembered how he had enticed her to eat with him and how she had unwillingly complied for the sake of his loving smile which he neglected to give her when she failed to join him in eating the "Forbidden Fruit," and in those wretched hours of agony with the death angel at his portal this practical man realized dimly something of the enormity of his selfishness and sin, and he decided to eat more sparingly and stealthily of this fruit in future if Eve should be spared to him, but no thought of discarding it once penetrated his thoughts for it must be remembered that Adam shared the baneful effects of the poisonous fruit with Eve only in a more subtle form. Sensuality and selfishness now controlled his love for Eve when formerly to grant her slightest wish had been his highest pleasure. The charm of Eden life had now become so sadly marred for Eve and the long dreary future looked so desolate that she began to think of leaving it and to seek for some way of escape back into the old life where she had never known selfishness and suffering, but a weary sister of long experience informed her she could not leave the Garden for the gates were securely locked after every pair who entered and moreover the guards (marriage laws) gave Adam full power, not only to entice Eve in every possible and imaginable way to partake of the forbidden fruit, but to force her to do so regardless of consequences.

G. W. M.

## HOW MORTALS BECAME FLESH.

Lancaster, O, Feb. 12, 1900.

Col. Sabin.

Dear Sir and Brother: Did it ever occur to you how we mortals became flesh, having been taught to believe that God originally made man out of the dust of the ground. The dust of the ground and the flesh of man differ very widely from each other, as we mortals see and understand the two. Men do not like to acknowledge that their flesh bears any relation to the earth. Yet we have been taught through a mythological understanding of the truth, that the first man God created was made out of the dust of the ground, and somehow or other turned from dust to flesh, that this is a mystery that cannot be solved by man, but that from this man called Adam the entire human family sprang into existence, and that these mortals have a life called mortal life and that when death so-called, ends the mortal life, the body returns to dust from whence it originally came, and it is here that the once mortal man puts on immortality, or in other words takes a new life, called spiritual life. Thus we are taught to believe in two lives—a mortal life and a spiritual, and that both of these lives are the gift of God. But when the modern mythologist or theologian, for there is little difference in the two, is asked to explain how he accounts for a dual life; he cannot answer, knowing that ordinary intelligence would brand him an ignorant and an hypocrite if he lay the charge to God. From this standpoint of the creation and dissolution of the mortal man, what are we to consider as being the real man. We admit that the body goes back to dust from whence it originally came, and that God takes no account of the body after its death. What then is left of the once mortal man to take up the new or spiritual life after the death of the flesh, body, and where does the mortal spirit, soul, go at the separation of the body?

We are taught to believe, that through the operation of sin the mortal, or flesh, body has life within itself, and that the death of the mortal man is nothing but the dying of the body, but to explain how life can dwell in the flesh is a conundrum; it is a question that never has, nor never will be answered. We are told by modern theologians that it is righteous to believe in dual life. We are asked to believe that Jesus was dual in life and for that reason we must also be dual, although we admit that mortality is sin. Thus we are asked to believe that sin is as real to God as is righteousness. Why we should allow ourselves to believe in such fallacious and ungodly theories is nothing but sheer ignorance

without cause. Paul said the flesh wareth against the spirit continually, neither can they be reconciled to each other, and we all grant this as a truth. Jesus said, the flesh profiteth nothing, it is the spirit that quickeneth. My words they are spirit and they are life. Does it not seem strange that any one who professes to be a Christian can be so inconsistent and unreasonable as to attribute to an all-wise God, the Creator, who is Infinite Love and Truth, the creation and sustenance of a being whom He knew would be continually at war with Him; can there be any reason in such a belief? The very idea that God puts life in the flesh, and then gives another life called mortal soul to control the body while life is in the flesh, is absurd, and is less Christian than agnosticism and little better than infidelity. We are to believe according to the prevailing notion that God made the first man out of the dust of the ground, then breathed the breath of life into his nostrils, and he thus became a living soul, soul is God. After this is done, the Lord tempts him to commit an offense without a reasonable opportunity to do so, for he was alone in the world, and therefore having no one to impart the secret to, or aid in the commission of error, the Lord took from the man a rib and from the rib makes woman to help the man commit the offense. We are told that they were naked, and were not ashamed of their nude condition until after they indulged themselves in the commission of the temptation, and then they became ashamed and began to hide their naked condition, and from this on mankind began to multiply in the earth, the creating power being transmitted from God to mortal sinners, thus we have the condition of things according to the dualists idea. But we should know that such ideas cometh not from above, but are from beneath, earthly, mortal, false.

There is another side to this important problem; a side based upon the word of God, a spiritual side that all men must know, which is as follows. We give as opinions:

He was in the world, and the world was made by Him, and the world knew Him not. He came to His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believed on His name, which were not born of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and Truth. The sentence in which the statement is

made "And His own received Him not." This was John the Baptist who was not born of blood, nor of the will of the flesh, nor of the will of man, but of God. In these few verses is told the Truth regarding the creation of the mortal man. If we are to believe the statement here made by St. John, that John the Baptist was not born of blood, nor of the will of the flesh, nor of the will of man, but of God, then it is evident that God has no part in the multiplication of mortals, we are to infer from the statement here made, that mortal man is born of blood and by the will of the flesh, and by the will of man, and to make it still plainer we reproduce the masters own statement. The flesh profiteth nothing, meaning that the flesh is nothing. It is the Spirit that quickeneth, my words they are Spirit and they are Life. If my words abideth not in you, ye have no life. And in order to pervert the Truth and deny the word of God, we are told that this means the spiritual life, as though there is more than one life for mortal man. If God directs mortals and is party with them in the multiplication, or continued creation of mortals, then why need we a Saviour, why is it, as Paul said, "That the flesh is continually warring with the spirit, this fact is manifest in all men. Why would God continue to create through mortals or sinners, beings who are continually fighting Him; contrast the will of the existence of Paul into the world with that of John the Baptist.

Paul came into existence by the will of the flesh, by the will of mortal man. He was born of blood, therefore, it became needful that he should be born again before he could enter the kingdom of God. This time he must be born of the spirit of God. Why must he be born the second time, if God was the cause of his coming into the world, in the flesh and by the will of man?

We are told that man is born into the world full of sin, and, furthermore, that the flesh is the cause of the sin; that because the belief of man is that life is in the flesh, and that the body dies, that there is at the death of the body a life to be given up, that this life permeates the flesh, and thereby it is susceptible to death, and that this life is called mortal soul. This is the foundation upon which the dualist builds his house, and is a sandy foundation. Jesus said, "I and the Father are one." Thus there could be but one soul. Let the dualist explain, if he can, where the mortal soul came from. Who gave the mortal soul to man? Certainly not God. Jesus said, "God is a spirit, and they that worship, must worship Him in spirit and in truth. Thus we are to know that soul is God.

John the Baptist was born into the world by the spirit, or word of God, in strict conformity with all else of His creation. The angel appeared to Zacharias and told him that his wife should bear a

son and his name should be called John, and for the disrespect he had for the message from God he became speechless until the naming of the son was questioned. Then it was that his tongue was loosed, and he spake as before. John the Baptist needed not to be regenerated because he was the word of God, pure and simple, much more so than Nathaniel, of whom Jesus said, "Behold an Israelite in whom there is no guile."

It will be said, no doubt, that the seeming mystical problem is not to be solved by man. Paul tells us that God made him a minister to preach the word of God and to make all men see the fellowship of the mystery of God, which hath been hid from the foundation of the world, but is now made manifest through the Son of God. Jesus said, "It is given them that are within to know the mystery of our fellowship with God the Father." The mystery becomes a mystery because we are unwilling to accept the means of knowing which is spiritual wisdom. How can a man love and serve a being he does not know? It is just as reasonable to say any problem in mathematics can be solved without a given rule, as it would be to say that love and service can be rendered to an unknown being. How can we ever expect to be redeemed if we know not the relation we, as mortals, sustain to God? How can a man become converted or renewed in Christ Jesus if he does not know the cause for conversion? Paul said, "They which are the children of the flesh, these are not the children of God." It does not require that a man be a philosopher to understand that the mortal man is out of harmony with God. If he was in harmony with God, he would be perfect, because God's entire creation was made and is governed in harmony with God. Jesus said, "It is unbelief, or false belief, that has caused all the trouble." The belief that mortals have a power independent of God, to create and sustain life. Jesus answered them, "Is it not written in your law; I said ye are gods." As long as man believes in the reality of a mortal soul, that the body has a life to surrender at some time or other, that long he is controlled by the law of sense, or mortal law, which is prolific of every ill known to man.

In concluding this article I wish to say that because mortality is false to God, and must also be reckoned as being false by his followers, and that this fact must be observed here, now, while in the flesh, that it will not do to wait for the so called death to put off mortality. That therefore, every thought a man thinks comes from mortal sense, and mind which is God does not control the man. Jesus said if my words abideth not in you, ye have no life, life is God. Jesus said my words they are spirit and they are life, I speak not of myself. The Father he tells me what I shall say; thus if we deny the saying of Jesus and some of these I have quoted, and refuse to obey his commandments in which he tells us to observe and to practice the works that he done. We are not his children, we know not God.

GEO W. CROOK.



## Class Teaching by Mail.

**W** E are enabled to announce the accomplishment of another great agency for the more effectually Unchaining the Truth. Since coming into this great movement by the direction of God, my life and energy has all been given to the cause of Unchaining the Truth and making it plain through The News Letter, but necessarily this work has been done by piecemeal because of the necessity of giving other information through the paper. Friends from Africa, England, France, and in fact Canada and many from every State and Territory in the Union are asking for a more perfect and rapid way of teaching this Truth, and these vast numbers of inquiries have caused me to think, study, ponder, and pray to God for guidance and direction.

The plain in brief is this: The course is to consist of ten different lessons. Each lesson to have one of my lectures, which took an hour to deliver. This lecture to have an introduction, calling attention to important points. Then next after the lecture comes an appendix, with a fund of condensed metaphysical facts, explanatory of the subject matter, all to conclude with quiz (question) papers asking of the student, his or her opinion of every important fact enunciated in the lecture and giving a number to each question. The student being required to send to the Dean of the University a written answer (by number) to every question. When these answers are returned, the faculty of the University will go over every paper carefully, and note every error made by the student, and return to that student a written correct answer. All will see that where the answer is correct the student needs no further light; and where wrong the right answer is to be sent. Thus insuring to the student perfect and correct information on every question in the whole course. This is so much more perfect than is possible to be achieved by oral teaching that many of our Washington students are taking the correspondent course, in addition to the course taken, for the purpose of having these lectures and papers ever at hand for ready reference. No such papers were ever before written.

In the delivery of the ten lectures, I asked for God to direct me in their preparation and I feel that He did, for the lecture course is by far a more complete and exhaustive treatise upon the subject of Christian Science, what it is, what it does, and the manner of its doing than all the books I have ever known. I feel that God has commissioned me to be the forerunner in this cause of Unchaining the Truth. I am encouraged in this belief by the "signs following" for He is and has from the very start blessed me beyond measure in wisdom, protection, and prosperity. None but the very far advanced in Science will ever know the power (so called) which has been invoked against me in this cause of Unchaining the Truth, but God has sustained me, destroyed all power for evil and everything I have touched has been blessed with Divine Love.

In regard to this teaching by correspondence, all can see and understand that this gives the Truth to all the world in a practical form, and in such manner that all can study it at home, and not only learn themselves, but teach their families. This course teaches all how to cure sin, heal sickness of all kinds, destroy all mental troubles, gives a panacea for all kinds of sorrow, heart aches and material imharmonies, and it also treats exhaustively the financial problems, and learns each one how under God to cure poverty. The course is away and beyond all the writings of any one I have ever read, and the Truths which have been revealed to me during the delivery of these lectures are vastly more wisdom than I ever knew before, showing to me that God directed my mind, and taught me what to say. I feel that the work is God's mode of placing the great Truth of Christian Science within the grasp of all, for they can be reached no matter where they live.

The command was to go into all the world and preach the gospel of peace—"Love God—Love man" and to cast out their demons and heal their sick. I thank God from my innermost heart that he has opened the way for immediate use for the heart hungry, and those weary of soul, and sick of body, to obtain a perfect and sure relief. "You shall know the Truth and the Truth shall make you free." See advertisement on opposite page.

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# INSPIRATION.

BY PROF. W. H. WATSON.

**E**VER since Socrates drank the cup of hemlock, dying of poison upon the strength of having an immortal soul, the world has asked the momentous question whether we live again after death, searching for proofs of pre-existence and immortality. His line of thought was based upon the philosophy taught by his predecessors, the Seers of the Ages.

Man has always been inspired, judging the vast evidence given in history, commencing with the early Vedic poems of India, down to the present day, proving that incontrovertible fact, when we decipher the Egyptians papyrus, the Babylonian brick and the punctured granite in the British Museum.

The religious philosophy of the ancient world was founded upon Love and Compassion, in harmonious brotherhood; until Moses struck the key-note of degeneracy by demanding "an eye for an eye, a tooth for a tooth," an unforgiving and barbarous law, which has created havoc among the Gentiles. "Lex talionis" was the downfall of the Roman empire. This combative retaliation, upheld for centuries has so firmly implanted itself in the human consciousness that years of strife have not removed the pernicious feeling from our midst.

Jesus came to improve this law, and his precepts point to an opposite policy, "Love your enemies." He gave a new law, one of Love and Forgiveness, superior to the old one of Moses, but reverting to the ancient philosophy of esoteric thought and universal brotherhood, which had been lost sight of during the Jewish dispensation.

Inspiration comes upon us at such times, when we are prepared to receive it, and we can easily determine what is inspired and what is not inspired. Moses was inspired at times, but not always. Reason has led us to eliminate the good from the bad, to revise Scripture from time to time, and to amend the laws of Justinian and Blackstone.

The fundamental law required for the display of inspiration is simple: a kindly feeling toward everyone, a constant aspiration to noble motives. The good, as the only attribute of God, must prevail to the detriment of evil and greed which are the open sores of social and commercial enterprise.

The martyrs and heroines who suffered unjustly for Truth are many. Joan of Arc, recently canonised, showed a modern instance of inspiration. Thousands suffered in the coliseum—through ignorance on the part of the Roman rulers—for being the instruments of God in healing the sick from untimely death, and elevating the minds of the sinful.

It is not necessary to go back to ancient times in search of victims of superstition and ignorance. We need only refer to the destruction of the Salem so called witches, and to the Tyburn Tree of London, where many were destroyed by the deluded fanatics and self-righteous bigots who did not understand the law which governs inspiration; nor did they know an inspired work when they saw it, but placed inspirations as one of the Devil's machination.

John Ruskin asserts that the artist, Turner, never allowed any one to see him paint. Alone, he produced the finest landscape compositions of this century. He painted when he was in the humor, that is, when he felt impressed that he could do full justice to the work. To-day the civil'zed world says without hesitation that Turner was an inspired man. The same critic asserts that when an artist is thinking about the money he will receive for his picture, that picture will be a failure; a mercenary motive is repulsive to "good," a stumbling block to genius and an impediment to inspiration. An artist may paint for years before receiving the least spark of genius, and will not receive it, until he throws away the trammels which antagonize his arts. Inspiration cannot exist where its opposites hold sway; it is a gift of the spirit, and cannot fructify on barren soil.

A masterpiece of art, literature or music can only be produced by a master hand, controlled by a master mind, whose aspirations have risen above mundane affairs. There is in the work, the stamp of inspiration, more or less, which baffles the copyist. Unique and original; yet, it may show at places, the mannerism of the artist, where he worked when he was not inspired. As there is no perfection in art, we conclude that all imperfections creep in, as they did in former times with the old masters, and with those who were inspired in other work, such as Scriptural leaders, founders of empires, masters of verse and statesmen. We are pleased to overlook discrepancies, when we see the marvelous inspiration shining as a bright star beside the crude mannerism of the delineator.

Inspiration is universal, and is the root of all miracles, which are laws of God not yet under-

stood. It is part of nature's plan to idealise the human mind, in order to perfect the race, and inspiration is within the grasp of all who live proper lives, and give proper conditions for its display. To charity, (being the greatest element required) it is necessary to add faith in our Divine Father of all, and when unsullied by greed or selfishness, genius will appear to guide the hand, and Inspiration, the highest attribute of God will impress and indelible finger on canvass or paper, giving the lesson of Truth to succeeding generations.

Existing hypotheses on the subject vary. Intermediate spirit forces are appealed to by devout Christians with wondrous results. Invocation spoken in Truth, asking assistance for the poor by such men as Dr. Bernardo and Dr. Muller, has brought showers of blessing. The cause and effect of Theosophy includes a pre-existence, carrying into this life the results of a former life ignoring direct inspiration from God. Spiritual philosophy teaches that one entity on earth can be controlled by another entity of the spirit spheres, when acting as guardian angel, thus explaining inspiration.

God being the true Source of Life, we acknowledge that man of his volition is able to choose his own path in life without guidance. If he rushes into the vortex of evil, he will suffer in the same measure. If he aspires to good he will be happy in the same degree. The good includes all the attributes of God. The bad deeds are degrees of hell whose coating of carnal mind is to be cast aside. We can ameliorate the conditions of people who have a heavy incubus of evil around their necks, but we cannot obliterate the stain, they must do that for themselves; the mark of Cain will be removed by his own hand.

Teach a child that he inherits talent from his ancestors, the child will mold itself into that thought. This was done in the cases of Haydn, the musician, and D'Israeli, the statesman. Bismarck sprang from a mother whose ardent wish was to have a son capable of ruling an empire. The mother of Napoleon showed the same ambition; her wish was to save her country, Corsica, from the French invaders. Such cases upset the idea of heredity, as the thoughts of the mother are instilled into the child and impressed there when he goes forth as a conqueror.

As there is no vacuum in nature, we premise that spirit is material and body immaterial. and reasonably conclude that space is filled with living entities, like ourselves, and being so, each is responsible for his own acts. Man being a spirit and part of the Divine Principle, cannot lose his freedom or individuality. We have only to arrive at one conclusion. Every person is part of the Divine

Principle, but encased with its opposites, sin, sickness and death, which we bring upon ourselves through ignorance and wrong training, which for centuries we have been trying to overcome. We are cognisant of this when we look at the works of man; the masterpiece is bemired with it, the poet fills his pen with error, the musician strives to ward off discordance. "There is none perfect; no, not one," said the Psalmist.

We know that the living God does not forget His own image, when that image is denuded of all the excrescences of evil; and we know that inspiration came to Raphael when he worked in the Sistine Chapel, to Murillo when he painted the "Immaculate Conception" to Leonardo when he produced the "Last Supper," and to Constantine when he saw the vision of the cross.

Analyze the works of Byron and find wonderful flights of genius, but against it are discordant clouds which hovered over him, carrying corruption's cankering finger, dragging him down. He bravely tried to find inspiration from the Muses, and found it—as the critics say—when he wrote "The Prisoner of Chillon."

As every man must work out his own salvation, it is necessary to preserve independence, endeavoring to make perfect that branch of industry in which each of us is placed, practicing it upon a basis of true brotherhood. Success means the greatest benefit to the greatest number; the law of inspiration is for all men in all branches of industry. God is no respecter of persons, and there is none too humble to receive the blessing of inspiration, which is not a gift sent to the undeserving. God makes no mistakes, nor is anything done by chance. He does not help one person to crush another, nor does He favor any one person. We say that inspiration is like the seed of the sower, when it falls on rich soil will prove a blessing.

The argument is in favor of direct inspiration from God, to be had only when the conditions of cause and effect are carried out in true brotherly love and charity as read in Scripture and in all preceding writings given to us by the masters. Works produced by a sinful man are valueless, he stamps them with his sin. Works produced by a good man are valuable and lasting, always leading to better results.

Inspiration abhors the embodiment of evil, and cannot exist where the environment is vicious. Sacred must be the home where it finds lodgment; it is a part of humanity which settles every minor question, nonplussing the warring elements of mortal affairs. Inspiration is real, sin and sickness are unreal. Matter is dead, and it is through our spiritual consciousness we receive the impression of sublime thought, by its guiding star of Truth, for we know that "Inspiration of the Almighty giveth understanding," and we repeat the words of Archbishop Thompson, who said: "Inspiration is direct communication of the divine Mind with the mind of the Seer."

## GRADUATING EXERCISES.

### Addresses to the First Colored Class Ever Taught in Christian Science.

[Lecture by O. C. SABIN to class of colored pupils, Washington, D. C., March 3, 1900.]

**I**N giving the closing lecture of this series, I think it proper to give a review touching some of the more important features of the lessons which have been taught you during the session of this class. Too much importance cannot be given to this subject which we are trying to propagate among the colored people of the city of Washington. You, the members of this class, I trust and hope, realize the importance of the obligations which will hereafter rest upon you. You are the forerunners sent by God to your people, to teach them this new Truth, this new religion, with healing in its wings. We call it new for the reason that its propaganda has not been had for a number of centuries; but it is not new, for there is no Truth which is new, but all truth is as old as God, for God is Truth. From the branch college which you will establish in the city of Washington, and the central colored church which you have established, must emanate and go forth, the teachers and lecturers and healers to all your race, whether they be within the confines of the United States or elsewhere; yes, you must go still farther and not be satisfied until you have carried this glorious Truth to the confines of darkest Africa, and broken the shell of superstition and ignorance, unchained that dark continent, and given to the people of your race this heaven born religion. I say and trust you each appreciate and understand this great obligation which rests upon you. You will be the Peters and Pauls, the Apostles and Evangelists, and from your hearts must go forth this great reformation to the nation and the people of your race—God will go with you.

#### GOD—WHO IS HE?

The first topic of importance to which I will call your attention, is the subject of God. Who is God? What is God? We are told by the apostles that we may not know what God is; that we cannot know, because being environed with materiality, we cannot understand what spirituality is. We know that God is spirit, and we know that man is His image and likeness; we know that God is Love. That principle which is embedded in the human heart and wells up with love for his fellow, pure-

hearted, God-like love—that principle comes from God. The mother who loves her child, protects it and cares for it, that principle is of God. The philanthropist who, from the goodness of his heart, gives of his substance to the aid of the poor—that emotion is of God.

God breathed into man's nostrils the breath of life, and he became a living soul. The breath of Life is God, for God is Life. The same principle that runs through all animate nature, whether it be man, or whether it be beast, whether it be bird, or fish, or tree, or plant—everything that breathes, breathes the breath of life, the breath from God.

God is omnipresent good. He is everywhere, in our sorrows, in our troubles, God is with us; in our rejoicings and in our happiness God is with us. If we be journeying amid the rocky glaciers of the far-off Arctic regions amid the frozen home of the Aurora Borealis, God is there; or if we be reposing beneath the frondent palms of the heated tropics, yet God is there. God is omnipresent good, Love, Life, Truth, Light. His love covers us, His goodness supplies us, His power protects us, and we are guided by His wisdom, for we each His children are.

If a lamb from the fold is lost, this same Spirit of God, goes out through the valleys and over the hills, seeks the lost one, and when it is returned to the bosom of the Father there is mighty rejoicing in heaven. When the wayward cease to sin and return to God, there is happiness and joy in heaven.

We, the children of God, live, move and have our being in Him, spiritual beings residing in Spirit, forever protected by His power, hidden with Christ in God. How beautiful is the thought that in all the vicissitudes, whether we are striving or toiling up the hill, endeavoring to win the battle of life, that God is with us, and if we but ask and hold out our hand He stands ready to give us protection, ready to give us all that is necessary for our perfect enjoyment, and perfect protection.

#### THOUGHT.

In the discussion of the subject of thought, you were taught how through it, you are each the architects of your own character, of your own physical condition, and of your own financial surroundings. Thoughts are divided into two general divisions, the good and the bad, which are and have been antagonistic from the earliest days, one constantly fighting against the other. He who thinks of happiness, of health, of joy, of contentment, of peace, of God, of Good, of Love, builds up his character and becomes like unto the thoughts.



which fill his mind. On the other hand, the person who thinks of misery, sickness, sin, death, sorrow, pain, and all the train of evils which afflict the material man, is indelibly fastening those principles upon his material character and his body. The person who is always predicting evil, discounting the good by predictions of disaster, prevents himself from reaping the beneficent effects of good, and is dragging himself down into this universal vortex of evil which is destroying our material bodies.

When God made man He endowed him with eternal life. He gave him dominion over all the earth, the sea, the beasts of the field, the fowls of the air, the fishes of the sea, everything, both animate and inanimate. He had perfect dominion over all. He had God-given power, because the power came from God, was as strong as God, because it was God's power. Man was given dominion over his health, over his body, over his material surroundings, over everything, and where he is not now in the enjoyment of that dominion, it is because of the limitations he has made, or which have been made for him. During the past six thousand years the thoughts of man have been directed and are being directed through the subconscious thought to these limitations, that is in the belief of death, of sickness, and in the belief of sin, until his life has been contracted from one thousand years down to an average of thirty-three.

This condition of affairs was brought about by the sin of our first parents, who bowed the knee to the belief that there was life, truth, intelligence, and substance in matter. In other words, it was a bowing down to material thought and the abandonment of that principle of Eternal Spirit, which we call God. Because of this great crime the world of mankind have been pushed forward as in great droves, going over the vortex or precipice of death, falling into the ditch of despair and of oblivion, until the physicality of man has become nothing but a bundle of diseases, pains, aches, with a certain belief in absolute death. Their thoughts have banished heaven from among us and placed it beyond the grave and the only hope of happiness to most of the world is transferred to that time, thought to exist only in the hereafter. They have made God the Father of hate, the Father of sickness, the Father of evil and of sin and the father of death, all of which is false, absolutely false, without one particle of truth, besides cruelly slandering the great Author of our existence.

If we would remedy this condition of affairs, we must turn round and go the other way, teach the

new Truth. The religion that was taught by Jesus Christ, when He said that all the law and the prophets hang upon two great commandments, Love God with all your heart, mind, and soul, and love your neighbor as yourself.

In his great sermon upon the Mount He said, "Ye have been taught an eye for an eye, a tooth for a tooth," but I say unto you, do good to them that persecute and revile you; return not evil for evil, but overcome evil with good.

The whole Christian religion is based upon the golden rule, do unto others as you would have others do unto to you, and love God supremely.

#### GO PREACH THE GOSPEL.

The commission which Jesus Christ told his disciples to take and which I command you to take with you as you go from this class, is go preach his gospel, love God, love man, to all the world. Take this great commission which our Saviour gave to his disciples, as the last words he told them before he was taken up in the clouds of glory to dwell with God Almighty. Look at the tableaux as presented by the historian, we see them, Jesus and his disciples, walking up the hill, he talking to them, explaining and expounding to them what they must do, just before his ascension, they were surrounding him, all thought, all eyes, all ears, open with hope to hear the blessed words, as He told them. Now my children, take this gospel of peace, this gospel of love, preach it to all the world, under every clime, amid every people, take it and wherever you go, these signs shall follow those that believe, in my name shall they cast out devils \* \* \* they shall take up serpents \* \* \* they shall lay their hands on the sick and they shall recover. I say the same to you to night, GO. Know that you will not do it unaided, but that power shall come from God, and in the name of Jesus of Nazareth you will have power, for God will go with you.

This commission you take from this class-room to night. That command has come ringing down the ages for nearly 1900 years, and it stands out in letters of burning light to you to night, and in the name of Jesus Christ I say to you, that you must go and teach this gospel of immortal Truth to all your people in all lands, take it into the hovels among the poor, as well as in the palaces among the rich. Take it, and let its beneficent influence shed the light of love through all the world, and the same signs shall follow you, as did follow those who went at the first, because the promise is yours, and God's promises never fail.

The importance of this commission is as great to-

day as it was 1900 years ago. The same necessity exists that existed then. Take this promise, take this command and go, make it the rule, and the object of your lives. Be brave as lions; fear no evil, for God is with you, protecting you with His power and guiding you by His wisdom.

I send you forth to-night as God's messengers in the name of Jesus Christ. Go as Jesus commanded and the "signs will follow" of his approval. God bless you in your work is my parting loving words.

Mr. Anderson will now say a few words to the class :

I feel after listening to the elequent lecture by our president, there is but little for me to say except this being the first class of colored people ever having received the benefits of instruction in this great and important subject of Christian Science.

The responsibilities resting upon you as a class, and upon you each and every one as individuals are great, and my heart goes out to you in an earnest desire that Gods love, wisdom, and power, will, and does rest upon, around you, and overshadow you to give you strength to discharge as faithful followers this great work that you have undertaken in the Fathers name—the work of spreading this great Truth among your race.

Be earnest, diligent, faithful, courageous workers in the vineyard of the Lord, and remember that you are forming a branch of the International Metaphysical College, and will be backed up by that college in your efforts, and whatever I can do to aid you in this work it will be my pleasure to do by my acts, and by uplifting thoughts, and cheering words.

Hold always steadfast to the faith—to God—and know that God is your omnipotent power, omnipresent help, letting his love lead and guide you as did the star of the east, the wise men of old.

You of the class, who have been chosen to establish the first colored church, and the branch university must begin now, and press on with your work. Have your meetings regular and be not discouraged if there are but a few to begin with, for you will gather in numbers gradually until you will emancipate your race from the depressing thoughts of sin, sorrow, want, sickness and death of materiality that have been dragging them down for the past six thousand years. Look at our Saviour when He came to redeem the world, a lonely Nazarine He started out, and as He went along the seashore He gathered a few meek and lowly fishermen to follow him. Follow His example and you will spread this Truth until you reach not only your brothers and

sisters in the United States, but even in darkest Africa and every part of the civilized world, lifting them to the knowledge of their God-given rights of health, happiness, peace, prosperity, righteousness and holiness through the realization of the uplifting thoughts of Love, and the fact that they are the children of God, living, moving and having their being in Him, from whom they receive every good and perfect gift.

May you realize that as the seed of Truth sown in this class becomes understood so are there many more hungering and thirsting for their freedom—not from the bondage of earthly slavery, but the more terrible bondage of materiality. Then go forth and proclaim the Truth, armed as you are with the weapon of the knowledge of God—Love. You will be more than conquerors. Open wide the flood gates of heaven and let this beautiful Love light flow down upon your race and teach them to know the ever present God now:

' A God that is, and reigns supreme,  
Through all His laws doth shine;  
A power, strong and true and pure,  
His works indeed sublime."

#### COLORRED ORATORS.

Rev. Mr. Dawson's speech at close of Metaphysical class.

I must say while sitting here listening to the lecture of Col. Sabin, I felt as a member of this class, the time he has given, the earnestness that he has exhibited toward us colored people, we being the first colored class that has had an opportunity, or that has been instructed in this Reform Christian Science movement, as our brother Anderson has said, I myself, am really at a loss for language to express the thoughts that are passing through my mind. My mind reverted in accordance with what he has been telling us, to the days, as we have heard, when our blessed Lord started off alone, calling around Him those of the followers to whom He said, "Follow me."

When I look at Col. Sabin my mind reverts to what Brother Lee said to me before I ever saw him. Brother Lee and I were old acquaintances, but I had not seen him for years before. I met him and he said to me, "Brother Dawson, you are the very man I am looking for; I wanted to see you." He told me of Christian Science, and I told him I had taken an interest in it from what Judge Ewing in a lecture had said. I gladly accepted the opportunity to enter this class when he explained to me, and I must say, as has been said before, that this

is a momentous start. Not only the United States, but the world is before us, and when I look back, trace back from the days of the ascension of our Saviour, when I look back upon history and see the reformations that have taken place from that time, and according to history, now I say surely we are living in an age and time when another great prophet is risen among us.

It has pleased God to put it into the mind of Col. Sabin to look upon us, a class of people who have been considered by some that could not comprehend these deep and solemn questions; but Col. Sabin believing differently, realizing as he did and trusting as he does in God, his works will not be in vain. I say I am at a loss for language to know really how to express my thanks and soul gratification.

Here we are, the class that started, and there is everything to encourage us, and I feel myself the importance and solemnity of the movement. It will be like as Christ said of the mustard seed, the smallest of all seeds, that eventually became a tree, and the fowls of the air and the beasts of the field sheltered under it; and I hope and trust as it regards ourselves, the first class that he has spent so much of his time in rain or shine to be with us, to instruct us and teach us and encourage us that he will realize and not regret the day nor the time when he undertook this work.

Col. Sabin, I trust and hope that the labors and time that you have spent will prove a joy to you. It will only be a question of time when you shall rejoice with joy, exceeding and full of glory, making history as you are to-day. The time will come when God will say, "Inasmuch as you did it unto one of these of Mine, ye did it unto Me, enter thou into the joy of the Lord." Then we shall meet each other in the great beyond, where parting shall be no more, and where we all shall gaze upon the perfections of God's beauty through the endless ages of a never-ending eternity.

We who lived in slavery, born under the malign influence of man-made laws, can now look up to God and see and realize a beautiful religion which has Love as its corner-stone, and the Fatherhood of God and the brotherhood of man as its superstructure.

We rejoice, thank God, and are happy.

Hon. Samuel Lee, colored orator, spoke at the close of the metaphysical class as follows:

I do not know but what I am too full to give expression to my feelings to-night. While Brother

Dawson was speaking my thoughts were traveling at considerable rate. Colonel Sabin, you recollect the Sunday afternoon that I came into this room and had a conversation with you on a Christian Science business. You asked me would I promise to investigate it and I told you I would. I think you stated that if I would investigate it that you would convince me of my duty, for there was a big field open for Good. I think we have both kept our pledges. I have certainly tried to keep mine. I have tried to investigate to see what there was in this Reform Christian Science. I go back to that Sabbath afternoon, it was the same Sabbath afternoon that I met Colonel Crandall casually upon the streets of Washington, and he asked me why I had not come up to some of his meetings. I was surprised and told him I did not know of them, and he said, yes we are unchaining the Truth. He told me where they met, and asked "can't you come up this evening?" I told him I thought I could. We parted, I went to the meeting and there I saw Colonel Sabin. I was very much impressed and took quite an interest in the meeting quietly. That same evening I accompanied Colonel Sabin home, and that is the beginning of a good ending. I hope to date many important events from that evening. When I left your room that night and walked home, I felt as a new man. I had visions brought to me that I had never seen before; I saw things that I had never seen before, and I was very much impressed.

From that day until now I have been doing my best to make this movement in our class a success; I have tried in season and out of season to make our class successful, with what results you well know. I am filled with joy.

I see here this evening my old friend Mr. Dawson, whom I casually met upon the streets of Washington, and I was very glad to see him. I told him he was the very man I was looking for. I had not seen him for years. He and I had been associated together in other works. I told him I thought I had something that would interest him. I told him to meet me and we would talk the matter over. I told him what the subject was, and he told me that he had given it some consideration and he was very glad to see me. He met me and it was agreed that he should come into the class, and form a part of the whole, for the up-building of our people and our race.

My sister on my left here, Miss Queenan, I casually met on the street. I asked her if she did not want to join the class that we were getting up; I

told her I thought it would be the best thing she could possibly do. She said she would consider it. She saw me again, she decided to go into the class, and you know how faithful she has been.

With my friend here, Mrs. Randolph, I talked the matter over, and she was willing that I should give her a treatment. I gave her one treatment; from that day to this she has been a Christian Science believer. She has talked to others in season and out of season; I am very glad to welcome her to the class. So with the others of the class. Take every member of this class and I am glad to say that all are actuated by honest motives.

I have not words to express my joy to-night for my hope of this class. I look upon it as a very important one. I think of the solemnity and importance of it and the necessity that we should all attach to it. I am unable to give expression to my full feelings.

The kindness that we have received at the hand of our president, Col. Sabin, who has been so intensely working building us up, teaching us these truths, instilling it into our minds, what it is, and how to handle it. I never had any one to give me such light as he has given me, and I have often thought that surely God had sent him upon this mission. I shall promise to do all I can to bring to his name no shame, and to plant the banner that he has given us, upon the high mountain where it shall always be seen, where we shall point to it in times coming as the beginning of this work which we consecrate and dedicate to-night.

We have already made arrangements to form our church to-morrow; we are to make a beginning, and I trust that will be the beginning of a big work. The work is so important that I almost shrink from the responsibility; but when I consider the teaching that I have received, and that God is with me, I shall go boldly forward and do all that I can, whether in the day time or at night, in all seasons to plant this Truth among my people everywhere and establish it so that we may point to it with pride.

I must say that I feel very grateful to brother P. B. Anderson who has extended so many acts of kindness to us. He has always given us encouragement, and when the road looked very hard he has always pointed to us how smooth we could get over it. He has always been ready to lend us whatever aid was in his power, and I trust that his future may be bright and that we may add something to it by our labors in the future.

We have already commenced our college, we

expect to start on the third Monday of this month, we will then start our first class, and I have some students already promised for the new class that we will start in this college. This college is to do a great work. Each class will repeat itself every month, and we are going to turn out students for this great work. With the assistance of Brother Dawson and the other members of this class I feel very strong, for I realize now, as I never knew before, that God is an ever-present help. We rely solely on God for our help, knowing that He will bring us out more than conquerors. I thank Him that He has given us this new light—new to us—and I can in my mind realize how it will help my race, which for so many hundreds of years has been the football of fortune.

God bless you Col. Sabin, and God bless and prosper the work, as I know He will.

### LETTING GO.

If we watch people for one day, we will find that everyone is either trying "to get," or to "hold on," to things. With the business man, all effort is put forth in getting. Ministers preach "to get" converts to their creed. Teachers teach "to get" followers to their belief. Mothers desire "to get" everything for the improvement and good of their children.

Children are educated—a getting of the ideas of other minds. The whole world seems bent on "getting."

What does it all mean, this everlasting "getting."

Just this; that we look for everything outside of ourselves. This tells the whole story—seeking and never being satisfied, holding on tight, if we succeed in deluding ourselves with the idea that we have got anything. We have looked outside for health, happiness, prosperity, Heaven and God. We have expected to draw them to us, and therefore must "hold on" to them.

What is this gospel of "letting go?" When we feel sure of a thing—that we really possess it—we "let go." There is never any effort needed to hold on to a thing that is really ours.

Do we try to hold to youth and happiness, to friends, love, life, wealth, if they are really ours? No; we are so sure of them that we "let go."

"Letting go" is an opening up, a receptive condition of mind. If you are wealthy you can "let go," and spiritual wealth will pour in upon you. If you are poor, you can "let go" and the same spiritual wealth will flood you. This proves that opulence is spiritual; for we can be rich when poor, and poor when rich. "Let go," no matter what comes. It is not resisting. Jesus said, "Resist not evil." And of course we would not resist good. So "letting go" is a gospel of non-resistance. Let us practice it and see what it will bring.—Katharine H. Newcomb in *The Life*.

## Is a Study of the Occult Dangerous?

**U**NDER the above heading the Chicago Chronicle has a long article in which the writer gives some personal observations. I had liked to have said experiences, but he really does not appear to have had any. He was, he says, a member for a time of a school or club for the study of the occult, but dropped it after one of the members died of what the doctors said was "imagination," since he had no disease that could be discovered. While another one talked such nonsense about controlling objects, animate and inanimate, by purely mental forces that he knew he must be crazy, though to use his own words: "I looked at him right in the eyes, but could see no trace of what the law calls insanity, so I put him in the class with those who are trying to invent perpetual motion machines. I went away thinking everything but occultism that Stephen had bought and paid for a home, in his wife's name. before he became an occult student, and that his daughter was able and willing to support the family with her typewriter."

There is no doubt that many people think and act very foolishly regarding occultism, but none more so than those who are afraid to know something. "Occult" means hidden, that which relates to the unseen and unknown or little understood forces in nature. To be afraid to pry into the laws of our own being is to remain forever ignorant of them, and to leave the prying to illy balanced minds is still worse. Knowledge is never dangerous, either to the individual or to society, except when confined to the few; when knowledge becomes generally disseminated among the many it ceases to have any uncanny or unbalancing effect upon any one, being accepted by all as natural and what is. This same writer would doubtless, had he lived and written a generation ago, have suggested that it was dangerous to investigate electricity as that was then really prying into the occult. Yet nothing, no knowledge gained by men in the last hundred years, has perhaps done so much for the race as that concerning electricity. It has really done much towards bringing the race up to a condition where it has become possible to conceive of, and investigate into, the powers of a still finer and more powerful force than electricity itself, namely, mental force. If instead of pooh-poohing Spiritualism or denouncing it as the work of the devil, and therefore dangerous to meddle with, the men and women who claim to be the truly good and best balanced mentality had given it thoughtful and

honest investigation, any injury to minds less well balanced could not have occurred, if any did occur. It is the strangeness, the imperfect understanding causing a seeming separation of the investigator from the ordinary and accustomed things in life, that throw men of certain qualities of mind off their balance.

The remedy if any is needed, is not in discouraging investigation into the so called occult, but in inducing a thorough and persistent investigation by the best balanced and most unprejudiced minds, and a dissemination of the knowledge gained among all classes of people.

If ghosts were as plentiful as rifts of moonlight in the forest of a moonlight night no one would be afraid of ghosts. Scarecrows are scarecrows because they are seen but seldom, and are therefore unfamiliar to the sight. And occultism will cease to be such and will cease to drive men crazy when we know all about it.

If a man "died of imagination" as the writer of the article referred to, and the medical doctors, assert, isn't that pretty good evidence that he should have been given a different kind of imagination; that his imagining himself ill should have been changed in some way to an imagination of health? Instead of that the doctor apparently fed him on powders and pills.

And they did not arrest the doctor. Of course not. He held a license to do that kind of a thing. He let the man die when all that was needed apparently was to treat him mentally; possibly if he could be reached in no other way, hypnotize him and change his thoughts to thoughts of life and health, and so save his life.

But the fact that he died as the result of imagining that he was going to die failed to make any impression on the grey matter, either of the doctor or the writer of the article, other than that it is dangerous to seek to know more than they already know.

And they doubtless consider themselves the possessors of unusually well balanced minds.

It is just such minds as those that delay the progress of the race.

A very small obstruction will sometimes turn the current of a mighty stream into a new channel.

Fortunately the stream still flows on whether in the old channel or the new; the pebble cannot stop, though it may turn it aside.

Neither can the fearful or indolent of thought prevent the courageous and thoughtful from coming into possession of a deeper knowledge of the laws of nature and of life.—C. C. P. in Freedom.



## POETRY OF THE YEARS.

"Eighteen hundred and ninety-four  
The world seeks wisdom more and more,  
Eighteen hundred and ninety-five  
Tyranny is doomed ne'er to survive  
Eighteen hundred and ninety-six  
Great revision in politics,  
Eighteen hundred and ninety-seven  
Plain to see the kingdom of heaven,  
Eighteen hundred and ninety-eight  
All wrong things meeting their fate.  
Eighteen hundred and ninety-nine  
The world shall in Truth combine.  
Nineteen hundred of joy to tell  
Brings in the day of Israel."

## Bodily Immortality.

[New York Recorder, April 6, 1896]

**A** NEW religious movement that is attracting more than ordinary attention on account of the remarkable claims made for it, was launched in the Lenten season in a course of lectures delivered by Paul Tyner, in the Church of the Messiah, at Park avenue and Thirty-fourth street. The central idea of this new religion is contained in the startling assertion that humanity is now about to realize, as a general condition, the power of perpetuating life in ever-increasing fullness, strength and beauty, in indefinite, eternal, prolongation of youth, not of age, decline nor decay. The immortality of man, it is now declared, is a quality or attribute which he is at last able to demonstrate on the objective physical plane, as well as on the subjective spiritual plane.

Life in conscious growth being an immutable and universal law of nature, and the possibilities of human unfoldment in the attainment of knowledge and power of expression being obviously illimitable, this new teaching insists that man has only to come into a clear comprehension of his true nature, physically and spiritually, to assert and actualize the supremacy of his will over all conditions menacing the fullest life and health of the body in any degree. Not only that final dissolution of the body we call death, but all sickness, disease, infirmities or weakness of every sort and description are absolutely conquered and overcome—compelled to give way to the conscious recognition of the law of life in ever-expanding growth—as the darkness of night is dispelled by the morning sun, the supposed opaqueness of solid substances by the penetration of the X-rays.

Ponce de Leon's fountain of perpetual youth has at last been found, says the teacher of this new

gospel, and on the continent in the history of which his venturesome and romantic quest has so long been but a pathetic and fascinating chapter. At last the search of the old alchemists for the elixir of life has ended in the realization of man's power over death. Not merely as dream of poet or romancer; not as far-fetched fancy of mystical recluse enmeshed in the mazes of his own filmy abstractions, the secret of perpetual life is now disclosed in the light of material advance, as a law of nature resting on a solid scientific basis, and demonstrated by concrete fact and familiar phenomena.

This, at least, is the position taken by Mr. Tyner in the lectures referred to—a position which, in an interview with a reporter for the Recorder yesterday, he seemed to be prepared to support and prove by a very thorough equipment of facts and reasoning, lucidly, definitely and convincingly stated and which there can be no doubt of his holding in all earnestness and sincerity, his own profound conviction.

Asked to sum up briefly just what his discovery means in our every day, familiar practical life, Mr. Tyner replied:

"Racial recognition of the truth of immortality in the flesh must, in the next hundred years, lift humanity as far above its present condition as that condition is beyond the life of the beasts that perish. Almost inconceivable advances in art, literature, science—in fact, in every realm of human activity—are at once opened up. Death and disease will become as abnormal as the black plague—once deemed an inevitable visitation of Divine Providence in great cities; poverty and crime will be as unknown among civilized people as cannibalism is now.

"Life is the one thing that every one desires more than anything else in the world. For another year or so of existence the millionaire willingly gives up his gold; to prolong the life of a beloved one, no expense, no pains, no sacrifice is deemed too great. Everywhere to day in civilized lands we deemed it the proudest achievement of science, the greatest utilization and exercise of the 'resources of civilization,' that the general death rate is lowered and the average length of life increased. The one awful shadow that broods over all our joys, the skeleton at all our feasts, the usurping fear that tyrannizes over the world, is the uncertainty of life, the constant consciousness and constant terror of 'the destroyer, the Death.' For this uncertainty and this despair, the new thought sub-

stitutes an absolute certainty—an absolute realization in flesh and blood—of life, life always, fuller life and life more abundant, in the individual, in the family, in the city, in the nation, in the race. Darkness and shadow, fear and dread, weakness and pain, all depart to make way for light and joy, certainty and strength in ever-increasing fullness, beauty and majesty.

"This will not come all at once, of course, but even in its beginning, even to those who realize it only in degree, for one reason or another, the truth in its fullness and realization, I believe will be in plain sight. Like Moses on Mount Nebo, our eyes shall be gladdened by seeing the promised land, even if we may not enter it in the body that has carried us through the wilderness.

"For all who are suffering under the pressure of social conditions for all who are striving with heart and brain and hand in various directions to find a way out of the present conflict and unrest, this new gospel must appeal with special force. Freely and without price it offers to all merely a heaven beyond the grave, but a heaven here and now; harmony, happiness, health, strength, power, freedom; and with all these, real riches beyond the dreams of avarice, riches beside which the fortunes of our multi-millionaires, all put together, would form but a beggarly pittance.

"You and I want for ourselves personal beauty, strength, health? Well, all these the new gospel offers us. Do we mourn the loss of a loved one? More than consolation is promised, literal and absolute proof of the truth that, 'He that believeth shall live, even though he were dead.' And the cry of your rich young man, or rich old man, is, after all—though hidden deep down in the heart—'How shall I gain eternal life?' Eternal life, with all life, really means—enjoyment of living—is placed within our grasp with an emphasis on the gain and its immediate and concrete reality, that makes its cost seem ridiculously small.

"To the unlovely who seek loveliness; to man, maid or matron mourning the fading of all those endearing young charms that arrest and hold fond gaze; to the sick, who desire health; to the infirm, who would be sound; to the weak, who would be strong; to the ignorant thirsting for knowledge; to the awkward desiring grace; to the aged, who bewail the passing of youth; to the poor, who pine for riches; to prisoners and captives of poverty or riches, vice or crime, inside or outside stone walls and iron bars; to all who sigh for freedom, the

fulfillment of your desire is offered here and now, on this earth and in new glory of flesh and blood."

"Shall the wicked and sinners have everlasting life?"

"There are no wicked and sinners," Mr. Tyner replied promptly. "All so-called sin and wickedness are but forms of selfishness, and selfishness is simply spiritual blindness. If he who is not without sin may not cast stones of condemnation, he who is really sinless will not condemn. Christ opened the eyes of the blind, wasting no time in judging or condemning either the blindness or the blind man, except as light condemns the darkness, by displacing it. After all, in the individual and in the mass, from the least to the greatest, from the most ignorant to the wisest, from the most vicious to the most virtuous, the cry of humanity to-day is the cry of the dying Goethe, 'Light, more light!' And for us all, the cry shall be satisfied in the future, as it has not been in the past, by ever-increasing fullness, intensity and duration of life."

"Truth is compared in the Scripture to a streaming fountain: if her waters flow not in a perpetual progression, they sicken into a muddy pool of conformity and tradition. If a man believes things only because his pastor says so, or the assembly so determine, without knowing other reason, though his belief be true, yet the very truth become his heresy.—John Milton.

When I die I wish but two words written on my tombstone—"infidel" and "traitor." Infidel to a church that could be at peace in the presence of sin; traitor to a government that was a magnificent conspiracy against justice.—Wendell Phillips.

The sources of joy and glory lie solely within us. If a man's heart be not at peace; if he does not possess his own approval; if a peaceful conscience does not shed its light upon him, then nothing can make him happy.—Farrar.

"It is easier for the man who has faith in himself and the Law, to scale the heavens, than it is to make a freeman or a truly good citizen out of a man or woman who is afraid to think and judge for themselves."

The narrow-minded ask: "Is this one of our tribe, or is he a stranger?" But to those who are of a noble disposition the whole world is but one family.—Hindu.

## How to be Free.

**A** WISE man will never allow anything to come into his conscience that he don't want to exist. This is why Jesus was the wisest man that ever trod the earth, and it is why he never sinned. If Jesus had allowed false beliefs to take possession of his conscience he would have been a sinner like all other men. "Jesus was proof against false belief because he was not born of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1, 13. Jesus came not to save man, but he came to teach mankind, in all ages, how to regain his primitive or original state of existence, called Paradise. Jesus said, the Kingdom of God is within; although we are not conscious of that fact because of false belief, because of a belief in a lie rather than the truth. What is truth? Truth is the word. A truth is not a truth until you have proven it true; like a mathematical problem, we must have proof of its correctness. "Prove all things, hold fast that which is good."—Paul. "As a man thinketh in his heart so is he." This is a truth, but who believes it? To deny this is to believe a lie, to own it is to own the truth. Jesus said, "All power is given me in heaven and in earth;" but who is it that believes this? We say by word, and much more so by actions, that it is not so; it is not the truth. Thus we make God a liar. Jesus said, "If you believe in me, the works that I do shall you do also, and greater works than these shall you do, because I go to the Father;" do we believe this to be of a truth? (remember the word of God is Truth), if not we then deny God's word as being truth. God's man will be ever vigilant and watchful that nothing enters his conscience that he does not want to exist, or that will control either himself or his neighbor, and to yield to a conscience (false) that will burden himself or his neighbor with the ills subject to mortality is sin, and the man is therefore unconscious that God's Kingdom is within him. These are they whom Paul called Gentiles. "Set your affections on things above and not on things of the earth." "He that is a friend of the world is an enemy of God." "Heaven and earth shall pass away, but my word shall never pass away." The word is God. God made all things by the word. The word was made flesh and dwelt among men. God sent the word to heal the people, and the word said, "Whatsoever you ask in my name that will I do." "If you ask anything in my name that will I do." "If you love me keep my commandments, and I will pray the Father and He will give you another comforter that

He may abide with you forever." "Even the spirit of truth (remember the word is truth), whom the world cannot receive because it seeketh him not, neither knoweth him, but ye know him, for he dwelleth with you and shall be in you." "I will not leave you comfortless: I will come to you." "If you love me, and my words abide in you, my Father will love you, and we will come and take up our abode with you." Who can say that these declarations, these spoken words of truth, have a place in the heart and conscience of the people? Why is it that prayers are not answered? Because they ask amiss that they may consume it upon their own lusts.

The Kingdom of God is within you; that is, God's power is yours if you believe in what Jesus tells you. Kingdom means power. You shall have power to tread upon serpents and upon scorpions and over all the enemy; but suppose we have not the power to destroy the enemy, as Jesus tells us we shall, then God's Kingdom is not manifest in us, and we are, therefore, not the children of God. It is evident that if God's Kingdom is not in us we are without power, or, in other words, without God.

The Psalmist was justified in saying, "I shall be satisfied when I wake up in His likeness because the Saviour had not yet come when He spoke this, but it will not do now since Christ has come; they who teach such lessons are yet in the dark. The veil is untaken away, such are not in Christ. They know not God."

Any one who is willing to accept the teachings of Jesus as truth is bound to recognize the fact that the mortal man is not God's man, in any respect whatever. The following explanation ought to satisfy any conscientious person of this fact. Jesus said, "God is a spirit and they that worship Him, must worship Him in spirit and in truth." Again, my words they are spirit and they are life, I speak not of myself but the Father, He tells me what I shall say. These are the words that Jesus spoke. It is therefore, evident, that Jesus never spoke a word of his own accord, but that God told him what he should say before he spoke. Therefore, if we are to believe that God is the Father of the mortal, or flesh man then we must acknowledge that God is not true, for Jesus told the Jews who said to him, we be not born of fornication. We have one Father even God, and in reply Jesus said, "You are of your Father the devil, for the lusts of your Father will you do." He was a murderer from the beginning and the truth abode not in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and

the father of a lie. We must recognize the fact that God told Jesus to say to these Jews, mortals as they were, the above declaration. Therefore if God is the Father of mortal man and if He told Jesus to utter this sentence, then God would be the liar, and the thief and the murderer, just what Jesus told the Jews their Father was. He that committed sin is of the devil for the devil sinneth from the beginning. For this purpose the Son of God was manifest, that he might destroy the works of the devil. Is it possible for mortal man to rise above mortality and to loose the sting of death, as long as he believes that the body or flesh has a life to give up, and that there is really a mortal soul and that it is possible for a man to be dual. We may believe in a dual life, a dual being, but does this make it true. No man can be double minded. He cannot serve two masters. God's Kingdom does not exist where mortality exists. Man must be striped of mortality, he must rise above the din of mortal sense where Jesus reigns before he can become a child of God. The word world means to mortals just what they make it. Men may be so imbued in the things of the world that they scarcely ever think of a spiritual life.

He knows that he exists, but by what means he is unable to explain. Jesus said, "My words they are life, and if my words abide not in you, ye have no life." Thus if man believes not the words that Jesus spoke, he has no life. The word of God is power, it is creating and sustaining power. Jesus showed this in the case of Lazarus when he said, "Lazarus come forth." The word here had the power to raise Lazarus from what they called death. Jesus gives us to understand that Lazarus had no life to give up, that such a belief is false, and therefore, robs God of life giving power. Mary, the sister of Lazarus went so far as to say to Jesus, you cannot raise him now for he has been buried four days, and by this time his body stinketh. But Jesus paid no attention to her false opinion, but said to the sleeping Lazarus, "Lazarus come forth." Thus we can see that it was the words that Jesus spoke that raised Lazarus, that the body had no life to surrender. God's word, or the belief in the word cannot exist in the flesh, it belongs to mind. Mind and sense differ in their relationship to each other as does night and day. Sense belongs to the corporeal or false man and perishes with him. Mind belongs to the spiritual man and is as eternal as God is eternal. Therefore, they who will be controlled by the senses which belong to the corporeal man are sinners, have never been renewed in Christ, and while continuing in this condition are cast away from the mother-vine,

to be withered and finally burned. God knows no mortal being, mortality exists by virtue, and a sham virtue at that of a belief in mortality, and this belief Jesus came to destroy so that man might be spiritual as God originally made him. All mankind must come to recognize this fact before they can inherit God's Kingdom. God tells us that every man must know himself as God knows him, and God knows no man in any other term than spiritual, for God is a spirit and His creation must be spiritual. The Apostle Paul said, "The children of the flesh, these are not the children of God," And Jesus said, "flesh and bones cannot inherit the Kingdom of God." And again he said, "handle me and see that it is I for a spirit hath not flesh and bones." God is a spirit, and they that worship him must worship him in spirit and in Truth. God's word is Truth, we should be very careful how we deny God's word and how we make light of those who do believe in His word and obey His commandments. We should remember that when we make light of those who are faithful to the word of God, and are trying to prove their fellowship with Christ by signs following, that Jesus said, must follow the believer, that we are like Saul of Tarsus who, when he was persecuting the true believer casting them into prison and burning them to the stake God called him to an account, and said to him Saul, Saul, why persecutest thou me. Jesus gave Paul to know that he was persecuting him as much as he was his followers, and just so it is with the persecutors of this age, they are as thoughtless and ignorant of what they are doing as was Paul, because they know not God's word, they know not God. Yet they are like the Jews who said to Jesus, we be not born of fornication, we have our Father, even God.

We but mistake ourselves when we think that the mind that is in Christ guides these mortal bodies, while we attempt to figure out the elements that compose these mortal bodies in order to establish the belief that they are real and eternal, and that when the life that is in these bodies dies the body is laid away in the grave to await the second coming of Christ, when it shall be resurrected and brought forth to answer before the judgment bar of God for the deeds done in the body. This is one of the most subtle and dangerous form of insanity that has ever fastened its iron clutches upon the human family. Knowledge is power; to know a thing is to do it. Thus to know how to do a thing and why it should be done, is to have knowledge or wisdom; we are wise when we know how and why a thing should be done. Thus Jesus came to restore to mankind the

power that God originally gave him, and if we are wise we shall know of this power, and it shall make us free. The Yoke of material bondage shall be raised and we shall be free. Jesus said, "If I make you free you shall be free indeed."

## The Information Trust.

The infamous Loud bill has made its appearance again in Congress. This time it is more adroitly drawn than on former occasions, but it contains all the venom of its predecessors in a more condensed and somewhat more disguised form. The ostensible object and purpose of the bill is to prevent the abuse of the United States mails as a distributing agency for free advertising publications and other matter that does not strictly come under the heading of second-class mail matter. The real object of the bill, however, is to prepare the way for the most insidious, dangerous and accursed of all trusts, namely a trust in public intelligence. It is designed to enable the rich and powerful to throttle public intelligence by making it impossible for men of average means to establish newspapers and build them up upon their own merits.

The expense of sending samples, after the passage of this bill, will be so great that it will become impossible to build up a weekly paper upon its merits, as the number of samples permitted by law as second-class matter would not permit the publishers to acquaint the public with the character and value of their publication during the natural life of the average man.

If the Loud bill should become the law of the land newspapers in the future could only be established by the rich who would be able to pay high rates for circulating them, and for advertising them in other publications, and as the price of all newspapers under such circumstances would greatly increase, this great avenue of public intelligence would be permanently cut off from the millions of homes who depend for news upon weekly publications. Under such a law the great city dailies that are controlled by the money kings and monopolies would become the only open avenue of public intelligence.

This measure is one of the most insidious and diabolical moves yet made against a free people, and one that arouse such a storm of indignation as to at once serve notice upon all members of Congress that to favor this measure will mean to them political death.

We are passing through the most critical era in the life of the present civilization. Christian civili-

zation, as promulgated by the Declaration of Independence and made the organic law of the land through the Constitution of the United States, guaranteeing the equality of all before the law, is hateful to the money kings and monopolies of to-day who are the legitimate successors of the tyrants and pirates who have been long the curse of all preceding civilizations.

No change in human nature from the beginning of the world to the present time is yet discernible. There exist in our midst to-day a class of men who would restore every inequality and injustice that ever existed on the earth to gratify their greed for gain and lust for power. The ordinary avenues that are open to this class of men under the Constitution and laws of our country are detested by them as the law against stealing is detested by thieves. They recognize that the defense of the people against their revolutionary schemes rests in that broad dissemination of public intelligence which enables the people to act together in their own defense. The one great fear they have of the ultimate and final failure of all their schemes of spoilation lay in the knowledge of the masses of their designs and purposes and the facility of honest, brave, independent journals to rapidly disseminate intelligence into all nooks and corners of our great nation. Hence the onslaught upon the great avenues of intelligence of the masses of the people who live outside of cities and occupy independent homes in the rural districts and rely upon the weekly newspapers.

Let your member of Congress hear from you upon this matter. We ask all honest and independent journals of the nation to join with us in making odious this assault upon the very citadel of our liberties.

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NOTE.—The above article is taken from the National Watchman of Washington, D. C., the greatest weekly paper published in the world. It is from the pen of Mr. John M. Divine, one of the best posted men in America. His charge is not only true, but correct as to every detail set forth pertaining to the bill's effects.

It aims to strike the weekly press down by indirection, under the flimsy pretext of curtailing expenses in the Post Office Department, when every well informed man knows that the deficiencies of that Department are due to the vast amount of money paid the railroads for mails they never carry.

In the 55th Congress this same bill came up, and its defeat was in large part due to the efforts of Col. O. C. Sabin, Hon. Wm. Sargent of Texas, and the editor of the Assayer. The bill deserves to be defeated, and it is incumbent upon every man to demand its defeat at the hands of their respective National Representatives in Congress.—Editor The Assayer.



## MENTAL SCIENTISTS.

### INTEND BUILDING A GREAT UNIVERSITY AT SEABREEZE.

An Organization Embracing Several Hundred Thousand—Florida Is To Be the Headquarters.

Seabreeze, March 4—Whatever the term implies, the organization of Mental Scientists intends to erect at once one of the largest university buildings for this cult in the United States, probably in the world:

"The Scientific, Philosophic and Ethical School of Research," located at Seabreeze, Fla., has recently been granted a charter, and its first endowment is announced in the form of a real estate grant, aggregating in value some \$200 000, the same being donated by two prominent leaders in psychic research, C. C. Post and Mrs. Post, better known to the public as Helen Wilmans. This is an institution not for profit, and all proceeds are to be utilized in the maintenance and extension of the institution. It is in line with the progressive spirit of the age, and is destined to take front rank among educational institutions. Its location is an ideal one for the purposes of research for which it is intended. It is located upon a beautiful peninsula, with the Atlantic Ocean on one side and the Halifax river on the other. This peninsula is fast becoming a prominent resort for tourists, and its natural advantages are not surpassed anywhere. It is located in the region of the trade winds, and for fully nine months in the year it has one of the most delightful climates to be found anywhere. Being tempered by the trade winds in the summer and by the Gulf Stream in the winter, the climate never reaches extremes of heat or cold, the temperature rarely going below freezing at any time of the year, and even in the most heated period scarcely ever reaching above 90 degrees. This fact is mentioned for the reason that the opinion on the part of those who have not visited eastern Florida is generally to the effect that, being so far south, it is extremely warm, and would, therefore, be an unpleasant place for study, except in the winter. This is not true, and the fact that it is a delightful place, most conducive to concentration of thought at any season of the year, can be verified by anyone who seeks to verify it. Away from the busy business world, and in the midst of natural beauties almost unsurpassed anywhere, student life on the

part of young, middle-aged, or more aged can but be pleasant and profitable at any time.

While this institution has been named a School of Research, it will furnish all of the facilities commonly offered by other institutions of learning. By this is meant that all the common branches will be taught. It will differ from them in the fact of absolute freedom to investigate, and in that absence of reverence for antiquated precedent in the educational world which it is believed by the founders of the institution is a lamentable tendency of institutions of learning generally. The whole student life will be tempered from the viewpoint of the belief on the part of the founders of this institution in the God-like qualities and absolute mastery of man. Self-reliance, independence of thought and action, original thought, self development, are among the tendencies which will be noted in after years as a characteristic of the graduates of this institution.

Of course those who have founded the institution cannot support it alone, but its founders are independent of the institution as far as an income is concerned, and, as before stated, the institution is wholly in the interests of science and is not founded for the purpose of profit. No part of the proceeds of the property donated by the founders of the institution go into their own pockets. No salaries are drawn for the management of it. The property donated is divided into building lots, which are for sale, and all the proceeds of the sale of these lots will go directly to the benefit of the institution.—Times Union, Jacksonville, Fla. 3.

I happen to pick up an old number of the Christian Register, from which I take this capital bit of prophecy: We are at the beginning of a movement in religion more extensive than any recorded in history. Compared with it the Protestant Reformation is a small episode. This movement is wider than any one religion and deeper than any one can measure. Five hundred years from now it will be seen that just before the beginning of the Twentieth century the creeds of all nations and churches began to break up, and that throughout the world there was a rush of fresh religious feeling, which carried these fragments of creeds away. It is something like the breaking up of ice in a stream. Religion is not in danger. We are preparing for a new and better revelation of its meaning, power, and effect upon life. With religion, in its true sense, goes a deepening of all ethical sentiment. On a large scale the nations are learning that character is essential to statesmanship.—E. P. Powell

# WASHINGTON NEWS LETTER.

—Published Monthly—

512 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter.

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This is giving the paper at substantially cost price and gives every one an opportunity to sow the good seed.

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It will be a hard case, indeed, where the NEWS LETTER can go to a man or family for six months or a year and not do the work of the MASTER.

Who can expend \$5 in a better cause?

# Unchain The Truth.

The reform movement during the past month has made more rapid strides than ever. Gradually as time passes the influences widen and broaden with accumulating power and progression. Perhaps the most notable success of the month has been class teaching by correspondence. This is fast developing into one of the greatest features for unchaining the Truth which the Lord has opened for us. Those

who have already taken the course or are now taking it, uniformly speak in the very highest terms of the lectures as great educators, giving the information how to heal the sick and teach others how to heal, and also the underlying principles of Divine Metaphysics.

## MARCH CLASS.

The class taught by the University during the past month was one of unusual intelligence, and was one of the largest classes which we have ever had. Several of the students will go out as able healers and teachers, all showing a commendable degree of intelligent acceptance of the Truth.

Owing to the fact that the school of correspondence is so universally being accepted, the faculty have concluded it best to hereafter have only five classes taught orally per year instead of ten, making the lessons twelve instead of ten. Therefore, in accordance with such rule the next class will commence on the 7th day of May. After the May class will occur the vacation of summer, and the first class in the fall will commence on the first Monday in September. It is important for all to go through the May class who desire to be taught orally before September, as this will be their last opportunity before the vacation.

## THE COLORED COLLEGE.

The colored branch of the University has been established and a class is now at the time of this writing being taught by colored professors, and they are showing a very commendable amount of spiritual understanding. The colored people are developing wonderful industry in the work. God apparently has opened their minds readily to this great Truth, and there are a number now who are not only competent to teach but are very competent healers, and they understand very thoroughly the underlying principles which heal the sick through God. The Colored Church has already been established, and have their meetings on Sunday afternoons and Wednesday nights.

## THE PARENT CHURCH.

The Parent Church of Washington has moved its location and is now holding its meetings in Maccabee Temple, 513 9th street, northwest. This temple is

within one block of most of the street railway systems in the city, and within two blocks of the furthestmost, thus it brings all within convenient distance of the church. The lecture service is held at 3.15 p. m. on Sundays and the experience meetings are held at 8. o'clock Sunday evenings; the midweek meetings have been discontinued until different arrangements can be made for the fall, when we will resume the midweek meetings as well. The attendance at the church has largely increased in number as well as in interest in the services. God is blessing the church and God is blessing the work in the upbuilding of His true kingdom in this city of Washington.

#### HEALING THE SICK.

The glorious work of healing the sick by the members of the new church is going on. From everywhere, almost all over the country we are receiving letters with accounts of healing the sick. In several cases during the past month telegrams were received of persons who were about to pass on, but were rescued by the word of Truth spoken by members of the Reform Church. God is with us, God is blessing us in a wonderful degree, advancing His work as we have never known it before. We are teaching the Truth, speaking the Truth, and as Jesus promised, "In my name these signs shall follow," and the signs are following, following in a most wonderful degree, for which we cannot be too thankful.

#### THE NEWS LETTER.

God has blessed The News Letter during the past month by increasing its subscriptions and widening and broadening its influence, not only in this country but in foreign countries. The little paper goes out as a messenger of light, giving to the world the Truth of how to heal the sick, being the only paper upon the face of the earth which gives the true way of healing the sick, and it is being received as a messenger of Love and of Life wherever it goes.

"Our friends, the enemy," have been using the arts of black magic, sorcery, malicious mental malpractice, in various and sundry instances for the purpose of destroying our work, but through God

their efforts have been baffled, and wherever they have for the time being scored a little victory, God in the end has confounded them, thus greatly promoting the upbuilding of His holy work, of His holy church and of His holy Truth. How persons claiming to be Christians, claiming to follow in the path trod by Jesus of Nazareth, can reconcile such conduct with their profession of goodness, God only knows, it is beyond our ken to understand. All we can say to them and of them is, "God forgive them, they know not what they do." They should take the admonition given by old Gamaliel when they were talking of persecuting the disciples after the resurrection of Jesus Christ, he told them that if this religion were of man it would come to naught, but if it be of God they could not prevail against it.

So we say to "our friends, the enemy," if the Reform Christian Science Church be not of God it will come to naught and be of no effect, but if perchance it is from God and God is directing us to "Unchain the Truth," to teach this gospel of Love, love of God and love of your fellow man to all the world, not only to the rich, but also to the poor and the lowly, those who are cast down into the gloom of misery, then I say we are doing God's work and God will bless us, God will comfort us, and God will prosper all of our efforts, and God will protect us from the evil arts of evil people, it matters not who they are, whether they call themselves Christians, or Christian Scientists, it matters not, God is our protector. If, on the contrary, we should develop any spirit other than that of Love and of perfect charity for all, then God would not bless us and our efforts would soon come to naught. We must remember that no person or persons have any right to withhold from you or from me the water of life that flows from the throne of God. God has given to each man and to each woman a certain degree of intelligence, a certain number of talents, and He expects the individual to make a proper use of these talents, and for their use each person is responsible to God alone. No personality on earth has a right to say, "You do this or you do that," and any person who arrogates such a right as that, is of evil, he belongs not to the good, he belongs to the realm of

materiality, and God does not and will not prosper any such conduct.

Our readers may remember that in my first editorial, when telling of the vision which appeared to me in the night, bidding me to "unchain the Truth, it shall be free," I said, when the vision was made to me that if I went ahead and unchained this Truth, that I would come in contact and in antagonism with a certain class, and they would at once endeavor to destroy the News Letter. The answer you will remember was given to me at that time "that God would bless the News Letter and He would destroy all those who attempted to injure it". How truly is this being fulfilled! It appears as though the spirit of evil and the mammon of unrighteousness have taken possession of those who are fighting the News Letter. A spirit known only in the realms of materiality so called. Those who were at one time magnificent healers serving God and doing good, have allowed this hatred to take possession of them and they are fast losing their power to heal the sick. God is carrying out His promise and protecting the News Letter in a most wonderful degree.

This movement is not a personal movement; it is a movement for unchaining the Truth; it is a movement for the education and upbuilding of mankind. It is far beyond any personal thought or any personal ambition. It is God's holy work, and all I ask is the guidance of Divine wisdom, and my daily prayer is that God will consecrate my heart and give me perfect purity and perfect love so that I may carry out His measures and do His work to His glory and the good of mankind. That is my only object, and God is blessing me and blessing the News Letter in a wonderful degree, for from the very first issue of the News Letter after "unchaining the Truth," until to day it has been prospering more and more, and its enemies are destroying themselves by their own vindictive hatred and malice. May God have mercy upon them. All we can do is to repeat the prayer, Forgive them, Father, for they know not what they do.

#### EXTEND THE TIME.

In view of the fact that last month our paper was

nearly ten days behind its usual time of issue, we have concluded to continue the reduced rate of subscription during the month of April, so that all may have the opportunity of helping in this glorious work of "unchaining the Truth," by throwing out the life line to their struggling fellow man, wherever they are on earth who need it. Therefore, during the month of April, which includes all mail that is mailed on or before the last day of the month, those sending to us can have the paper for one year for seventy-five cents for each new subscriber; that is, for every new subscriber sent to this office during the month of April, such subscriber can have the paper for seventy five cents. This, according to my understanding of the present price of paper, is a little less than cost; but God has prospered the editor of the News Letter, and I am only anxious to have opportunities wherein to spend my money for the propagation and dissemination of Truth.

#### THE MAY NUMBER.

I desire to prepare the friends of the News Letter for a special edition of the paper for the month of May. It will be remembered that we asked for names of persons to whom to send the February number of the paper. We are happy to say the names came in, and the papers were sent as sample copies to those whose names were sent us, and that and the March edition are now exhausted; but for the month of May we desire to have a special edition printed, and send out a number of thousands of copies. God has blessed us, and we want to extend the Truth. Therefore, send us carefully selected names for the May edition of the News Letter. Send those whom you think would receive the Truth, or who would be likely to be benefitted thereby. Be careful not to cast your pearls before swine. But to those who desire the Truth, give them a chance, and God will bless your efforts and will bless the little messenger that goes out upon its missionary work.

#### CONCLUSION.

In conclusion I wish to urge upon all the friends of Truth, all of God's children, their privilege of assisting in this great work. Remember what you do will redound to your credit and happiness through all eternity. There is in one act of kindness, one act of charity, which wells up from a loving heart, more

exquisite pleasure than can be obtained from all worldly thoughts. Let us put our shoulders together and push this glorious work, broadening and widening it wherever it is, teaching the gospel, spreading the Truth, sending forth the message of love, carrying it to all the poor and all the rich everywhere, carry it wherever those can be found who need it. Let us fulfill our Saviour's last command when he said, Go, go and preach this gospel, preach it to all the world, not only here in Jerusalem, not only here in Judea, but to all the world everywhere, wherever you find one of God's children, take this gospel with you and teach it to him, and He promised you, and that promise is still good, "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

What a blessed commission, what blessed work, so full of love, so full of joy, so full of satisfaction, that our hearts fairly bubble over with love and thankfulness to God that He has given us the privilege and the power as well, to carry out the behests of our blessed Saviour.

#### NEWS LETTER LEAFLET.

I want to call attention to the Washington News Letter Leaflet which is a convenient document to give to those who are seeking the Truth. It has a tendency to call attention to the blessed truths of our great thought, and everybody ought to send for a few of them, even if not for more than a hundred. Everybody should send out at least one hundred. Let that be one of your earnest efforts.

#### MORE TO DO.

Taking the field all over and the work that is done and being done, we feel gratified with the results already accomplished, but when we look over the vast world where not one single ray of light is seen, where the gospel of Truth has not reached, our own hearts yearn for more and more power and influence, to build up and spread the Truth, so that the world can be given this healing knowledge and saved from sin, sickness, and death. God bless you all.

Lovingly,

*Oliver C. Sabin*

# LECTURE.

BY OLIVER C. SABIN, MARCH 5, 1900.

**I**N this my first lecture to this class, by way of introduction, allow me to say, that in the commencement of the study of any subject the student must commit his mind to the fact that he will give to the subject a patient and fair investigation. The subject of Divine Metaphysics, Divine healing or so called Christian Science, is somewhat new to a good many of our people, and how new it may be to some of the members of this class I cannot say. You are liable to have ideas presented to you which will run in apparent conflict with those thoughts which you have been educated to believe, since you have been educated to believe anything. Take my advice and make no conclusion against the premises stated, hold your verdict until the testimony is all in. If a juror or a court were to be called upon to decide a question, and one witness would testify and make out an apparently strong case, and that court or that juror should insist upon giving in a verdict at that time, without the other testimony being allowed, he would at once be called a crank or a person unfit to hold the position he was attempting to fill. Therefore, in consideration of this subject, I ask of you all, a candid, fair and unprejudiced mind, weigh all the facts, and at the conclusion render your verdict in accordance with the facts. That is all Truth wants, for Truth is always Truth, and Truth will vindicate itself, and if a subject is false you will be able to say so.

The main thought which I shall endeavor to present through the entire ten lectures, will be, how shall man regain the lost dominion to which he is entitled? When God created man He gave him dominion over all the earth, over the sea, the fishes of the sea, the beasts of the field, the birds of the air; He gave him dominion over everything pertaining to this earth, which of course includes its solar atmosphere; and you have yet that dominion, by right, it is yours.

Suppose you should see a great body of people rushing on blindly, when you knew there was a precipice over which they were falling just as fast as they came to it, those behind knew it not, pressing on over the precipice, over the precipice to ruin and destruction. Suppose now you were unable to stem that tide and prevent their going over it, must



you then, your eyes having been opened and you see the precipice ahead of you, be silent? what would you do? what would any sensible person do under those conditions? Well, he would stop and try to stop the others, and if he wanted to travel any way, which he would be very liable to do, he would turn round and go back the other way.

Our first parents committed a sin. That sin was not the sin that is commonly believed, but it was the belief that there was life, Truth, intelligence and substance in matter, and they bowed the knee or accepted the thought of this false statement, they ate of the forbidden fruit, and through that, they suffered the condemnation of all those who believe in the materiality of matter. God told them the day thou eatest thereof thou shalt surely die, and man did die that very day, for a day with God is as a thousand years and a thousand years as a day. There was no man that ever lived the limit of the thousand years; they all died and continue to die.

What then was the cause of this death? Adam and Eve were given Eternal Life; they were created in the image and likeness of God, became living souls by the breath of God Almighty, and they were endowed with Eternal Life. They were told so long as you refuse to bow the knee to materiality your life shall be eternal. They ate the fruit, and went down to death; and mankind has continued to follow through their conscious and subconscious thoughts, this belief in the materiality of matter, until their days have been circumscribed from the original thousand years down to an average of thirty-three.

Are we going on with this great crowd over the precipice. Fortunately for us our eyes are open. Now what are we going to do? Do we all want to go over the precipice of death? Do we all want to be filled with that thought, the sufferings of material thought, surrounding the material mind? Do we all want to go? Do we all want to go along and suffer in poverty, want, misery, sickness, with all of these material evils? If we do, all we have to do is to go with this crowd; but if, on the contrary, we do not wish to, then what must we do? Mind what I will tell you, know that I am giving you the vital thought of this whole subject of Divine Healing, Divine Metaphysics. Stop, retrace your steps, go back. Now, what is the retracing of our steps? Here is a man who we will say is suffering from a certain injury from a visible cause, what would a surgeon do in a case of that kind? He would remove the cause. Are we to remove the cause? Then how? We must turn our backs

upon material thought; we have got to turn our minds against the belief that there is life, Truth, intelligence, or substance in matter. We must understand and realize that we are the perfect image and child of God. We have got to realize that God is our Father. We must know who God is, what God is, so far as it has been permitted for us to know, and know our relations to Him and His relations to us. It is not necessary for us to speculate as to who God is or what God is further than is necessary for our happiness and our development out of this material suffering and thus enable us to get back into the garden of Eden or spiritual perfection. We must stop going over this dam of death, destruction, and ruin and go the other way. We have to remove this cause. Now our faces are all set toward that garden of Eden, where eternal happiness, eternal peace, eternal plenty, eternal joy, Eternal Life reign supreme. That is the country where we are going, for we are following the straight and narrow road. Let the mob go if it will, for broad is the way that leads to death and many there be that travel therein. We will take the narrow road to the Benlah land where God Almighty, our blessed Father reigns with perfect love.

The subject which comes up for immediate consideration is "what is God and what are our relations to Him." We ask the question what is God? Not with any expectation that we are going to receive an answer, because the apostles tell us that it is not for us carnal beings, fleshly beings, to understand the infinite or spiritual world, but he intimates that the time will come when we will understand it. Now, I think, while I quote the apostles, I do not think that everything that the apostle said was what we may term inspiration by God by any means. I do not think that everything that is in the Bible is an inspiration from God Almighty by any means. God Almighty is an unchanging being, whatever He does is unchangeable, He works by fixed rules and laws. I think if I sit down to write an article and ask God, and pray that I may be inspired, if I ask in faith that an answer will come, and I do not think that many things in the Bible are more inspired than if you or I had written them. I do not think that Jesus Christ ever performed a miracle in the sense we used to think. I do not think there ever was that kind of a miracle performed. I think that everything that was ever done in the way of miracles was but the perfect working of natural law—God's law. Take for instance the theory of metaphysical treatment. In

my consciousness I talk to the subconsciousness of my patient and the sick are healed. But this science, unlike mathematics takes two to solve a problem. If I send a student to the blackboard to solve a problem in mathematics and he puts down two and two and adds it up four, he has not only stated the problem, but he has solved it. In metaphysics it takes one to state and one to solve a problem. The finite can state the problem, but the infinite must always solve it. I may state in my mind that man lives, moves, and has his being in God, a spiritual being residing in spirit, therefore that person is perfect, must be perfect, cannot be anything less than perfect. That is the statement of a Metaphysical Scientific proposition, the solution is performed by God, He forcing the physical body to respond to the spiritual thought and thus God does the healing.

We ask again what is God? We know that He is Love. The mother who takes up her child and looks down into its face with Love, that Love is of God. We know that God is Intelligence, that by His intelligence all His works were created and are run by scientific rules. God is life. When he made man He breathed into his nostrils the breath of life and he became a living soul. God's breath is life. In yonder plant that breathes through the leaves, that life is God, or of God. The life that animates everything that breathes, whether it be man or beast, or plant, or tree, whatever it may be, whatever breathes, that breath is life, and that life is of God. We ask what God is? We know that He is Omnipresent, because He is everywhere. He is Omnipresent Good. You go to the uttermost parts of the earth God is there, go to the frozen regions of the North amid eternal snow; the land of the midnight sun and God is there, or if we go to the lands of eternal Summer and rest beneath the fronded palm, behold God is there. If you go anywhere God is always with you. You live in Him, move in Him and have your being in Him. God being Omnipresent, everywhere; therefore He cannot be limited as a personal God. God being all, is it not enough for us to know that God is Love, that God is Good, that God is Life, that God is Light, that God is Intelligence, and that He cares for our every want, that when a lamb is lost from the fold, His spirit goes out through the valleys and over the hills and searches for and brings back that lamb into the fold, and there is rejoicing there. Is not that enough for us to know of God? We further know we love Him for He loves us. ]

## MAN.

Man is a wonderful being, and if we only knew ourselves, if we only knew our rights and had the manhood to assert and claim them, what a different world this would be. Here is man the image and likeness of God. He has been endowed with all the earth and everything in it, and behold he comes up a beggar, and has not sufficient dominion to demonstrate a breakfast. Is not that a poor specimen of all dominion. He has not got enough brains and power within himself nor enough intelligence to demonstrate over a cold, over a toe ache or anything else. That is a poor specimen of the God-created man, is it not? Now, what are we here for to-night? We are here for the purpose of taking up a study as students, and learn how to place man back into that lost dominion where we are entitled to possess all that God intended we should have, and all that God gave us, so that we can hold up our heads and know that we are the children of God, and that we are entitled as such children to everything that God gave us. The orthodox idea is that we have got to wait until we die to get all these things. Who ever heard of a man willing his property to his children, but they could not get it until after they were dead. What kind of a will would that be? There would be just as much sense in that as there is in the idea that we have got to wait until we die to get what our heavenly Father gave to us.

I want this class to realize man's right of dominion, I want to teach so far as in my power, what man is and what he is entitled to, and then how to lead him back to this lost dominion.

In talking of metaphysical healing, we call it Christian Science. I never call it Christian Science, but what I feel that it is a misnomer. Christian Science would not make a more proper name than would Mohammedan Science, the Science of Plato, or the Science of Aristotle. But this system of God-healing has been called Christian Science, and while it is true that Jesus Christ practiced this Science and was the best demonstrator the world has ever known, because he was God; It has been practiced by most all the different nations of which we have written histories; long prior to his advent.

The name Christian Science was adopted by this Reform Christian Science Church, because there were thirty or forty thousand names on the rolls of the News Letter, and if we had called it any other name we would have frightened those subscribers, and thus prevented

their greater knowledge. As it was, many thousands are with us Unchaining the Truth. That is why we call it by this name, and the only solace that we can have is that a rose is just as sweet if called by any other name.

This Christian Science, is that principle of God which destroys sin, that principle of good which destroys evil. It is the opposite of evil. When it touches evil the evil is destroyed. Now evil is a relative term and in reality is nothing, because the very moment you touch it with the good the evil is destroyed. For instance, suppose a telegram should come notifying any one of us, that our best friend had been run over and killed in a railroad accident. Sometimes such information has caused a collapse of the physical constitution. Soon another telegram comes from the very person, saying that his name had become mixed with another person, and that it was false, that he was all right. That first false telegram had the same effect as though it were true, but on receiving the last telegram the result would be to lift off this false statement. In other words, as soon as the Truth touched the false, the false was annihilated, it was gone. It was very real until the second telegram came. It is so with every kind of error, every kind of inharmony. We touch it with the Truth and the false passes out and the Truth alone remains.

When this subject is discussed more in detail, you will understand very thoroughly why the evil is always false, why evil is unreal; yet it is very real, so very real to sense that until it is touched with Truth, it destroys the physicality of the world, and is leading us over the abyss because of this belief of evil, and unless touched by Truth it will destroy us physically.

Man was given eternal life, he was given perfect health, and whatever of disease has manifested itself since, it is from the evil mind of carnality, the carnal mind. We see a person with a manifestation of fever, which looks real to material thought, and it is so with the person who has it, and that person [will pass over the falls unless the evil thought is arrested, but when we come to realize that the so-called fever is but material mind, a false telegram, giving false information, you then touch it with the Truth. What is the result? The result is, harmony is restored. God solves the problem by the obliteration and annihilation of the fever. When the fever goes, where has it gone? A person has a fever, in a few minutes you look and there is nothing of it. Where did it go? It

went no where, for it did not exist, only in material thought.

These statements are liable to be misunderstood, and you are liable to have ideas in your minds that are not in harmony with this argument. If so, withhold your verdict until you have heard all the evidence.

Christian Science will take us out of these present troubles and place us back in the road that leads towards the Garden of Eden. We have traveled the other road long enough, we have been travelling the road that leads to death; Christian Science sends us back along the road that leads to life. It gives you, in short, the power of God Almighty, so far as God Himself has delegated it to you, gives you absolute and perfect dominion over the earth, over yourself, over everything that exists in connection with this world.

It is the recovery of that lost art, so to speak, which will bring us back into this realm of perfection. Now, the question is how to get back. The road that brought us to where we are has been misdirected thought. We must re-direct our thoughts, sending them back in the other direction. You take a man as he thinks and lives to-day, and what is he compared to what he should be? Let us bring him back to where he belongs. The road we have been traveling leads to death, the one Divine Love directs us to take, leads to Eternal Life. Let us hope you will all make the wise choice.

Among one of the most suggestive and prophetic features of the Paris Exposition is promised a "War Exposition." Mr. John de Block, the author of the great work on the future of war, that had such influence upon the Czar's mind and those present at the congress at The Hague, has the matter in charge. He is planning an exposition that will cost \$200,000. It will occupy a large three-story building. It will contain a full collection of the modern implements of murder, placed in a comparison with the antique ones. There will be a lecture hall in connection therewith, where the principles of peace will be expounded.—Unity.

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he did not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun.—Emerson.

# The Personal Treatment.

BY OLIVER C. SABIN.

**F**OR the benefit of our many readers who desire to treat themselves, (and we desire all to do so who possibly can.) I submit a formula of treatment which will be found very effective if closely followed and thoroughly realized.

Any person can use this treatment for the treatment of others by changing the tense of the person addressed.

## FORMULA.

I am the perfect image and likeness of God, living, moving, and having my being in God, and am a spiritual being residing in Spirit. This being true I live in perfect harmony, in heaven, in perfection, and have all the blessings which God gives to His children.

Therefore I have perfect health, perfect harmony, am covered with God's love, supplied by His goodness, protected by His power, and guided by His wisdom. God is Omnipresent Good and an ever-present help in time of trouble; God is with me, and He is with me now, and He is my help, and His Truth is my shield and my buckler. I do dwell in the secret place of the most High, and abide under the shadow of the Almighty. The Lord is my refuge and my fortress, and in Him do I trust absolutely and implicitly without doubt, without hesitation, without misgivings and without fear. I have no fear, my life is perfect, and I love God with all my heart, and perfect love casteth out fear. I have no fear and cannot have any; there is no such thing as fear, it is but the evil manifestation of carnal mind, but on the contrary I have perfect trust, perfect reliance, perfect dependence, perfect faith in God. I have a perfect understanding and know that God is Spirit, and that I am His image and likeness; therefore I know that my life is a spiritual life, and not a material life. I know that Spirit is All and that matter is transitory and amounts to nothing, for God is All and God is Spirit, therefore Spirit is All. This being true, I living, moving, and having my being in God, am perfect and am in the enjoyment of all perfection. My heart and my mind are filled with joy, with peace, with contentment, with ease, with comfort, and perfect satisfaction, and am perfectly happy. God is with me, watching over me and taking care of me, and sustaining me in all things and under all conditions, and under all circum-

stances; He guides my every footsteps, my every thought and act; He supplies all my necessities, and He gives me plenty of money, money in abundance so I have sufficient, not only for myself and for my family, but He gives me money to spread His Truth and advance the kingdom of heaven on earth. God being with me He fills me with the righteousness of the kingdom of heaven.

These manifestations of disease which appear to me (bere name the disease or diseases) are but the manifestations of material thought, carnal mind, and they are false, untrue, do not exist and cannot exist, because God's child, living, moving and having its being in God cannot have anything the matter with it, it is perfect and therefore I am perfect. God drives out all beliefs of these material manifestations. He drives them out of my mind so I cannot even think of them, and He gives me perfect liberty and perfect freedom, and fills my heart with love. I love God with all my heart, and I love my brother as myself. I love God's work and love those who work in God's Kingdom; and I love all good and those who work for Good. Nothing can come near me or around or about me but perfection, for I am God's child and He blesses me and takes care of me in all ways, under all conditions, and under all circumstances, and I am happy, happy all the day long. The sun of happiness shines bright and the sky is blue, and my spirit and mind are lifted up with perfect contentment, perfect ease, and perfect joy.

Dear Father, I ask all this in the name of Jesus Christ, my Lord and Saviour, Amen.

The Lord is my Shepherd I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters; He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for God is with me; His rod and His staff, they comfort me. He prepareth a table before me in the presence of mine enemies; He annointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.

Our Father, who art in Heaven; hallowed be thy name. Thy kingdom come; thy will be done in earth as it is in heaven; give us this day our daily bread, and forgive us our debts as we forgive our debtors; lead us not into temptation; but deliver us from evil; for thine is the kingdom, the power, and the glory forever and forever, Amen.

This treatment may be repeated or may be varied in any way to suit the patient, but the thought here given will heal the sick if accompanied with perfect realization.

## Class Instruction by Correspondence.

**W**E receive so many letters of inquiry in regard to our *Class Instruction by Correspondence* that I thought it best to write an article setting forth the details of this teaching and have same published in The News Letter for the information of its many readers.

This course consists of ten carefully prepared lectures that thoroughly discuss and analyze all there is in Christian Science or Metaphysical Healing. These lectures were first prepared and delivered by Oliver C. Sabin, President, to classes taught in our INTERNATIONAL METAPHYSICAL UNIVERSITY. Each lecture is neatly type written and substantially bound convenient for handling and preservation. Attached to each lecture are full instructions and questions to be answered by the student. The answers to these questions are to be written out by the student with pen and ink and forwarded to the Dean of the University for inspection and correction. By this means the student is helped and his ideas are always kept correct. The student is also at perfect liberty to ask any question not made plain by the lectures. In fact, during the time the student is taking this course by correspondence he has all the resources of our INTERNATIONAL METAPHYSICAL UNIVERSITY at his command.

This system of *Class Instruction by Correspondence* puts a first class International Metaphysical University at the disposal of every family in the world, who lives in a civilized or semi civilized country. We have now been teaching by this system long enough to have quite a number of graduates, who will testify to its superior facilities for bringing students into a perfect realization of the truth as taught by Christian Science. We have students who have had class instruction in the lecture room and they testify that this *course by correspondence* is far superior in many respects to the oral teaching. One of the great advantages it has is the fact that when the student has completed the course he has all lectures at hand for future reference, which is worth a great deal to an earnest student.

When the student has completed this course he will be perfectly competent to heal himself and others and also teach Christian Science as intelligently and perfectly as anybody. All our students graduating in this correspondence department will be given a diploma from our INTERNATIONAL METAPHYSICAL UNIVERSITY when they have satis-

factorily answered the questions attached to each lecture.

In addition to the ten lectures we have a supplemental lecture, which might be called number 11, which is devoted entirely to the financial question or "How to Demonstrate Over Want or Poverty." This one lecture of itself is worth to any one more money than the entire course will cost. This system of *Class Instruction by Correspondence* brings the cost down to the minimum. Whereas class instruction, has in the past, been costing the student \$100. We give it to them at their own home, without loss of time or expense for only \$10. We require this \$10 to be paid in advance from the fact that we are at considerable expense in preparing these lectures and looking after the correspondence necessary to do justice by every student who sends in answers to these questions.

I have given details in regard to this class instruction hoping that they will be beneficial to many of the readers of The News Letters who desire information on this subject, and so far as its merits are concerned we will allow our students to speak for us in this matter and following will be found letters from our students which speak for themselves.

J. H. TURNER, Dean,  
International Metaphysical University.

Smithton, Pa., March 14, 1900.

John H. Turner.

My Dear Brother: While I fully realize the feebleness of any attempt of mine to do justice to the efficiency of your correspondence course of instruction, yet I feel it my duty to give you some evidence of my high appreciation of your method of teaching metaphysics by mail. I became interested in Christian Science when the first articles on the subject appeared in the News Letter and, being a sufferer, who had paid my respects and my money to the best institutions of materia medica in the United States. Among them the Hopkins of Baltimore, and the West Penn, of Pittsburg, without finding relief. In November 1898, I wrote the editor of the News Letter telling him my circumstances, condition, etc., and asking him to recommend me to some one for treatment. I shall never forget the reply to that letter, neither shall I ever forget the change that took place in my life a few days after when I was given a treatment by Colonel Sabin. That first treatment did more for me than all the so-called science of medicine had been able to do, made it possible for me to exist and enjoy good health without the aid of drugs.



Now, I was doubly interested and applied myself diligently to the study of Mrs. Eddy's Science and Health, in the hope of acquiring a knowledge of this, to me, miraculous power that had brought such a change in my condition. But my star of hope did not grow brighter by the reading of this book, but the more I read the darker it became, and had it not been for the News Letter, which was one of my most welcome weekly visitors, I believe it would have gone entirely out. When my weekly visitor announced that Colonel Sabin would Unchain the Truth, I was wallowing in the slough of despondency. But then began the ascension, a rekindling of the smouldering hope, and when some time ago I was enabled to begin a course of instruction by correspondence, then began the realization of my hopes. Every lecture or lesson is a beacon that penetrates the darkness and gloom of the student's consciousness, spreading light and liberation from the bonds of ignorance. They are Colonel Sabin's grandest achievements. Every one of them are masterpieces of logic, taking up a subject and following it to its legitimate conclusion. Then the queries appended to each lesson are such that, when correctly answered, gives the student the assurance that he has grasped the thought they are intended to convey. Much as I enjoy the association with people whose aims and objects are identical, I consider the correspondence method far superior to oral instruction.

These lectures are gems that grow bright with each succeeding number, while the language used to express the deepest thoughts is so simple and easy of comprehension that, to use the old adage, "A wayfaring man though a fool cannot err therein." But I must desist, and if I have given the faintest idea of the high value I place on this correspondence course of instruction, I shall feel amply repaid for the effort. God does, and will bless Colonel Sabin and the faculty of the International Metaphysical University.

Yours in Love and Truth,  
ALEX WATKINS.

Stormsburg, Neb., March 12, 1900.

As mortal man's measurement of time, I to day have entered my sixtieth year of age, so that what I may say will not be of the boy enthusiast order. I write to say I have just finished my tenth mail lecture or student's lesson, and as I had Clay's Instruction under the Eddy system ten years ago, and have since that time demonstrated the Truth

of Christian Science in many different ways, and have been a close student of the Eddy system and am profoundly grateful for its teachings for the benefits received from it, yet many, many times I have felt the need of a rehearsal of that teaching; many thoughts came up, and I know I had had instruction on these points, but could not call to mind what it was. So I have felt I was in the dark in many things I had been taught, though I kept a few notes of the teaching, yet ten lectures of one and a half to two hours in length and sometimes two lectures in one day was taxing mortal mind for more than it could hold on to, but when The News Letter announced its system of class teaching by mail I felt that was just what I and every other Christian Science practitioner needed, and I determined to have them at the earliest date, and filed my order immediately for the lessons and so believe I am among the first to receive them. Well was your expectations realized? yes, and even more than my fondest hopes anticipated, but I will say but for the warning words given in the first series of the first lecture, I might have been so well pleased, but when some things were set forth that I felt like antagonizing, I told M. M. to keep quiet until we fixed the subject up thoroughly before condemning; and while there were things stated that I did not accept at the time, I did not reject, but laid it aside for investigation and in taking all the lessons together and as a whole I do not find any place where I can or could wish to disbelieve in any way whatever, and certainly think the system is a great and noble work. I know that no honest person, man or woman, can take up these lessons and carefully, humbly and regularly study them, without it making him, her, or them, whomsoever they may be, in any and every way, better men and women and families; it is impossible to be otherwise. If some one would offer me to-day the ten dollars I paid for the lessons I should refer him to Brother Turner at Washington. No sir, my copies are not for sale. I have read and re-read and expect to re-read and study them many, many times more, and I want to say to anyone seeking light on the subject of Christian Science, that the sooner they possess themselves of the series of lessons and become acquainted with their teachings, the sooner will their reign of eternal happiness on earth begin, and when once begun it must grow brighter and more beautiful with every rising sun. I will say to all, come to this.

feast, eat until satisfied, it is the true Bread of Life.

H. P. CUTTING.

Chicago, Ill., March 14, 1900.

Col. Sabin: I would like to say a few words in commendation of your method of class instruction by correspondence. I find it thorough; it explains every thought so perfect one cannot fail to grasp the meaning and gain a thorough understanding of the Truth, an understanding that enables one to heal the sick. I could not speak too highly of this mode of teaching as one always has the lectures to refer to. Nor could I urge too earnestly all to take this course of instruction. I could not express what a benefit to me this understanding is to me in my family. Yours in Truth.

E. R.

Pittsburg, Penn., March 6, 1900.

I make a continual study of the former lectures. They are so full of All-good, so easy to comprehend the meaning of all that is written. The way is plainly put. (Signed.)

Mrs. V. G. R.

## Is Christianity Declining?

BY HON. ALBERT S. DULIN.

THE peculiarity of the age is that everything we know and everything we think we know is being put to the severest test. Our theories of physics, of metaphysics, of economics and even of religion are in the crucible, and the ultimate purpose is to honestly discover the truth. The end sought is not destruction, but reconstruction on a more solid basis.

These matters are being discussed in the pulpit, on the lecture platform and in the magazines and the daily papers—proof positive that all classes are interested in them. We are told, on the one hand, that Protestantism is slowly lapsing into agnosticism, and again that Catholicism has been forced by the spirit of the times to fatally liberalize itself, and still again that Christianity, which includes both forms of worship, is losing its hold on the people. The Presbyterians are in mourning because certain preachers insist on scholarly research and openly accept the results thereof, while the Catholics are startled by the fact that such devoted scientists as St. George Mivart will not surrender the doctrine of evolution at the dictum of the Church.

It is evident that the world is becoming thoughtful, but also evident that profound thinking will not

endanger the cause of the truth. Faith in its larger sense seems to be on the increase, while faith in certain dogmas heretofore accepted is decreasing. What men have chosen to call Christianity is being defended with more and more difficulty, but the Christianity of Christ, in all its simplicity and beauty, and with all its ideals, is not only undisturbed by criticism, but brought out into stronger relief by it. The desire to believe both in the duties of this world and the hopes of the next was never more eager than now. It is not an agnostic age, but an intellectually and spiritually hungry age. The appetite for real facts, fundamental facts, facts about which there can be no reasonable doubt, was never keener, and it grows by what it feeds on. Men must have religion of some kind, and if what is offered is not acceptable it does not show the absence of faith, but rather its presence, when they reject it, and search for something which the church does not appear to be able to give.

Official Christianity—that is, theological or dogmatic Christianity—has suffered greatly during the last generation. A kind of chaos prevails, but out of this chaos will ultimately issue a new and higher order of thought. The old orthodoxy is doing its best to hold its intrenchments, but its kopjes are being taken one after the other by the assault of critical scholarship and scientific discovery. The world is none the worse for these victories, but all the better. The attack is not made by agnostics for agnostic ends, but by some of the noblest Christians of the day, and for the purpose of establishing Christianity on a firmer basis. The enemies of dogma are the friends of Truth. Copernicus did not destroy the science of astronomy when he declared that the stellar theory of the Church was wrong, but on the contrary, did it a service, and reverent scholarship will do a larger service to religion when it tells us that if the building is to stand certain stones must be removed in order to give place to others fresh from the quarry.

Dogma is not Christianity, but an insignificant incident in connection with it. A man may not comprehend the mysteries of foreordination, and so refuse to assent to that part of the Westminster Confession, and still live a New Testament life and receive his reward. The dogma of infant damnation has been universally repudiated, even as it was universally accepted in the old days, but the world was not injured by the shock. The purely material views of future punishment with which our childhood was terrified have been rejected by a consensus of the whole, and the consequence is spiritually good.

rather than bad. It is possible to cut loose from some of our dogmas and still retain a faith which will make life useful, tender, helpful and glorious.

Real Christianity is a life rather than a belief. Faith in the ethical ideal which the Master created never had such a hold on the world as now. Progress means clearer ideas of right living, and if an arbitrary theology attempts to dictate in what channels our dogmatic thought shall run, it will inevitably fail in its purpose. It has made and is still making that experiment, but with very slender success. It may call its clergy to the bar for cross examination, and expel them unless they answer to its satisfaction, but in the province of true religion the vital question is not how you think, but how you live. Churches are being emptied, not because people do not wish to believe more, but because they cannot believe what they are taught there.

The world can get on without the creed of Athanasius, but it will never try to get on without the Sermon on the Mount. The people are reaching a higher level with every century, and religion—the religion of Christ, not as you find it in the creeds, but as you find it in the New Testament—furnishes the upward impulse. Agnosticism is depression, faith is ennobling, and the proof of the prevalence of an ennobling faith is found in our larger charities, our increasing philanthropies, and in the innumerable endeavors to dignify human nature, and produce a society in which Christ shall be a living factor.

There is no decadence of faith either in the possibilities of this life or in the reasonable hope of another life. If the Church does not fall in line it must go to the rear, but the world will still march on, believing more, thinking more, and living better lives than ever before.

A certain little girl had an indulgent grandma, and had gone to bed, but was not sleepy. As children frequently do she began to reflect seriously upon her childish wants. "Grandma!" she called out, "won't you please bring me a drink of water?" "No, my dear, you cannot have any water. Lie still now and go to sleep, that's a good girl." Silence for several moments. "Grandma!" at length came the second summons, "I want a drink of water." "No, you cannot have any water, I say. If you don't stop asking I will have to come and spank you." A rather prolonged silence next. But after a while hisping words were heard again. "Grandma, when you come to spank me wouldn't you just as soon bring me a drink of water?"

## Present Treatment Compared With Absent Treatment.

BY OLIVER C. SABIN.

We are often asked by our patients and students whether absent treatment is as effective in the healing of the sick as is present treatment.

I have given this subject a great deal of thought and am of the opinion that absent treatment is the best. My reasons for this conclusion are as follows:

In order to make a perfect healing, the healer, so-called, must realize in his or her consciousness that there is no such thing as disease; that God is Spirit and that God is All, therefore, the patient being the image and likeness of God, is a spiritual being, living, moving and having its being in God, is a spiritual Being residing in Spirit.

This brings us to the position where we can see our patient living in God, a spiritual being living in harmony, living in heaven, living in perfection, and when the healer makes this realization in his or her mind the patient is healed because God forces, by natural laws, the physical being to respond to the spiritual thought. This is the problem and this is the way it is solved.

These things being true the healer can more readily reach the perfect spiritual realization of his patient's condition in the absence of the patient, than in the presence of his patient, for the reason that in the presence he may have the manifestation of the fever, or whatever the case may be, before him which to the healer's mind will become more or less real, and as it becomes real to the healer in such proportion does he lose his power to heal and the power to reach a perfect realization.

It can make no difference if the healer could reach a perfect realization in the one case as well as in the other, whether it is absent or whether it is present treatment, because the success of the treatment depends upon the perfect realization of the healer. So far as I am concerned personally I prefer absent treatment, because I can reach a more perfect realization and have perfect results with less effort than I can in present treatment.

With God it makes no difference, for time and distance are not in the Kingdom of the Infinite.

O, Thou eternally young, the years have no hold on thee, let them have none on thy child. I, too, have eternal life.—Geo. MacDonald.

## Positive Good and Negative Evil.

HENRY WOOD, IN HARMONY.

[Read before the Fifth D. S. A. Congress.]

**B**Y common consent, any rational solution of the problem of the origin, nature and purpose of evil is one of the most profound and difficult undertakings in which the human mind can engage. The problem has been regarded as insoluble, and has steadily held its place as the king of all mysteries. The seeming universal presence of evil, as co-existent with an omnipotent and omnipresent Deity of goodness and love, is the paradox of the ages.

The sense of a fundamental dualism being universal, there has been no end of effort to interpret the great antagonistic force. Was it eternal or created, inherent or incidental, educational or vindictive? If created in an economy which is monotheistic, what a reflection upon its goodness, and even its justice! The assumption that it is a living objective principle, implacable and irrevocable, has filled the world with sorrow and pessimism. In spite of modern liberalism, the general materialistic view-point in great measure emphasized its hostility.

A careful study of the psychology of man shows that belief, fear and pessimism, when seated in the human consciousness can, to their subject, clothe even unreality with dynamic realism. Says a French proverb: "If you keep painting the devil on the walls, he will by and by appear to you."

Turning to existing systems of Christian theology, we find that those which are still most largely accepted—if judged by their formal standards—have for their primary foundation the literal story of Eden, with its introduction of evil. The evolutionary rise of man from the plane of instinct and animalism, with its ignorant satisfaction, to the plane of divine unrest and moral responsibility, has been mistakenly regarded as a fall. The sweat, toil and sorrow, even though indicating progress and aspiration, seemed evil.

From the ancient Greek philosophers and Hebrew seers, who found the idea of divine justice irreconcilable with wickedness triumphant and innocence trampled under foot, down to the modern pessimist and atheistic materialist, there has been a profound conviction that we live in the midst of a perverted moral order.

The true touch-stone for the latter view of evil, as set forth in the Higher Thought (and, in fact, for

any other philosophy or religion), is its ascertained and experimental relation to the constitution of man. Does a theory or hypothesis fit him, his needs and capacity, and also make for harmony in a general unitary design? If so, there is valid endorsement and even proof. Factors must be studied, not singly, but in relation and interrelation. But among them all, man himself is the most significant. A very partial view, almost wholly objective, is what prevails. Owing to subjective bias, the great Whole is often hidden by one of its minor parts.

Man wittingly or unwittingly violates law—physical, mental or spiritual—and the inner tribunal and sequential penalty judge him. The law in itself is kindly, and the penalty educational; but to his untrained vision they both seem adverse, and that to him is evil. But only through some experimental infraction of the moral order can undeveloped man increasingly divine its mandates. Only the freedom of choice, and that not always the wisest, makes developed moral character and increasing spiritual fibre possible.

Anticipating for a little our conclusion, we will concisely state it, and then proceed to show how logic, analysis and relativity unite to confirm it. Evil is real as a relative subjective condition, but unreal as an objective entity or principle. It is man's faulty, though educational practicing, and has no seat or power outside of him. As designating a lower round in the ladder of human ascent, than that occupied by the observer, it is pertinent as a term, but yet without abstract realism in the nature of things.

Love and hate are real as relative states of consciousness. But who will affirm that hate has any divine reality? God created everything that has being, and all that he made was very good. Certain things, that people feel and make in themselves, they name love and hate. Our definitions are after our own sensations. There is no noise where there are no ear-drums. Says Emerson: "Evil is merely privative, not absolute; it is like cold, which is the privation of heat. All evil is so much death or nonentity."

As man is constituted, love could not be discriminated, if there were absolutely nothing else. All true interpretation must include some degree of contrast. The human consciousness itself consists of an interminable procession of contrasts. Just as man feels evil or hatred within, it seems to be verifiable without.

"Thinketh no evil," gives it no soil, moisture, or atmosphere; but to paint its pictures and dwell

upon it, even for the well-meant purpose of righteous opposition, increases its realism and scatters its seed. This has been the conventional but unsuccessful and unscientific way in which the world has tried to get rid of it. After a vain trial of realism for ages for its suppression, why not employ idealism? "But I say unto you that ye resist not evil!" The scientific value of non-resistance is that it destroys all the realism which evil possesses.

Let not some shallow critic claim that this philosophy is an apology for sin or evil, or that it logically sanctions any kind of iniquity. When understood it does exactly the reverse. There is no "dodging." The only salvation is that which comes from character. All sin, even that of ignorance, plants the seeds of its own punishment, and no interpolated "scheme" can or should prevent it. Pain and penalty are the beneficent friction that turns men back from what would otherwise be self-destruction. They are like a thick hedge of thorns which guard the edge of a precipice. All punishment is self-imposed. If fire burned one's body painlessly, the careless man would soon be without hands. Wilful sinning piles up penalty and puts it at compound interest. Our course through life is laid by a compass of constant choices, and the wisdom of our choosing should increase by experience. There is no escape from penalty except by the putting away of its cause, and no scape-goat can be made available.

Evolutionary development is now beyond the realm of mere physical forms, its activity being more marked among the unseen lives and souls which mould and uprear them. The climax of size and crude muscular strength in organisms seems to have been passed. The present trend in science, also, is from the physical and seen, towards the psychical and unseen. As we lift ourselves to the view-point of the real, evil retreats and dissolves. All that is vital in religion, positive in philosophy, true in morality, veritable in science, inspiring in nature, and beautiful in art, are but varying and fragmentary aspects of the great unit of truth. Evil is the mist and fog which appear upon turning the eyes backward and downward. When at length everything is polished by the friction of unwise experiment, each factor will find its fitting niche and specific interrelation. Men often criticise the moral order, pointing out its defects and shortcomings, and suggesting improvements. Ingersoll would have made health contagious, instead of disease. Under such an economy, doubtless it would be lightly regarded, if not valueless. It

could not be health with its present significance.

The logic of the situation, as already noted, brings us not only to what philosophy denominates monism, but to spiritual monism. Matter is not unreal, but rather the cruder aspect of things. This is not pantheism, but ideal and spiritual realism.

Having thus far surveyed the positive good and negative evil, more especially from the view-point of philosophy, let us move forward into the stronger light of the New Thought, and take an observation from higher premises. The metaphysical aphorism, "All is good," is only another form of stating the same truth that we have found logically reasonable from the basis already considered. But while the aphorism is profoundly true, it is rather concentrated to put forth popularly in unqualified form. One cannot look directly at an object that is around a corner. If he would see it, he must advance. The corner in this case is the opaque shadow of materialism. As he comes into the sunlight he beholds the allness of the good, and this obviously carries with it the nothingness of evil. Then, philosophical monism becomes omnipresent love and divinity. This supernal view is only possible from the higher zone of man's being. In no other way can the sense of evil be left behind.

When you and I, as unfolding spiritual entities, can learn, through our endowment of divine power, not only to create good, but to transform the evil by filling the negative space with the positive element, we shall have solved the great problem of existence. For the attainment of this goal, we, though inherently spiritual beings, have come up from latency in and through the lower forms and orders of the past, much as one takes an educational course and receives his diploma. To see only the good, includes the cultivated inability to perceive evil. The most highly inspired seers, apostles and poets, over and over again have given utterance to this ideal, in language symbolical and mystical, but which is now seen to have been logical and scientific. But to the world at large all this has been like an unknown tongue. "We have not learned, except in dim theory, that to "think no evil," to "rejoice in tribulation," and to exercise non resistance, are truly works in spiritual art.

Let me assure you that these are not mere fanciful abstractions, but principles which can have concrete applications in every day life. It is true that society collectively cannot yet dispense with laws, policemen and penalties, but with the individual it is already largely available. Let me give an illustration of non-resistance in the realm of mental and



physical disorder. I knew of a persistent case of insomnia, accompanied with great restlessness and nervous suffering. In the middle of a peculiarly distressing night, the thought, almost like a voice came to the sufferer: "Give thanks for insomnia! Affirmations of thankfulness were earnestly begun, and in a few minutes quiet came, and in less than half-hour sound, refreshing sleep. It proved to be the end of the trouble. Strange and irrational, say you? No! scientific and proven. The next time you have insomnia, relax every nerve and muscle and give thanks earnestly, and so apply the law.

Says Paul: "Rejoice in tribulation." Was he mocking his hearers? If tribulation were to remain tribulation, it would be, at least a paradox. But the rejoicing is for its transformation. Can one rejoice under such circumstances? Within quite wide limits, yes. Through fervent concentration and repetition the mind may be turned into a new channel. An overwhelming sense of the intrinsic goodness of all things floods the consciousness. Not only mental depression but physical illness is vastly more amenable to this law than one in a thousand has dreamed. Our minds, when trained, have wonderful resources, and cultivation will bring them from latency into activity. Under such demonstrations the heart of man overflows. As if by flash-light he recognizes that God is far better than he has ever imagined. Thus he increasingly comes into concordant vibration with all that really is.

Man is the focal centre and apex of the cosmic process, and his lines of relationship stretch out in every direction. He must move along at the head of the great procession, because he is its crown and consummation. The stupendous momentum of all things is tending toward his spiritual unfoldment and perfection. Take away from evolution and the cosmos their ethical and spiritual significance, and nothing but shreds would be left. The transcendent divine purpose, echoed forth in the great drama of the whole, is everywhere reflected and duplicated in miniature. Every molecule is vocal with the story of the universe. You recall those familiar but significant words of Tennyson:

"Flower in the crannied wall,  
I plucked you out of the crannies;  
I hold you here, root and all, in my hand,  
Little flower —but! if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is."

The story of love, of relation, of unity, and of organization is written in the flower. Just in pre-

portion, also, that we have love in ourselves, its law is intelligible. Unfolded within the recesses of our nature are samples of everything that is without. Just as rapidly as divine unfoldment in the soul proceeds, its outward relations are correspondingly advanced. Putting aside all the lower definitions which have been tacked on to the term, the purpose of evolution—its grand purpose—is the perfecting of man in the spiritual likeness of his heavenly Father. The seeming sacrifices and failures that appear endless in number, are not losses, but only reactions, in the workings of which new momentum is being stored. If we cannot identify evolution and the cosmic processes with Omnipresent Divinity, we had better discard them as terms, and use only the latter.

¶ We must practically co-operate with the great upward trend by pushing back limitations on every side. Self limitations are subjective evils. Look into philosophy, literature, fiction, current news and conversation, and you will be surprised to find how crowded they all are with hereditary, imposed and accepted limitations. A vast majority of them are not in the nature of things, but in the narrow materialistic consciousness. The doctrine of the All Good has been taught by the highest and truest interpretation of the Christian Scriptures, but it is too transcendent to find practical lodgement in unspiritual understanding. To misinterpret the supreme love and goodness of the Divine Mind, deranges the beautiful and normal relation between Divinity and humanity.

The established moral order has never been abruptly broken into, and never can be. It is transcendently sublime and harmonious. Neither human wisdom nor importunity can improve it. Only conformity therewith, in understanding and consciousness, can fill the cup of man's completeness and happiness. Such a supernal philosophy, when made vital in the soul, will heal human ills on every plane of expression. Goodness must be recognized as at the foundation of all things. That idea, when dominant, makes all Truth religious Truth, and all life divine life. It purifies the whole discordant realm of the "common and unclean," which for so long has darkened and benumbed human thought and experience.

The divine nativity, being universal, man is ever restless—and the restlessness seems evil—until he returns to the Father's house and finds the complement and counterpart of his being. Deeply imbedded in his very constitution, there is a subtle soul-hunger which—as demand presupposes supply

—will at length be satisfied. Pursuit in the wrong direction, and ignorant and unsuccessful searching among materialistic shadows, make up those negative manifestations which we call evil, disorder, disease, fear, grief, sin and pessimism. These are but distorted and fragmentary views of that which is real.

To enshrine the spirit of Universal Good in the human consciousness, is to displace all distorted negatives. They cannot abide the companionship of the Infinite. All beliefs in the power of evil are thus swept away, and the Good becomes All in All.

In the light of Eternal Truth, adversary flees, discord is harmonized, evil fades out, the son of righteousness (right thinking) arises, weakness becomes strength, and clouds are rolled away. We are backed by the forces of the universe if we comply with its laws, and vibrate with its harmonies. The host of subjective negatives, spectres and torments are only bats and shadows, which disappear into nothingness when the white light floods the human soul. To "practice the presence of God" (to use the words of a devout mystic), is no strange, illogical theory, but a reasonable, everyday accomplishment.

With the recognition of essential divinity at the soul center, the visible circumference, with all its dependent relations, will fall into line. In the last analysis there is but one mind and life. All individuated expressions of this universal, if they would not become barren, must be in conscious connection with the great primal Fountain. With open conduits ever maintained the supply is perennial and overflowing. In the words of Robert Browning:

"There shall never be one lost good! What was, shall live as before;

The evil is null, is naught, is silence implying sound.

What was good shall be good, with, for evil, so much good more;  
On the earth the broken arcs; in the heaven a perfect round."

### Christian Science:

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WHAT IT DOES, OR

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### A STORY BY TELEGRAPH.

BY OLIVER C. SABIN.

[1ST TELEGRAM.] Marshall, Tex., Mar. 16.

Oliver C. Sabin, Washington, D. C.

Commence treatment son Charley immediately; said to have Pneumonia and hurt inside; very low; letter follows wire; answer. Mr. and Mrs G. B.

LETTER.

Marshall, Tex., Mar. 16.

Col. O. C. Sabin.—My friend and next door neighbors, Mr. and Mrs. G. B., from whom you received the telegram asking for treatment for their son Charles, asked me to write you for them. He commenced to get better at once and is still improving. This morning the doctor said he could not live. He had Pneumonia and a serious hurt inside under his ribs, by being struck by a hard ball in a game; has been spitting blood for five or six days. Treat him until you hear from them. Your pay is certain. I am getting along finely.

Mrs. M. E. W.

[2D TELEGRAM.] Marshall, Tex., Mar. 17.

O. C. Sabin, Washington, D. C.

My boy is greatly improved; keep up treatment.

Geo. N. B.

[3D TELEGRAM.] (received at night.) Mar. 17

My boy doing well except extreme restlessness. Treat for that.

[4TH TELEGRAM.] Marshall, Tex. Mar. 19.

O. C. Sabin, Washington, D. C.

My boy very delirious during night; wastes his strength by exertion. Treat and hold him until Thursday morning and our battle may be won.

Geo. N. B.

[5TH TELEGRAM] (Thursday morning)

Marshall, Tex., Mar. 22.

O. C. Sabin.—Our battle is won. Boy is very weak; keep up treatment especially for strength; letter by mail.

Geo. N. B.

NOTE.

The above shows the power of God through absent treatment. Mrs. Sabin assisted in the case and we gave heroic treatment. This life was saved because we do not refuse to treat a case where a doctor is in the family.

Thought is the conqueror of everything that hampers and binds. It cannot make even the smallest conquest over its surroundings that it does not come at once into relation with external conditions better suited to its enlarged sense of freedom.

## Personal Treatment Against Malicious Mental Malpractice.

BY OLIVER C. SABIN.

**I** AM the perfect image and likeness of God. God being Spirit, my life is spiritual. I live, move, and have my being in God, a spiritual being living in Spirit. I live in perfect harmony; am in the enjoyment of perfect health; am covered by God's love, supplied with His goodness, protected by His power and guided by His wisdom.

Those who practice malicious mental malpractice, can have no power or effect over me, my business affairs, my mentality, my health, or my family, or anything in, around, or about me. All such practices are evil, and it matters not who the practitioners are what their object may be, or how they attempt to carry it out, whether through Black Magic, Necromancy, Sorcery, Witchcraft, or the misguided mental treatments of misguided so-called Christian Scientists, whatever their evil arts may be, they belong to the realm of materiality, are evils, unreal, do not exist, and have no existence, for the reason that God created all, and all that He created was good. Therefore, nothing exists that is not good.

God does bless me, goes with me in my journey through life, blesses me in all of my affairs, gives me happiness, plenty, affluence, contentment, perfect ease and perfect joy.

Our Father which art in heaven, Hallowed be Thy name, Thy kingdom come, Thy will be done in earth as it is heaven; Give us this day our daily bread, and forgive us our debts, as we, forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory forever. I ask all in the name of Jesus Christ our Saviour. Amen.

### WHAT IS SALVATION?

Not from the pains of eternal punishment after death; few are troubled with serious thought on that subject, and they either pass through a radical reaction and cast the dementing subject aside or take up their residence at the asylum.

No, the human family is too much engaged with present tortures to meditate upon speculative miseries after death. The majority of the people believe in hell, because they are acquainted with its excruciating methods. These are real and tangible and they know their pains. And they desire deliverance, i. e., they want some hero to come along and deliver them. To politics therefore they look to have their grievances remedied. Though this hope has failed the race a thousand times, they still fondly dream of happiness to be secured by the enactment of righteous laws; as though a government could be formed and maintained superior to the people who must form and maintain it. Good government cannot come until the people are ripe for it. And when the people, even a majority of them, become wise and just, their government will, with equal pace, have become wise and just. For in every land, it is the sentiment of the people governs. If ignorance and greed prevail, the government can but be of a low order, with a strong tendency toward degeneration, until civilization falls and the eternal swing around the circle of experience is once more entered upon.

Little children cry for bawbles; but grown up children cry for all the ship of state contains, and in their frenzied conflicts for spoils the ship is scuttled; and all, the innocent and the guilty, small and great, go down to silence and equality together. It is not for the state to create men, but men must create the just, prosperous and happy state.

And as the state is a passive instrument in the hands of the boldest designers until such time as the intelligence and virtue of the people are sufficient to make it a common instrument for the equal protection, enrichment, comfort and happiness of all the people, it follows that the people must create themselves.

Self-made men and women are the only men and women.

The state cannot make them, neither can society whatever its form or character, whether religious, political, or social. So-called men and women turned out by an institution are simply microcosmic echoes of the institution; except a very few "cranks," who were too much themselves to be modeled by the common mould. And these cranks who are despised and well abused by "the respectable" of every generation, are the world's saviors. —Ideal Life.

The key of yesterday I threw away  
And now too late,  
Before to-morrow's close-locked gate,  
Helpless I stand—in vain to pray,  
In vain to sorrow;  
Only the key of yesterday  
Unlocks to-morrow.

—Priscilla Leonard.

## Extracts from Letters of a Christian Scientist to a Friend.

“**T** must lie with us to understand and use the Principle rather than any lack on the part of Wisdom and Omnipotence to give it.”

You are believing there can be any opposition to Science. You are depending upon the human intelligence to help you understand Science—what else can we depend on, as it is through my human mind that we can know anything? There is not, nor can be, any opposition to God. It is the false estimate of Science that is opposed, and only through the spirit which comes in love and humility, only through the spiritual idea, which is Christ, can we approach the Father. “To him that knocketh it shall be opened.” It is impossible for that word to fail, or ‘return unto Him void.’ You must demonstrate the least particle of understanding you have gained in order to be given more. Radiate the love you are receiving from Him. Can you take that one first step? ‘Let this mind be in you that was in Christ Jesus.’ Can you put forth one other step? Only one at a time. We cannot demonstrate the whole of Science in one day, nor in a thousand years, but ‘line upon line.’ “Let patience have her perfect work”—but keep hold! Never let go! “I will not let Thee go until Thou bless me.”

Mrs. Eddy remarks in the opening chapter in “No and Yes”:

“Truth is as the still small voice, which comes to our recognition only as our natures are changed by its silent influence.”

That is a most encouraging and strengthening thought, when we are inclined to be discouraged or despondent over our slow progress. Let us never forget that Truth, when recognized by our declaring or voicing, or giving it expression, is doing its silent work. Our nature is manifesting the change in this very act, declaring the power of Truth over error. That is as the sap beginning to run up into the tree to put forth its stronger manifestation after awhile in the new foliage and blossom; not all at once does it come, but, as Jesus said of the corn, “First the blade, then the ear, then the full corn in the ear.” We must remember the three stages of mortal mind described in Science and Health, and the beautiful symbolism and significance of the third day. The third day there was a marriage. The spiritual idea is wedded

to the Bride. Do not be disheartened at slow growth. The rose bud does not burst into full bloom at once; and besides “you cannot fill a vessel already full.” Self must give place, and a great sacrifice of material things take place before the full blessing is reached. But Truth is true; it must go on doing its work in our redemption. We cannot limit, nor circumscribe, nor hinder, neither can we dictate the manner of its work, or our own unfoldment. Let us know and go on doing our duty. ‘In Thy Light shall we see light.’ Light is spiritual illumination, of course. “Thy Light and Thy Truth shall lead me.”

“We all have our discouraged moods when nothing looks just right, but it must be this earthly atmosphere; the smoke and clouds of mortal thought that obscures the sunlight for a time. We feel sure, in our better moments, that the sun is still there in his place, and things will look brighter after awhile, and they always do.

We will go upon the mountain top again as we have done before and take a wider view, and perhaps catch a glimpse of the “Hills of Beulah,” where it is.

That true city of the soul.

Where man's long yearnings find their goal.

His sorrows flee away.

“Cannot we trust the All Good for the future?”

“The Lord is my Shepherd I shall not want.”

“Not all at once must we expect to receive our full education, but by degrees and progressive unfoldment.

“In your patience powers ye your souls” “Wait patiently on the Lord and He shall strengthen thine heart.”

It is a gradual uplifting, seeing a little more each day, new beauties coming into the light, which were always there, but spiritual discernment was not clear enough to perceive. Creation is a progressive work. \* \* \* Be assured we shall reap if we faint not. Yet we cannot reap if we have not sown. Let us “abide in the Word,” and the promise is, “Ye shall ask what ye will.” There is a work to be done. I am sewing, we cannot reap of others sewing; we cannot use another's experience altogether. This we must learn. There is no vacarious atonement; we must do our own work, and the sooner we heed the call, “Awake thou that sleepest, arise from the dead and Christ shall give the light.” The sooner I say, that we heed this call and begin to seek and follow the light the better will it be. Heed the voice, listen in the inner sanctuary for guidance, keep before you con-

tinually the thought. "Let this mind be in you that was in Christ Jesus." Make Love practical (that is manifest in our life) this is the way to reach the goal.

By so much as we fail to send out this radiation of Love by so much do we fail to demonstrate anything of our Principle and thus it is failure; but let faith be so much as a grain of mustard seed (the understanding of Principle is faith) it must be made manifest to spirit, mind, even though the senses take no note of it."

## NOW.

By HENRY HARRISON BROWN, at the New Year's service of the First Divine Science Church of San Francisco, December 31, 1899.

The old simile—"Time is a flowing stream and each human being a bark, floating or rowing along its tide"—is not Truth and is full of misconception, and belief in it causes much of the so called evils of life.

I am. I am not carried along by Time. I am centered in God. I am the Rock of Ages, forever fixed and changeless. The tide of appearances passes by me, but I, Rock, am not stirred by it. I, the Ego, am forever fixed, immovable and unchanged.

I recall, in memory, the flowing tide of events, and amid all memory's stream there is but one individuality. I have ever been I. There is no change in me in all these years. I have only changed my mental attitude toward the One who is in all events and who is events. At the earliest memory I can recall a little child at play, I was I; as school-boy, I was still the same I; I read now the old school lessons and the school boy compositions, and it is the same I that writes this that wrote them—I have only a little more expression now than then—but the I am has not changed. I read again the old army letters, and it is the same I that reads now that wrote them thirty years ago.

Never for one moment can I be in memory anything but the same unchangeable I, the I of which I have been conscious all these years. The panorama of manifestation has passed by me, but has never changed. The God, of whom I am, never changes; therefore, I change not. Time is only a relative condition, it implies change, and is therefore not to the real man. It is the appearance of life to the conscious man, the intellectual man, and not to the spiritual man, the Ego.

Here, if a proof of immortality were needed, is it

found. Here is found the realization of unity. Here I know myself one with the ever present One. Here I, with my elder brother, realize "My Father and I are one." That One is ever present and knows neither space nor time. I am in God and God is in me. I am immortal and ever present. I am changeless as God is.

I am immovable. God in manifestation passes by me, as He passed the prophet on the mount, in earthquake, storm, wind, fire, and the still small voice, but I move not. The illusion, the phantasmagoria of events passes, but the Ego is only an immovable spectator. Recognizing all this, the conscious man names the passing show—Time.

But even the conscious man can see and recognize only in the, to him, now. It is only now that he lives; it is only now that he sees this moving stream; in the now he loves and thinks; he has only now in which to say: "I am."

This being so, it follows that whenever one tries to live in the past, in regret or sorrow, or to live in the future in anticipation or in fear, to the extent that they, in these two divisions of time, lose the realization of the present, they are dying; for life only manifests itself in the Now. All attempts to live in the past or future is only a living death to all who in any degree succeed in obliterating the present; it is for this conscious life a spiritual suicide. It is refusing to live, by shutting out the expressing of life in the only time life is—now.

To hold any other thought of life, save as an expression of Spirit (God) in the present moment, is to refuse, to the Ego, the manifestation of life. To such a thought follows disease, decay and death. There is no prison so cold and dark to the soul as one builded of the past and the future, shutting out the ever living present. "Act, act, in the living present," says the poet, speaking the philosophy of life.

This, then, be the affirmation for the year 1900:

I am the Rock of Ages. I am immovable. I am unchangeable. Time to me is not. I am, and I live in the ever present now. God passes by me, and the changing tide of events is only the flowing robe in which he manifests to conscious man. I am ever the same, and I am Truth and Love, manifest in the flesh. I am forever the same. There are for me no "dead yesterdays and no unborn to-morrows." All is now. I fear no future. I regret no past. Now is the Father's time and it is mine. Now I rejoice. Now I labor. In Faith Now is my All, and I am All Now. I make of my Self, heaven Now.—Harmony.



## If it is True.

BY OLIVER C. SABIN.

**I**F it is true, as alleged by the friends and champions of Christian Science, that it does give the information through Divine Love to destroy all sickness, all illness of every kind and character, and every kind of inharmony connected with man, either in the mental or physical, or financial, and if such fact, if known to the people at large and practiced by them, would relieve the world of all sin, of all suffering, of all poverty and of all sorrow, what an universal blessing it is?

The adherents of Christian Science affirm that the foregoing statements are true and that Christian Science does do and perform, or give the information to do and perform, all of those things and that emancipates mankind from all the ills incident to this material life.

The mere enumeration of such an array of facts to a person who does not know anything about this Truth is almost enough to paralyze (if we may be allowed the expression) their comprehension, because it is so foreign, so much beyond what we have been taught to believe, that the human conception can hardly measure such a condition of affairs.

The writer of this article was perhaps as much of a bigot, if we may be allowed the expression, as any person in the world upon the subject of religion, but my bigotry was in the line of no religion rather too much. I had studied the subject of the Vicarious Atonement as ordinarily taught in the churches, that God, in order to have His own wrath satisfied, had required His Son to step into the breach and suffer death that I might have life. This doctrine I did not believe and could not believe. I stayed in the churches during my youthful years, and found it was impossible for me to be governed by my fear, so gave loose reins to the whole business and threw the churches out of my mind; but I am now thoroughly convinced that that doctrine was not taught by the Bible. Jesus did not come to reconcile God to man, but to reconcile man to God. That God is Love, and that our Saviour came through love for man and not to reconcile God to man. He came to show us the Way to the Father, and to show us how to live, and to show us how to overcome the original sin that was committed by our first parents, that we might have Eternal Life through the perfect understanding of God's perfect

love. Christian Science shows by the true status God's relation to man, and in furtherance of that shows us how to live lives of perfect Christianity, so that we do not have to grope along in darkness; but we know that our Father is a God of Love, a God of Goodness and a God of Happiness, and He is our Father and protects us in all ways and under all circumstances. It gives us a closer and more intimate knowledge of God and proves the position which we take by the healing of our sick, the destruction of our sorrow, the removal of our poverty, and the giving to us of the perfect liberty, the liberty which is given to the children of God. In other words, "these signs" do follow us, and we thereby know we are believers, for we fill the requirements of a believer.

### WHEN WINTER DAYS ARE DONE.

When winter turns, then comes the gracious spring,  
Then all the days new signs of beauty bring;  
The frost must fade, the snows perforce depart,  
The grass return and flowers in fragrance start:  
A change of wonder grows with shine of sun,  
The kingdom of pure peace so soon is won;  
It is a new glad world within the old,  
A word to ears that hear in glory told!

When brooding night has soothed the earth to rest,  
And by repose mankind has sweetly blest,  
What lies before but dawning of the day,  
And walking in the fond familiar way? —  
Each moment brings a gift of light and peace,  
Each hour our joys of work and help increase;  
It is a story never growing old  
By which the truth of energy is told!

And when the heart turns back from regions drear,  
From winter wilds of frost and foolish fear,  
Then comes the happy spring of truth and love,  
And life below is one with life above;  
When night of sorrow melts in morning new  
Of joy because the soul discerns the true, —  
Then earth and heaven are bathed in gleam of gold,  
And life's advance in pictured thought is told!

—William Brunton.

### CHILD'S EVENING PRAYER.

BY E. K. ISAACS.

Now I lay me down to sleep,  
I know that God my soul will keep,  
For God is Love, and always here;  
I am God's own child, and have no fear.  
God is good, and He is all,  
That makes me good, for Good I call.  
God is my Life; that makes me strong,  
In doing right, in work or song.  
He keeps me well both night and day,  
In Him I live and think and play,  
Through Him I love and learn and do;  
God help me to be kind and true

## Where True Reform Begins.

LEO VIRGO, IN UNITY.

**T**HIS is distinctly the age of reforms. Never before have there been such widespread and persistent efforts by both men and women to right the wrongs of religion, society and politics.

From the hearts and souls of millions goes up the cry, "Set us free from our burdens." Every imaginable scheme of release is proposed, and the claimants for the widely divergent panaceas for the peoples' ills each stoutly affirms his to be the only one of virtue. It is observed that the majority of these reformers are clamorous that laws be enacted to force their theories upon the people. In this they are following the same old methods in curing the ills of the body politic that they have in the body physical, and the result will surely be of like impotency.

Laws, whether natural or artificial, are but the external evidence of an unseen power. They are simply effects, and effects have no power in themselves, and when man looks to them for help in any condition of inharmony whatsoever he is departing from a universally recognized principle of sequence. God, Spirit, or Mind, as you choose to name it, is the Supreme Dictator, and Thought is its only mode of manifestation. Mind generates thought perpetually; all the harmonious and permanent affairs of men, and the innumerable systems of the infinite cosmos, are moved in majestic measure by its steady outflow. All power has its birth in the silence. There is no exception to this whatsoever in all the evidence of life. Noise is the dying vibration of a spent force as it echoes in decreasing measure out into the empty void. All the clatter of visibility from the harangue of the ward politician to the thunder's roar is but evidence of exhausted power. As well try to control the lightning's flash by wrapping about it the thunder as to attempt to regulate mind by statutory enactments.

All reforms must begin at Cause, and Cause is Mind, and Mind does all its work in what the world calls the Silence, but which is in reality the only realm where sound and power go hand in hand. The physical visibility with all its social, religious and political laws, customs and ceremonies, is but the flimsy screen upon which mentality throws its incongruous opinions. God's thought is Love, the inherent potentiality of the

God Man, which knows neither persons nor things, mine nor thine, but a universal brotherhood in which perfect equity and justice reign supreme. All philosophers and sages have recognized this silent Cause, this perpetual outflow from center to circumference. Emerson says of Plato: "He was born to behold the self-evolving power of spirit, endless generator of new ends; a power which is the key at once to the centrality and the evanescence of things." Jesus Christ said: "The kingdom of God is within you—seek first the kingdom and all these things shall be added unto you." Elijah found God not in the whirlwind, the earthquake nor fire, but in the "still small voice." All who have ever moved the world to better things have received their inspiration from that Spirit within, and have always looked to it for instruction. This God is not a person that has set creation in motion and gone off and left it to run down like a clock. God is Spirit, Infinite Mind, the immanent force and intelligence everywhere manifest in nature. It is the Silent Voice that speaks into visibility all the life there is. It builds with hands deft beyond the comprehension of man, and keeps going with all its intricate machinery, universe upon universe, one within another, yet never conflicting. All its building is from center to circumference. From the molecular and atomic theories of the physicist to the mighty swirl of a universe of planets around their central suns, is this evidenced. Every act of man has its origin in thought, which is expressed into the phenomenal world from a mental center, which is itself but a point of radiation for an energy that lies back of it. That point of radiation is the conscious "I," which is, in its correct relation one with the Great Cause, and has at its command all the powers potential in that Cause. That conscious "I" can look in two directions—to the without where the thoughts that rise within it give sensation and feeling, which ultimate in a moving panorama of visibility; or within, from whence all its life, power and intelligence is derived. When it looks wholly within, it loses all sense of the external. It is then the Hindoo Voga, sitting under his banyan tree with his eyes riveted on the point of his nose, denying his very existence until his body is paralyzed. When it looks wholly without upon sensation and feeling, it loses its bearings in the mazes of its own creations in the visible. Here is built up a belief of separateness from and independence of a causing power. It sees only form, and makes its god a personal being located in a city of dimensions.

This belief of separateness leads to ignorance, because all intelligence is derived from the One Divine Mind, and when the soul thinks itself something alone, it in consciousness cuts itself off from that fount of inspiration. Being in belief separate from its source, it loses sight of the Divine Harmony. It seems to be like a musical note standing alone, and it looks upon those about it as other notes having no definite place upon the great staff of nature, which is the letter of the Grand Symphony of Life.

Life is a problem backed up by a Principle whose essence is intelligence, which the wise man always consults. The ignorant and headstrong trusts to his intellect alone to carry him through, and he always finds himself in a labyrinth of errors at the end.

A belief prevails that God is somewhat inaccessible—that He can only be approached through certain religious ordinances. That is, a man must pray much in a formal way and attend church in order to know God. But it will be readily seen by the logical mind that these are mere opinions that have been taught and accepted by those who perceive the letter instead of the spirit. For if God is spirit, the principle of intelligence and life, and everywhere present at all times, He must be just as accessible as the principle of mathematics and fully as free from formalism. When a mathematician finds that the answer he has gotten to a problem is not correct, he consults the principle and soon rights it. He knows that all problems inhere in that principle and that only through it can they be worked to a correct solution. If he persistently ignored the principle and blundered around in a jumble of experiments, he would be attempting to "get up some other way," and prove himself in the end a "thief and a robber" for there is but One Way. God, or Infinite Mind, is the way and He is always in reach of every man, woman and child. It is not necessary to go in state to God. If you had a friend at your elbow at all times who could answer your every question, and who loved to serve you better than your most obedient child, you certainly would not feel it necessary to go down on your knees to him nor ask a favor with fear and trembling.

God is your higher self, and is in constant waiting upon you. He loves to serve and will attend faithfully to the most minute details of your daily life. If you are a man of the world, ask Him to help you to success in any line you may choose and He will show you what true success is. Use Him

every hour of the day. If you are in doubt as to a certain business move, no matter how trivial, close your eyes for an instant and ask the silence within yourself what to do just as you would send a mental message to one whom you knew and who could catch your thought. The answer may not come instantly, but when you least think of it, and you will find yourself moved to do just the right thing.

Never be formal with God. He cares no more for forms and ceremonies than does the principles of mathematics for the figures on the blackboard.

You cannot use God too often. He loves to be used and the more you use Him the easier it is and the more pleasant His help becomes. If you want to buy a drink of whiskey, a dress, a horse, a house, or if you are thinking of driving a sharp bargain with your neighbor, or going on a journey, or giving a friend a present, or running for office, or reforming a nation, ask God about it in a moment of silent soul desire. Nothing is too wicked or unholy to ask God about. He knows everything you do and you might just as well have His advice. God don't want you to reverence Him, for reverence means fear, and He certainly never can get your confidence if you constantly stand in quaking fear of Him. He will do you a favor if you ask in a jolly, laughing way just as quickly as He would if you put it into a long melancholy prayer. God is natural and He loves the freedom of the little child, and the fact is, when you really find yourself in His glorious Kingdom of Love you will have become "as a little child."

God's Kingdom of Love and Unity is now being set up in the earth. His hand will guide the only ship that will ever sail into the Arcadian port, and the contented, peaceful and happy people that throng its decks will sing with one voice, "Glory to God in the Highest."

#### REMEMBRANCE.

One night you touched the harp beside the stair,  
The harp that, long unfingered and unstrung,  
Had silent dreamed of hours when it was young,  
And those who loved it blithe and frail and fair.  
Beneath your careless hand a faint, sweet air  
Leaped back to life, and told with tender tongue  
Of loves forgot, and soft the strings among,  
The dying music lingered like a prayer.

How long the harp had waited for your hand,  
So long my heart lay silent till you came;  
How strangely sweet the strain you made to rise  
From each! And yet you cannot understand  
That now can neither ever be the same—

Ah, love, ah, love, how slow the music dies!

—Guy Wetmore Carryl, in Harper's.

## Expression vs. Reflection.

BY FANNIE B. JAMES.

[Read before the Fifth D. S. A. Congress, San Francisco, Cal.]

**N**EXT, if not equal to the importance of knowing God aright, is the need of understanding man's relation to God.

We still find in science teachings concerning man, much that is confusing, because the statements are of an contradictory.

In one breath man is called the expression of God, while in the very next he is termed the reflection of Divinity—yet, he cannot be both.

Let us consider this:

Express means "to press out of." That which is expressed from any where or anything, must first have been within that from which it is pressed out.

Not so with reflection.

Reflect, means "to bend back." That which is a reflection had no part nor place in the original. Let us illustrate this by the reflection of the sunlight from a mirror. The sun is the source of light. Each ray of light that emanates from this source is a pressing out, from within the sun, of its very substance of light and warmth. This ray of light is truly the expression of the sun. Let the ray fall upon a mirror, and it is given back as reflection.

We may then note that one difference between expression and reflection is, that in the former we find originality; in the latter imitation. In expression we have the true essence or substance of source; in reflection we have but the shadow of substance.

In expression of God we find a direct emanation from Truth, Life, and Love; in reflection, we find but an echo of Truth, Life, and Love. A reflection is not an imitation of the original either, but of that which has proceeded from the original; it is truly but a second-hand affair, having within it no life, substance, nor intelligence.

We see now that there is another great difference between expression and reflection, which is this—

Expression implies and necessitates unity. There must be constant and close union between expressor and expression; the one must have been in and of the other before it was expressed. Reflection implies separation. The mirror that reflects is no part of the sun, which necessitates the intervention of another substance, without which reflection could not be obtained.

One mind, one Life, one Substance, is the basis

of our Truth, and with its manifestation is the "all in all." One substance compels expression of itself and banishes reflection. What is man's relation to God, or in what relation does the individual stand to the Universal? It is written: "As the Father (source) hath life in Himself, so hath He given to the Son to have life in himself." Reflection, as we have seen, has no life in itself, while in expression we have the truth and the substance of life.

Man is not an echo of Divine life, nor a shadow of Perfect Substance, but, in his Universal Nature or Being, is forever one with Divinity; and this unity is not broken when the Infinite, Omnipresent Life expresses itself as individuality, or form.

It is as the vine and the branch—the individual is the branching forth of the Universal, or the Life and Substance. We cannot call the branch a reflection of the tree! It has been pressed out from within the tree, wherein it was, before it was expressed. But a branch may be truly considered as expression of the tree.

A stream is not a reflection of its fountain. It was in and part of the source before it came forth and it comes forth as being pressed out of its source. The water of the stream was originally the water of the fountain; so each individual man can and must say to the Universal Source: "All my springs are in thee"—he can find a new meaning in the words:

"The thread of my life without a break.  
Is ever unwound from His."

We cannot say that the drop of water is a reflection of the ocean! We may obtain the drop, by pressing it out of the ocean, and in that drop we have in qualities exactly the substance of the entire ocean.

Shall we offer to a thirsty man a cup of water right from the fountain, or the reflection of a water? The former would quench his thirst, the latter but increase his desire. So, to man, hungering and thirsting after righteousness, shall science hold out a satisfying substance or an unsubstantial shadow?

To present man as a reflection, and bid him "increase and multiply," calls to mind what was recently suggested by another; that it would be much like planting a photograph of wheat and expecting it to grow! The moon reflects the light of the sun, and while the moon rules, we are in but partial light and the world sleeps. So will it ever be while there is any conception of separation between invisible and visible, Creator and creature, inner and outer, spirit and body. This conception is the only "mortal mind" and "mortal body" that is to be destroyed.

After carefully considering these few hints, we will be surprised to find in a book, widely read and accepted to-day, most conflicting statements of man. No clear idea of what man is can possibly be gained from its teachings. In places, man is described harmoniously with what we have just declared for him, as follows:—(Science and Health)

"Searching for the origin of man is like inquiring into the origin of God himself—the self-existent and eternal. Man was and is God's idea, even the Infinite expression of Infinite mind, co-eternal and co-existent with that mind. Man has been forever in the eternal mind."

These words state all that we could desire for man, and place him eternally one with Infinite Mind and Life in his source or origin.

Can it be possible that such words as the following come from the pen of the same writer? "God and man are not one. Man reflects Divine substance and mind, but God is not in his reflection. Man is not one with God, save as reflection."

And again we find these contrasting statements: "Man is the expression of God, the offspring of spirit. Man is incapable of sin, sickness and death, inasmuch as he derives his essence from God. God is substance and man is the offspring of substance."

Reflection cannot be offspring! Yet the same writer affirms: "Man's consciousness and mind are reflections of God. Man reflects God's dominions. Man reflects Infinity. Man is a reflection of soul. Man reflects Infinite Love, Life and Truth." It is also truly declared in this same book, that "God is not in his reflection." If man is reflection of God, there is truly in man no life, substance nor mind, and the assurances of God's omnipresence are but myths!

"Do I not fill heaven and earth?" "The fullness of Him that filleth all in all." "Ye are the temple of God and the Spirit of God dwelleth in you." Etc., etc.

But, this book explains: "It cannot be, for the greater cannot be in the lesser" We might suggest that, while the greater cannot be contained, or confined in the lesser, it may fill full that which is less. If we maintain Omnipresence we must admit the presence that is all in all, that dwells in man and creation, that fills man, not as its reflection, but as its eternal expression.

In Divine Science this confusion is impossible, as the law of expression therein set forth explains beyond dispute the right relation of man to God, and the perfect law by which invisible truth is made manifest.

By it we see that expression is "an emanation of the indwelling Life."

The form of the inner substance, whether it be seen as vine into branch and fruit, or spirit into living soul and body.

Expression is that which has always been "part and parcel" of the source from which it came.

Reflection has no substantial relation to the original.

Expression necessitates eternal unity.

Reflection implies separation.

Expression presents man, as it were, at first hand.

Reflection makes him appear as a second-hand existence.

Expression is full of the original and enduring Life and Substance, in harmony with the "fulness that filleth all in all."

Reflection has within it no Life, no Substance!

By the Law of Expression, as taught in Divine Science, we learn that like produces like, or, as Jesus stated it: "That which is born of Spirit, is spirit."

If the fountain is water, the stream is water. If the Expressor is Spirit, the Expression, born out of it, is Spirit also.

We have been contented to say, God is Spirit, and man, the Son of God, is spiritual. Many hesitate yet to say, man is spirit. Why not say: The fountain is water, and the stream it sends forth is watery! In every way, by use of weak terms, we have weakened man's consciousness.

If the Fountain of Life is Spirit, that which is born of this Universal Life—the individual living soul and body—is Spirit also.

If the tree is apple, the fruit is apple too, but tree is the source and fruit the result. So, if the source of the individual is Spirit, the individual is Spirit, too; but the Universal Spirit is ever the source, and the individual is ever the result.

This idea of individuality compels us to acknowledge man "co-eternal and co-existent with God," (or Spirit) forever, in his Being, Mind, or Life. It forces to admit each living soul and form as expression and manifestation of Divine Life and Substance. All things invisible and visible, are, in Truth, of the one substance and are filled with its presence.

We are reminded, when we hear man called a reflection of Truth, of the dog, that crossing a stream with a bone in his mouth, caught sight of his reflection in the water. Mistaking this shadow for the reality, he tried to secure it, and in doing so lost his hold upon the real bone.

Shall not this be our experience if we expect men to be sustained by that which has within it neither Life nor Substance? Shall we not rather accept the full significance of Omnipresence, and know that man, universal and individual, as Being and existence, as spirit and body, is not the shadow or reflection, but the very Substance—Expression of Life and Truth?—From Harmony.



## THE TRUTH OF THE LORD.

Written for The News Letter by PROF. W. H. WATSON.

The deep stronghold of Death is now torn asunder,  
 The fruits of the spirit stand in holy array;  
 And the Truth of the Lord will silence sin's thunder,  
 Chasing all evil passions and sickness away.

Against angry sin at its defeat so rushing,  
 The Truth of the Lord is a strong weapon to wield;  
 Carnal mind through unhappy mankind is rushing,  
 To the voice of Truth, error and sickness will yield.

Forces of evil for the fight are engaging,  
 To be repulsed, to be beaten, to sin no more;  
 The groaning and tumult of error is raging,  
 The Truth of the Lord will ever silence its roar.

The bright armor of Justice with love is encased,  
 Is always prevailing, every battle to win;  
 The children of Weakness, by its guilt are defaced,  
 But the Truth of the Lord ever heals them from sin.

## From a Lower to a Higher Plane.

Alexander City, Ala.

Col. O. C. Sabin.

Dear Brother in Truth: I have received your little book and have much enjoyed your clear exponent of Christian Science, as set forth in your book, and also your good News Letter.

I hope you will not consider me too opinionated if I candidly express my views pro and con to the doctrine of Christian Science, as I understand it. No one who has studied it can deny its being a grand revolution from a lower to a higher plane of Metaphysical Science in its great onward march, and proves the absolute control of mind over matter, that is to say, mind over the body.

But the ALL-TRUTH is only in its infancy—not in existence, but in interpretation—and no one church, I believe, has embraced it in its entirety as yet. The principle of Metaphysical Healing proves its own truth—so much for the truth, so far; but the very fact that this truth was known and practiced before the advent of our Saviour, proves that it is not that all Truth that "brought life and immortality to light through the gospel," for we are told that Christ's coming alone brought life and immortality to light. While I know that Christian Science of the Eddy School uses the name of Christ in all their teachings; yet, if I understand those teachings aright, he is ignored in the philosophy of the doctrine, except as a "way shewer" or expounder of the doctrine of Christian Science. I think Mrs. Eddy carried her science a little too far as respect to the Christ, that is gave us too much science and

too little of Christ. If sin, like disease, is only a false belief of mortal mind, in fact "is not and never was," to use her term, then this would disannul the great mission of Christ; that is, if we have no sin, we need no Saviour. I know that the Scriptures plainly proves that God is the only Healer of disease and that man who was made in His image and likeness, is supremely above every law of nature; but death is not a law of nature, but is a curse put upon disobedience to God. Good nature and all her laws were in force, before Adam was ejected from the Garden of Eden. God finished His work and rested on the Sabbath day, and after this, we are not told how long after, death was pronounced upon man, until the time revealed through the prophets when a Redeemer was to disannul the curse, at that time over all mankind. Old age then would have brought death, even had not man succumbed to the law of disease implanted within his mind. That man is subject to this so called law of nature is a man made axiom which Truth sooner or later will destroy. I cannot find it anywhere between the lids of Holy Writ that man, the offspring of God—and St. Paul tells us we are His offsprings—is subject to any law of nature.

While the Scriptures do teach our immunity to all power except that of God, I cannot find wherein it teaches that the natural man is sinless, but from first to last it does teach the utter depravity of the natural man—I mean the unregenerated man, the man outside of Christ's redeemed life. Man has two beings, the physical and the spiritual. "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

Isaiah tells us we were all hewn from the same stone, and St. John, "That is the true light that lighteth every man that cometh into the world," which must refer to the natural life which can only become everlasting by being baptized into Christ's spiritual life: "And for this cause he is the mediator of the New Testament, that by the means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promises of eternal inheritance."—Heb. ix, 15.

There is no philosophy that can translate man into the everlasting kingdom except through the means of Christ's perfect redemption; hence to tell an unregenerate man that he is holy and sinless, and was created so, is to leave no place for repentance, and the work of the Holy Spirit, by which spirit he is baptized into Christ's risen life, "Buried with him in baptism, wherein also ye are risen

with him through the faith of operation of God, who hath raised him from the dead."—Cols. ii, 12.

Now faith, we believe, is an immutable law of the heart, and is evidenced upon our being when that faith is unwavering, and if wavering is not become a law of the heart. Again, 'If ye be risen with Christ, seek those things which are above.'—Cols. iii, 1. Now, does not all the Scriptures of both the Old and New Testament promise us eternal life—which is after the last enemy is destroyed, (1 Cor xv, 25; Heb. x, 13, Acts iii, 2)—through Christ's holy sacrifice and through it alone? If we have no sin, why this redemption from sin through the blood of a mediator? We are told in Heb. ix, 22, "And without the shedding of blood is no remission."

If I have a false conception of the doctrine of Christian Science, you would but do the doctrine justice to explain away these objections, for no doubt you know, that among true Christians Christian Science has but little confidence as being the ship of salvation. Why? Because Christ is given a lower round on the ladder than confirmed believers are willing to tolerate; and it is even said that the name of our Saviour is used more as a catch word than for any significance that name has in the philosophy of Christian Science.

As an institution of Metaphysical healing Christian Science carries out the Saviour's command to heal the sick, and apparently upon the everlasting and unchangable Truth, for we are told in St. Paul's epistle to the Corinthians. "The body is for the Lord and the Lord for the body." But while it heals physical ills does it heal soul, sickness, sin? No, only the breath of the Divine Comforter can do that.

If I understand the tenets of this new old faith, you will have to reform the plan of salvation before you can have the church, which I think is the union of the Spirit and the Bride Christ in our body, the redeemed and immortal body. Human reasoning or interpretation will not reveal anything of the sacred word, but you know that the spirit alone leads us into the All-Truth. Let us have the light on this subject, as many beside myself are waiting for the light.

Yours for the All Truth,

MRS. T. O. SMITH.

The ship retains her anchorage, yet drifts with a certain range, subject to wind and tide. So we have an anchorage the cardinal truth of the gospel.—William E. Gladstone.

### God's Medicine.

"Mirth is God's medicine, says a wise writer; "everybody ought to bathe in it. Grim care, moroseness, anxiety—all the rust of life, ought to be scoured off by the oil of mirth." It is better than emery. Every man ought to rub himself with it. A man without mirth is like a wagon without springs, in which one is caused to jolt disagreeably by every pebble over which it runs. A man with mirth is like a chariot with springs, in which one can ride over the roughest roads and scarcely feel anything but a pleasant rocking motion.

Undoubtedly we could trace much of the moroseness in our bones past dyspepsia, back to our Puritan ancestors who groaned as they worshipped, and who for the glory of God puled with faces as long as a yard-stick. They were the people who, like Jacques, "sucked melancholy out of a song, as a weasel sucks eggs."

"The San Francisco Argonaut," says an exchange, is responsible for the statement that there is a woman in Milpites, a victim of severe crushing sorrows, who has a novel cure for despondency, indigestion, insomnia and kindred ills, which is unpatented. She determined one day to throw off the gloom, which was making life a burden in and about her, and establish a rule that she would laugh at least three times a day, whether occasion was presented or not; she trained herself to laugh heartily at the least provocation, and without one would retire to her room and make merry by herself. She is now in excellent health and buoyant spirits, and her home has become a sunny and cheerful abode, husband and children have become greatly effected by her mirthfulness, and now all of them are healthy and happy."

There is inestimable blessing in a cheerful spirit. When the soul throws its windows wide open, letting in the sunshine, and presenting to all who see it the evidence of its gladness, it is not only happy, but it has an unspeakable power of doing good. To all the other beatitudes may be added, "Blessed are the joy-makers."

"A merry heart doeth good like a medicine."—Success.

No truth is established, as such to you or me, simply because some one else has spoken of it as true to him. Divinely true in itself it may be, still, that something within us must say "Amen," or it is only, to us, a vague idea.—Living Words Series.

## Love—the Remedy.

BY OLIVER C. SABIN.

Matt. V, 38-48.

THE doctrine laid down by our Saviour was a different doctrine from that taught in the Old Testament; it was a different doctrine from that taught by any philosopher who ever wrote; of any person who ever formulated a system of religion. The human idea of God is more or less in the form of the human, vindictive, hate, malice, an eye for an eye and a tooth for a tooth, he that sheddeth man's blood by man shall his blood be shed is the principles which control; but the Saviour came to this world to teach us the way back to the Father, to reconcile us perfectly to the Father, he taught us the doctrine of Love. The whole Christian religion as enunciated to us by our Saviour is comprised in the two thoughts, love God with all your heart, and love your brother as yourself. That is, let your heart be thoroughly engulfed, your mind, strength, all, everything be dedicated to the love of God and His works, and see to it that you also love your brother as yourself. The human conception of love and honesty, is to watch your brother and see to him that he does not cheat you, but the Christ rule is, go over to his side, look at his interest from his standpoint, and say to yourself, "Would I wish that done to me?" In the employment of help, either clerks, men upon farms, domestics of any kind or character, the rule should be to get yourself upon the side of the employee, and say "is it right; would I like to have it in this way?" and you will lose nothing by being just, for God supplies all of our wants, and the more we do the right the more we will be able to do the right. There never was a greater truism than the saying, "that withholding does not enrich, nor giving impoverish;" for if we used that high enlightened principle, "to do unto others as we would have others do unto us," God will abundantly bless us because this is seeking the Kingdom of God and its righteousness, We seek the kingdom of good and its rightness, and we seek it where it is to be found. We are told that the Kingdom of God is within us, therefore we seek for it within us, and get it and reach the reward promised for all such actions, and all things will be given to us. Love is the solvent. Love is the key that unlocks all of these difficult doors that are hedged in and around by avarice, malice and hate, by avariciousness, selfishness. Love will open these boxes and

give to us the good within, not the Pandora box of evil, but the good will come to us when we use this key of Love to unlock.

Sometimes in writing articles for the News Letter the editor has been obliged, or felt impelled to write of systems of christian churches, not in a spirit of malice or hate, but in a spirit of love, but to condemn the evil, because it is evil. In some of our criticisms upon those who practice evil in the name of religion, or in the belief that they are impelled to do so because of the supposed wishes of some person or persons, we have condemned them but we have only love for those who do those things, because I know that all evil emanates from mortal mind, and has no part or parcel within the child of God. We have the power God has given us and the ability to separate good from evil in our thoughts, and we do not condemn the person while we condemn the evil. We trust that these remarks may be understood so that those who see anything in the News Letter ever of a condemnatory character will know that it is not malice but only love that guides us in our every thought and act. We have supreme love for the Christian Science Church known as the Eddy School. We know that the practice of some of these members are not what it ought to be, and a good many of the practices of that church we do not believe in, and we have given our views plainly and explicitly upon these things, yet our feelings for the ones who do it are nothing but love, but we do not love the error and error is evil, which in order to be destroyed must be uncovered, for error uncovered is thoroughly destroyed. We feel that these remarks have been called for, because of the misunderstanding of some of our correspondents who feel that we have drawn the line too closely.

For the hidden scroll o'erwritten,  
With one dear Name adorned;  
For the heavenly in the human,  
The Spirit in the Word;  
For the tokens of Thy presence,  
Within, above, abroad;  
For Thine own great gift of being,  
I thank Thee, O my God!

—Lucy Larcom.

"Not till we meet with Love in all his beauty,  
In all his solemn majesty and worth,  
Can we translate the meaning of life's duty,  
Which God ever writes in cipher at our birth."

"Not till we walk with Him on lofty mountains,  
Can we quite measure heights. And oh, dear one!  
When once we drink from His immortal fountains,  
We bid farewell to the saddened thoughts done."

## The Reform Church.

**T**HERE has been much prejudice created against the name of Christian Science because of the practices of the so called Orthodox Christian Science churches, because of their exclusiveness and almost clanishness. Another source of prejudice has been, their entirely ignoring the medical profession, in this, that they will not treat a patient who takes medicine. Also, whenever through their own incompetency or otherwise, they fail to heal the patient, they lay the blame on the patient and not on themselves. Another cause of prejudice against them has been, because of their entirely ignoring every other church, and prohibiting their followers from going to any other church. Another source of prejudice has been, that they prohibit their followers from reading any kind of literature, except such as is endorsed by the heads of their church.

The Reform Christian Science Church which was organized in the city of Washington, D. C., September 1899, does not adhere to any of the above principles, but gives to all the right to use their own independent thought and choice; making no war against either the churches or the physicians.

We reformers recognize this further fact, that those who wish to belong to their own church, and add this God healing to their Christian practices, that they not only can do so, but they may be the means of doing great good in the churches to which they belong.

We further recognize the right of each one living to read anything and everything it matters not by whom written, if they feel that by so doing they can add to their stock of knowledge of Divine Truth. Man was given dominion over all the earth, the sea and all that in them is, but man was not given dominion over man. We are alone responsible to God for our acts and conduct either of commission or omission, and any system which seeks to bind down its devotees is wrong in principle and in practice. The orthodox church does not permit anyone to teach what Christian Science is, or how to heal the sick, except those designated by the trust, and each teacher must charge each student taught one hundred dollars for teaching him or her how to heal the sick. This the Reform Church does not believe in. We believe that the gift is from God and belongs to all the children of men, and no person or body of persons has any right to say who shall and who shall not teach, and the charging of one hundred dollars for this information is not Christ-like, because such practice is not in accordance with the doctrine taught

by Jesus when He said "Freely have ye received, freely give."

Therefore we trust that the stranger who has pre-conceived ideas or prejudices against the so called Christian Science church will not extend this prejudice to the Truth which we are endeavoring to promulgate and disseminate, namely; that God does heal the sick as well as the sinner, and that He is a present help to all those who will ask in the name and through the name of Jesus Christ for such help.

The Reform Christian Science Church takes Jesus Christ for its guide, and the members thereof are responsible only to God.

OLIVER C. SABIN.

### Good News from Boston.

Boston, March 14, 1900.

The Boston Church of Reform Christian Science is progressing we feel in a healthy interest. We have been disappointed in obtaining a hall in a suitable location and are not in hall, 46 Pierce Building, Copley Square. We expect to have our own Hymn Books in a week or so. There has been many letters received and many visits at my office seeking information as to the classes and work generally. We feel pleased that this thought of Reform Christian Science has met with such hearty response.

CHARLES A. OSBORN, R. C. S. D.  
176 Atlantic Ave.

### "JEST DO YER BEST."

The signs are bad when folks commence  
A finding fault with Providence;  
And balking, 'cause the earth don't shake  
At every prandin' step they take.  
No man is great 'till he can see  
How less than little he would be,  
If stripped to self, and stark and bare  
He hung his sign out any where.

My doctrine is to lay aside  
Contentious, and be satisfied;  
Jest do yer best, and praise or blame  
That follers' counts ye jest the same.  
I've allers noticed great success  
Is mixed with trouble more or less;  
And its the man who does the best  
That gits more kicks, than all the rest.

—James Whitcomb Riley.

A little girl who had told a lie was escorted to her bedroom by her mother, and told to ask God to forgive her for her sin. This is what the listening mother heard: "O God, I thought you could take a joke!"—Life.

## Healing Paragraphs.

FANNY M. HARLEY IN UNIVERSAL TRUTH.

**A**LADY writes: "I am trying to realize success for myself. Will you tell me what word to hold to accomplish my desire?"

Both poverty and plenty are states of consciousness, or facts of individual realization. What one considers poverty, another does not. What is abundance to one is not so regarded by another. Some consider a man successful if he makes a large fortune; while others know that true success is to aspire to and attain a greater excellency of character. Every heart yearns to know what will help to bring the particular kind of success which it desires; moreover, every desire is according to the degree to which the soul has now evolved. All desires which are in any soul during the process of evolution are, therefore, lawful; notwithstanding this fact all desires are not "expedient."

It is divine law that the soul—every soul—must evolve from the lowest to the highest degree of development, the Christ consciousness being the ultimate, on this planet, for every individual living soul. It is the privilege of every soul to co-operate with divine law, and thus pass through the different stages and phases of evolution in harmony and peace. This can be accomplished by training oneself to constantly remember that the Good is omnipresent, and that what seems like an evil power has, of itself, no presence or no power whatever; its only power being in the imagination of mankind. Simply to remember that the Good is omnipresent will keep one in perfect peace.

There are some desires which will, if hugged to the heart, impede a realization of the progression of soul evolution. These are, therefore, neither expedient nor profitable desires to entertain; but there are aspirations which will promote soul evolution if they are grasped in the perception and cherished there by the word of affirmation. The most advisable work for a soul is, therefore, to aim to desire the highest, and then to bend one's soul energies to the attainment, in the conscious realization of that desire.

Abundance of material wealth is good for a soul after it has learned to use wealth wisely and well, for by its use one can manifest how much love he has; how wise he is; and how truly he desires to help others to bring the best out of themselves. Money in itself is never harmful. It is a covetous "love of money which is the root of all evil." A lust

for money, to have and to hold great material possessions, is what makes the heart hard. But the use of money, the desire to be a free and a wise channel for the bounty of God, is a righteous desire. The money is irresponsible always. It is mankind's use and misuse of it which makes it either a blessing or a curse.

In the Sermon on the Mount Jesus plainly acknowledged the usefulness and even the necessity of food, clothing, and daily supply of all kinds, but he clearly taught that their continued abundance depends upon our own spiritual development. "Ycur heavenly Father knoweth that ye have need of all these things. But rather seek ye first the kingdom of God, and His righteousness; and all of these things shall be added unto you." All good of every kind will be ours, lawfully, when we become righteous enough to attract it to us. The only reason that we ever want for any good thing is because we have not yet done, within our secret thinking, that which invites symbolic good to us.

There is no sin in being poor, if sin is regarded as wickedness, as it is in the eyes of the world's people. Neither is there any virtue in being poor, as a great many people have vainly tried to deceive themselves into thinking. All sin and all virtue are in the heart, and not in the amount, or in the lack, of our possessions. To seek the kingdom of God with all our heart is to honestly desire to acquaint ourselves with the nature of our God-derived Being, and to make that nature manifest. This upright desire will give an impetus to our daily thinking which will cause us to do wise and righteous deeds. This will result in bringing to us, day by day, bounty of good for every day's needs. Riches take to themselves wings and fly away, because they are misused in the thought-realm of their possessor. If our thoughts are fastened first upon material riches, and afterward upon finding the way to evolve the perfect character, we will find ourselves entering into the kingdom of heaven hardly. To enter in easily is to give our heart to the work of correct thinking.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

When Jesus said those words, the cities of that time were all surrounded by walls. At certain places there were gates through which entrance was gained to the city. The large gate which was open for traffic during the day was closed by the watchman at a certain hour in the evening. Beside the large gate was a small gate for foot-passengers. This small gate was called The Needle's Eye. If



ny belated traveller arrived, even with traffic, was obliged to enter the city through the gate for foot-passengers. It was with difficulty that a camel could pass through this gate. Sometimes he not only had to be stripped of the merchandise with which he was loaded, but he even had difficulty in squeezing through at all. The passage through the gate was very painful for the camel, as he had to be forced upon his knees and urged through. To force him through often took severe treatment from his driver. "He emits piteous sounds, and many times," a traveler from the Orient tells us, "he drops great tears of agony" before he is safely through. It will thus be seen that Jesus' illustration was a practical one for the people to whom he was talking. One thing we should always remember is, that while Truth itself is eternal, the teachers of Truth must always use the language and the illustrations which the people to whom they are talking can understand.

Whoever is really honest in his secret work of trying to attain a realization of a pure heart will find help along the way provided for him in what will seem, sometimes, to be a most wonderful and surprising manner. For instance, when but a young, eager student in the scientific truth of Being, I heard marvelously beautiful metaphysical talk about the Virgin Mary. Her steadfast aspiration; her trials and her overcomings; her realization of the nothingness of human error opinion; her illuminated intuition which caused her, in the face of all contrary seemings, to secretly sing, "My soul doth magnify the Lord," were all so vividly depicted, that my soul was greatly stirred. Within me I said, "Oh, I wish I could have a picture of Mary; I know it would any times be a reminder to me to press on towards the high mark of attaining a rounded out character," but I did not feel that I could afford to take the money to make the desired purchase. The next thing was to go as often as possible to the picture galleries, or to the Art Institute, where the pictures of the Madonna could be seen, and her character studied. Each visit was a soul lift in bringing to knowledge that soon or late, some time, somewhere, each individual living soul will realize what is to put all things mortal under foot. Never once did I wish for the picture in an envious way, but always because I felt that it would be a help to my

One evening, just about dusk, during the World's Fair summer, a young man came to our door and inquired: "Does Mrs. Harley live here?" On being answered in the affirmative, he said: "Kindly show me this envelope." In a few moments what I

supposed was a letter was handed me as the envelope bore my address, but it contained, instead of a letter, seven dollars in bills; there was not a line nor a signature to indicate whence it came.

It never occurred to me to use the money for any other purpose than to get my picture. The seven dollars not only purchased a fine photogravure of the *Sistine Madonna* of Raphael, but a frame also. In all these years she has hung over my desk, a constant reminder of the aim and ultimate of the soul. When the way has seemed dark she has been to me an encouragement to press forward. In times of despondency the Holy Spirit has caused her to attract my gaze till the inspiration has come to me to secretly sing, "My soul shall magnify the Lord."

Of course, we all know that any one who will steadfastly look into the truth of Being and its eternal verities, can get along without any (so called) material helps, but when the help is desired solely as assistance in forwarding the process of soul evolution it does not have to get along without the external reminder.

\* \* \* \* \*

Now, our correspondent wants definite instructions how to attain success.

Success comes from the practice of a certain kind of thinking. A recognition of one's own inherent powers, a practical, persistent, and patient use of them, and a heart filled with thanksgiving for the blessings already attained; these will never fail to bring success.

"Some murmur if their sky is clear,  
And wholly bright to view,  
If one small speck of dark appear  
In their great heaven of blue;

And some with thankful love are filled.  
If but one streak of light,  
One ray of God's good mercy, gild  
The darkness of their night."

Our happiness does not consist in the abundance of the material things which we possess, but in our inward state of mind. Some people who have nearly everything under the sun, in the way of material things, are miserable if one little thing goes wrong with them, while others who seem to have almost no material blessings, are happy all day long, because one thing which they desired has come to pass.

Some years ago when I lived in Philadelphia, I knew a little girl who had given her, one Christmas, by indulgent parents, and by relatives and friends, thirty five dolls; but because a particular doll which she had wanted was not among this number, she

was miserable. She scowled and pouted; she said she "had no Christmas at all." She would not eat any dinner, and she made parents, aunties, and guests uncomfortable. Another little girl sang all day and was as merry as could be, because she received one book and a little rocking chair in which she could nurse her only doll.

One of the surest ways of attaining the success feeling, which must be the forerunner of external abundance, is to cultivate praise and thanksgiving in the heart; to be filled "with thankful love for one streak of light." To perceive ever so dimly that divine Love is omnipresent, is to catch "one ray of God's good mercy," which will enlarge and become more brilliant according to our heartfelt thanksgiving.

There is no one so poor nor so desolate, but can pick out one blessing for which he can give thanks. Heartfelt thanksgiving and praise for this one blessing will lead him to see that he really has other and greater blessings. If he continues in praise and thanksgiving it will not be long until things in the external begin to shape themselves "according to his word." Environment will gradually manifest greater harmony; health will begin to be realized; after a while it will seem as though all things are beginning to work together for good. Why will this be so? Because this particular personality, who is the center and cause of his own individual environment, is beginning to think in accordance with, and acknowledgement of the omnipresent Good, instead of contrary to it, and by his word he is attracting the good. Thus "Unto every one that hath shall be given, and he shall have abundance." In the January number of Christian, Doctor Shelton says: "Get right yourself, and you will have very little trouble with your environment."

Now, suppose one who is poor and desolate, according to his present sense-realization, does not see the mighty truth in this teaching of thanksgiving, and refuses to give thanks for his one blessing, his "one streak of light," but continues to grumble and scold; what then? The law of the world is sure. All things come according to the way he speaks.

Thanksgiving will bring a realization of more and greater blessings, but repining and complaining will take away from one "even that which he hath;" not only what he hath in consciousness of peace, of health, or of whatever he now realizes himself to possess, but of their external out-picturing also. A suicide would never be committed if thanksgiving for blessings had been cultivated in the heart, instead of the self absorption and despondency which were unknowingly allowed to run riot in the mental-

ity. A missionary indeed is he who speaks words of encouragement to his fellow man!

Every good thing is already and forever bestowed upon ideal Man because he is the Expression of eternal Principle-God; and if, for the moment, do not perceive anything else to give thanks for, us praise that we have eternal life.

Not so long since I read a story about two frogs who accidentally got into a can of milk as the conscientious farmer was on his way to town to serve his customers. The frogs decided to make an effort to stay on top and keep from drowning. But one frog soon gave up, saying, "It is of no use to try to keep on top, it cannot be done," so he allowed himself to sink to the bottom and drown. The other frog said, "Well, I am still alive anyway, and as long as I am alive I'll keep on kicking." When the farmer reached his customer and opened the can he found on top a large pat of butter upon which the triumphant frog was sitting. He had succeeded in his firm resolve and resolute work. The motto to this story is, so said our exchange, "Keep kicking and soon your milk will be butter."

During our eternal life, opportunity will be ours to outgrow all ignorance, to realize and use all our faculties, to evolve all our possibilities and power and to manifest our eternal God image by becoming God-like in every thought and act.

Let us practice making each day a Thanksgiving day. Thus can we clear our consciousness of realizations of error, and fill it, instead, with a realization of the eternal Good.

The Good is omnipresent to us when every part of each individual consciousness is illuminated with perception and a realization of the Good. Then we dwell in heaven. Darkness, or night, is the symbol of ignorance. When we evolve to the place where our entire consciousness is filled with light we will know truly what it means to be the Expression of Almighty God. We will also know what John's vision of heaven was, when he said: "There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever."

Let us use the following soul alternatives faithfully:

Monday: I thank God that I have eternal life.

Tuesday: I thank God that I realize that kingdom of heaven is within my own heart.

Wednesday: I thank God that my needs are supplied for to-day.

Thursday: I thank God that my heart is clear of all criticism and of all condemnation.

# Washington News Letter.

VOL. 4.

WASHINGTON D. C., MAY, 1900.

NO. 8.

## Christian Science.

### ITS ORIGIN AND AIMS.

#### Founded on Natural & Revealed Religion.

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#### PART XVII.

##### THE FORGIVENESS OF SINS.

(Continued.)

There are those who, while professing faith in the Bible as the word of God, yet maintain that the penalty of sin once incurred must be suffered by the sinner, in obedience to the law of retributive justice, which is as sure in its operation as that which governs the revolution of the earth, or the rise and fall of the tides.

They hold that as God has himself fixed the penalty of every sin, that to modify or remove it would be inconsistent with his immutability, and contradict the Scripture which declares that God is "the Father of lights, with whom is no variableness, neither shadow of turning."—James, i, 17.

This, however, is philosophizing against Divine revelation, for the Bible plainly teaches that God does pardon the sinner, and the effect of a pardon is to purge its beneficiary of every taint and relieve him of every disability that attached to him by reason of his offense.

The effect of God's pardon, granted to the truly penitent, and the Spiritual rehabilitation which it confers upon him, cannot possibly be stated with greater force than in the following words of the prophet Isaiah: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah, i, 18.

Moreover, the assumption is not warranted by any demonstrable fact proving that events in the moral or spiritual world are controlled by the same uniform and immutable law that prevails in the realm of visible nature.

There is, indeed, no evidence that they are impelled along, either identical or even similar lines of causation. Nor can it be maintained in the light of the Holy Scriptures that what we term the laws of nature are invariable in their operation, like the "law of the Medes and Persians, which altereth not."

They exhibited a momentous variation when the waters of the Red Sea divided, and the "children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand and on their left."—Exodus, xiv, 29.

They evinced a marked variation when to aid the vengeful pursuit of the fleeing host of the Amorites by the army of Israel, the sun stood still upon Gibeon and did not "go down about a whole day," and the moon stayed its course in the valley of Ajalon; that is to say, the earth was retarded in its revolution around the sun and the moon in its revolution around the earth, so, as the inspired writer informs us, "there was no day like that before it or after it."—Joshua, x, 12-14.

They were also strikingly deflected from their regular course when the shadow returned "ten degrees backward by which it had gone down in the deal of Ahaz," as a visible sign to King Hezekiah, that the Lord would "heal" him.—2 Kings, xx, 8-11.

Man is greater than nature, and its laws cannot be held to regulate his relation to nature's God whose immortal image he is. But the belief that the Supreme Governor of the Universe can and will pardon sin is the teaching of natural as well as revealed religion. The sky of nearly every known land has been clouded for countless ages by the smoke arising from altars reared upon a thousand hills, on which sacrificial offerings were burned under priestly ministration to invoke God's pardon for sinful man.

When the Children of Israel halted in the desert of Sinai, on their far march to the promised land,

and "Camped before the Mount" they were commanded by the Lord, speaking through Moses, to build a tabernacle for his worship, and to rear therein among other altars an altar for sin offerings, and the assurance was given to each one whose sacrifice was brought to be burned thereon, that through such offering he would receive a remission of his sins, such assurance being given in the following words: "The priest shall make an atonement for him as concerning his sin, and it shall be forgiven him."—Leviticus, iv, 26

In his prayer at the dedication of the temple, King Solomon thus besought the Lord to forgive the sins of his people who prayed within or toward its walls:

"What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man, the plague of his own heart, and spread forth his hands toward this house:

"Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest (for thou, even thou only, knowest the hearts of all the Children of men)."—1 Kings, vii, 38, 39.

And we are further told that "The Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for a house of sacrifice."

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then, will I hear from heaven, and will forgive their sin; and will heal their land."—2 Chron., vii, 12, 14.

David prayed, "For thy name's sake, O Lord, pardon mine iniquity, for it is great.

"Look upon mine affliction and my pain, and forgive all my sins."—25 Psalm, 11-18.

And in another fervent prayer he exclaimed. 'Be merciful unto me O Lord for I cry unto thee daily.

"For thou Lord art good and ready to forgive, and plenteous in mercy unto all them that call upon thee."—86 Psalm, 3, 5.

Faith in God's forgiveness of sin was a fundamental tenet of the Jewish Church as attested by their altars of sacrifice, and their solemn expiatory rites. That faith is still firmly held by the Jews, who adhere to their national religion, although the smoke of no burnt offering rises from any altar in their Synagogues, as they have no divinely authorized priest to offer up their appointed sacrifices, the priestly office being confined to the tribe of Levi, and they cannot determine who are of that

tribe since the loss of their genealogical tablets at the destruction of the temple at Jerusalem, by the Roman Army under Titus in the latter part of the First Century. It was to Symbolize Jehovah as the Forgiver of Sins that the Mercy Seat was placed above the Ark of the Covenant. It was the richest work in the temple, made of pure gold, surmounted by two cherubim of the same metal, standing on opposite sides, facing each other, with their wings outstretched and resplendent with Jewels.—Exodus, xxxvii, 6-9.

If God did not forgive sin, Christ would not have taught us to pray for forgiveness of our sins as to have done so would have mocked the hope of humanity.

In the Lord's prayer as it appears in the gospel of St. Matthew the word "debts" clearly means trespasses or sin.

This plainly appears from the context, for our Lord commenting upon the words, "And forgive us our debts as we forgive our debtors," (Matt. vi, 12), said, "For if ye forgive men their trespasses your heavenly Father will also forgive you."—Ibid, 14.

In the gospel of St. Luke the translation of the prayer conforms more strictly to the original Hebrew, and more appropriately expresses the word in question in the idiom of the English language in which the word "debt" means a money payment due.

It is thus given in Mark:

"And forgive us our sins, 'etc.—xi, 4. The apostle Peter, when arraigned before the high priest and council with John and other apostles after the angel of the Lord had opened the prison doors by night and brought them forth, thus declared the doctrine of repentance and forgiveness of sins:

"The God of our fathers raised up Jesus whom ye slew and hanged on a tree.

"Him hath God exalted with his right hand to be a Prince and a Saviour for to give repentance to Israel and forgiveness of sin."—Acts, v, 30-31.

Paul preaching before the rulers of the Synagogue at Antioch on the day he smote Elymas the Sorcerer with blindness, after referring to Christ's resurrection from the dead, said:

"Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts, xiii, 38, 39.

It is contended by some that the forgiveness of God does not purge the sinner of his guilt, until he

reforms his life—that his future conduct is necessary to give effect to the Divine pardon.

This tentative system of pardon is wholly unwarranted by the teaching of the Scriptures, and suggests the "ticket-of leave" system of penal administration that prevails in English prisons, under which convicts are permitted in certain cases to go at large for a stated period, and if they give proper evidence by their good conduct, that they have reformed their lives, then their sentences are remitted and their legal rights are restored.

The scripture teaches us on the contrary, that the effect of the forgiveness of sins is immediate upon the repentance of the sinner, and he is thereby made "whole;" that is, cleansed from all taint of iniquity.

This was exemplified in the case of the man sick of the palsy whom Christ healed in Nazareth.

We are told that Jesus said unto him, "Son be of good cheer, thy sins be forgiven thee." It cannot be doubted that the pardon of his sins thus declared wrought his cure instantly, for it was shown by his instantly obeying the command "Arise, take up thy bed, and go unto thine house."

That command was given as Jesus declared to furnish a visible demonstration of the Truth that "the Son of man hath power on earth to forgive sins."—Matthew, ix, 2-6.

The faith of the sinner who was so effectually forgiven was not subjected to the test of time before the forgiveness granted by our Lord wrought its perfect work in him.

The penitent thief upon the cross had the fact that he was perfectly forgiven all his sins attested by the divine assurance of salvation. He proved his repentance by his faith in Christ, which he declared in prayerful words, "Lord remember me when thou comest into thy kingdom."

They were the words of a dying man uttered to the dying—of the guilty to the sinless—and they were answered by Him, who alone of all on earth could give the assurance which that answer gave to the suffering and trusting malefactor, for Jesus said unto him, "Verily, I say unto thee, to-day shalt thou be with me in Paradise."—Luke, xxii, 42-43.

It will be observed that the malefactor admitted his guilt, and that he merited the terrible punishment that was being inflicted upon him, before he turned trustingly to his guiltless associate upon the cross.

His fellow criminal rallied upon Jesus saying, "If thou be Christ save thyself and us," and the peni-

tent rebuked him saying, "Dost not thou fear God, seeing thou art in the same condemnation?"

"And we, indeed, justly, for we receive the due reward of our deeds; but this man hath done nothing amiss."—Ibid, xl, 41.

The repentance that assures forgiveness is something very far above the mere fear of punishment.

It must be very different from the state of mind, imputed to Satan in the following couplet from an old song:

"When the devil was sick, the devil a saint would be,  
When the devil got well, the devil a saint was he."

It must be based on a self-conviction of our sins, and a sincere purpose to turn away from them forever because they are sins, this purpose arising from an awakened love for God, and a heartfelt sorrow that we have offended against his laws, and this grief must be commingled with the earnest prayer to God, to forgive us the lamented sins, asking His pardon through the merits and in the name of our Lord and Saviour Jesus Christ.

But neither does such repentance, nor the pardon that it assures, furnish any safeguard against the lapse of the penitent into his former sinful life.

Although being as a free agent sufficient to stand, he is yet free to fall, and by yielding to temptation, he may again shackle himself more grievously than ever with the bonds of sin, like the man of whom we are told in Scripture, that after the unclean Spirit was gone out of him, he took to himself seven other spirits more wicked than himself to dwell with him. Of such backslider Jesus said warningly, "the last state of that man is worse than the first."—Matthew, xii, 43-45.

The only inviolable and sure safeguard against such a direful relapse is to fortify the soul against the assault of temptation by holding constant communion with God through prayer, ever mindful of the admonition of the Apostle Paul. "Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor., x, 12.

## PART XVIII.

### THE POWER THAT HEALS.

The question has been discussed by Christian Scientists as to whether the power that heals the sick is inherent in man as the image of God—an endowment of His spiritual being which he can apply at will—or whether there must in every case be an appeal to God through prayer and in the name of Jesus Christ to confer such power and make its exercise effective? It is far easier to compre-



hend results, and the immediate agency that produces them than it is to trace them back along the line of causation to the ultimate force that set such agency in motion to produce the desired effect. This question is one that cannot be solved by any deduction from natural law, but its solution must be found in the Holy Scriptures, or it must remain unsolved.

We must first promise that Christian Science teaches that in healing the sick man acts as a spiritual being, made in the image of God, and that the patient is healed by realizing that as he lives, moves, and has his being in God, who is Spirit, Eternal Life, All Good, Omniscient and Omnipresent, man cannot be the subject of disease.

The Christian Scientist therefore in healing the sick acts spiritually, Divine revelation being his chart and guide. He rests his faith upon the word of God, which reveals to him man's true place in the Divine economy of the Universe, and not upon the asserted efficacy of a mere mental operation, acting through a material agent, as claimed by the practitioners of so-called animal magnetism, which may have in it, or at least in its professors, much of art, but has never attained to the dignity of a Science. He does his appointed work through no material visible force, dazzling the gaze of men like the Urim and Thummim in the breast plate of judgment resplendent with jewels which the Jewish high priest of old donned when he came to heal the sick and inquire of God on any momentous occasion.

What the Urim and Thummim were has never been revealed, but the wearing of them was prescribed by the Mosaic law as essential to the exercise by the high priest of his power to offer up the sacrifice of atonement.

Aaron was the first to hold the office of high priest, Moses never having attained that position, and at his consecration the Lord commanded that—

"Aaron shall bear the names of the Children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually."

"And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually."—Exodus, xxviii, 29, 30.

Although the high priest, by virtue of his office, was vested with the authority to offer up a burnt offering for the sins of the people, and when it was

consumed to declare their sins forgiven, and to bless them, yet with each offering he had to invoke God to accept it as an atonement for the iniquities of the children of Israel.—Lev., ix, 22, 23.

Christ abolished the pomp and circumstance and splendid pageantry that marked the priestly office under the Mosaic dispensation, although himself a high priest "After the order of Melchisedec," who was "the king of righteousness, and king of peace, having neither beginning of days, nor end of life."—Hebrews, vii, 2, 3.

Yet he wore neither breastplate nor mitre, for he was "made not after the law of a carnal commandment, but after the power of an endless life."—Ibid, 16.

Neither Jesus nor any of his apostles was anointed for the priesthood, but he conferred upon them powers far greater than those bestowed upon the high priest of the Jews.

When he sent out his apostles to do miracles the only restriction that he in terms imposed upon them was that they should "not go into the way of the Gentiles, or enter any city of the Samaritans, but go rather to the lost sheep of the house of Israel."

It will be seen in the following words of the Apostle Matthew that he gave them power to perform every miracle that he had himself performed:

"And when he had called unto Him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."—Matthew x, 1.

After conferring such unlimited power upon them he added—

"As ye go, preach, saying, The kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."—Ibid, 7, 8.

Those were Divine powers, and as they were granted unconditionally to the twelve apostles it would have been an act of supererogation for them to have invoked Jesus to confer upon them the power to heal the sick or raise the dead in each special case. That they acted in his name, and so declared openly in every case of healing, there can be no doubt, as illustrated in the case of the lame beggar whom Peter cured at the gate of the temple called Beautiful, "In the name of Jesus Christ of Nazareth, rise up and walk."

Yet the apostle, although he offered up no invocation or power to effect the cure, was careful to

disclaim that it was due to any skill or virtue of his own.

Seeing the people "greatly wondering," he thus addressed them :

"Ye men of Israel, why marvel ye at this, or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?"

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

\* \* \* \* \*

"And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

"And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all."—Acts, iii, 11-16.

It is important to note that the faith in the name of Jesus Christ, to which Peter ascribed the cure, was that wrought in himself and not in the man who was cured, who for ought that appears had never heard of Jesus and did not ask to be healed, but, "who, seeing Peter and John about to go into the temple, asked an alms."—Ibid, 3.

Peter acted in the case with the absolute assurance that he would effect the cure, being empowered, as he was, to heal the sick, under the power originally conferred upon him by his Divine Master, his words being, "such as I have give I thee," meaning thereby that he had the power to heal him, and would do so.

The original grant of that power came through faith, and for the same cause he continued to possess and exercise it without praying for its renewal to meet the exigency in each case of healing. After his resurrection he widened the field of duty of his apostles, no longer limiting their work to the Jews, but extending it to the Gentiles also, his command being, "Go ye into all the world, and preach the gospel to every creature," (Mark, xvi, 15), but he was silent as to their power and did not extend it, for it still continued to inhere in them, and included the healing of all diseases and the raising of the dead, being thus practically unlimited.

He at the same time give them the assurance that those who were converted through their ministry, should have like powers with themselves, except the power to raise the dead, and that assurance operated as an inviolable promise to all believers,

the exercise of such powers being the supreme attestation of their perfect faith, with no limit as to time, but to endure so long as the condition on which the powers were granted should be complied with.

These are the explicit words of Jesus, embodying the promised reward to all believers:

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues.

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark, xvi, 17-18.

We have the positive testimony of the Apostle Mark that the promised "signs" namely, the power to heal the sick, assured to all believers were made manifest during the ministry of the apostles, of whom he tells us—

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."—Ibid, 20.

As the healing by believers must be in the name of Jesus Christ, we are bound to conclude that before invoking his name the Christian Scientist should assure himself, through silent prayer that he is in harmony with God, through a perfected faith, and that there is in his mind no shadow of doubt that the power to heal the sick still exists in them who believe as fully as when the apostles beheld them exercise it in accordance with the promise of Christ that it should be at one and the same time the benign reward and visible sign of their faith in Him. But in whatever form that power is exercised, we must reverently recognize it as the power of God acting through man, the believer by virtue of the promise of Christ Jesus.

To deny this and impute it to the potency of man would be like ascribing the sunbeams that are focussed by the burning glass to the convex disk that receives them upon its small surface rather than to the glorious orb of day, from which they were radiated.

To do so would place any man lower in the spiritual scale than even the magicians of Egypt, who, when they saw the wonderful works wrought through Aaron's outstretched rod, did not ascribe them to any power of his, but "said unto Pharaoh, This is the finger of God."—Exodus, viii, 19.

## PART XIX.

### THE LORD'S SUPPER.

It was the fate of Christ to be maligned by ene-

mies who knew him least, and to be misunderstood by friends, who knew most of his life and teachings.

It is certain that on the night before his crucifixion, when he stood within the shadow of the cross, with his twelve apostles assembled in a stranger's quest chamber to eat the passover, not one of them comprehended his Divine Mission. Although they had for three years shared all his perils and privations, accompanied him in his far wanderings on land and sea, heard him expound his sublime doctrines, and witnessed his stupendous miracles, they were still of the conviction that he came to find an earthly Kingdom, and that he would soon be seated on a royal throne, clad in imperial purple, in the "City of the great King," and that under his sceptre Jerusalem would be freed from the rule of the Roman Conqueror, and be elevated to a greater height of power and splendor than had been dreamed of by "Solomon in all his glory."

So deep rooted was that conviction that even after Jesus had in plain terms spoken to them of his approaching death, saying "With desire I have desired to eat this passover with you before I suffer," yet there was "a strife among them, which of them should be accounted the greatest."—Luke, *xxli*, 15, 24.

And even when he had said unto them—

"And I appoint unto you a Kingdom as my father hath appointed unto me ;

"That ye may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes of Israel," they still thought that he referred to a worldly Kingdom, and a dominion founded on force, for they answered him, "And they said, Lord, behold, here are two swords."—*Ibid*, 29 38.

Manifestly they had not attained to that perfect faith, which the Apostle Paul declares, is the evidence of things unseen and the substance of things hoped for.

Christ himself referred to their spiritual weakness, and their need of Divine grace, when he said to Peter that night "Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat :

"But I have prayed for thee, that thy faith fail not; and when thou art converted strengthen thy brethren."—Luke, *xxii*, 31, 32.

The Apostles who wrote the four Gospels, differ in their narration of what transpired at our Lord's last Supper.

St. Matthew represents Christ as first breaking bread, and giving it to his disciples, and then, after

they had eaten it, giving them the cup of wine. His narrative is confirmed by St. Mark as to the order in which the bread and wine were partaken of, while on this point it is contradicted by St. Luke.

This is apparent from the following verses of their respective Gospels :

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it ;

"For this is my blood of the new testament, which is shed for many for the remission of sins."—Matthew, *xxvi*, 26, 28.

St. Mark's account is as follows :

"And as they did eat, Jesus took bread and blessed and brake it, and gave to them, and said, Take, eat ; this is my body.

"And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it.

"And he said unto them, This is my blood of the new testament which is shed for many."—Mark, *xiv*, 22 24.

St. Luke, however, reverses the order of service, for he tells us :—

"And he took the cup, and gave thanks and said, Take this and divide it among yourselves.

\* \* \* \* \*

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you ; this do in remembrance of me."—Luke, *xxii*, 17, 19.

The Apostle John, who next to Christ was the foremost figure at that Solemn feast and has reported in his gospel more of the words uttered by his Divine Master on that occasion than are contained in the three other gospels combined, is perfectly silent as to the breaking of bread and the offering the cup of wine by Christ to his apostles. Yet he must have been a most attentive listener to all that was there uttered, for he occupied the place of highest honor, "leaning on Jesus' bosom," and bearing the exalted title among his fellow apostles of "that disciple whom Jesus loved."

They fully recognized his precedence, as shown by the fact that when Jesus said to them, "Verily, verily, I say unto you, that one of you shall betray me," \* \* \* \* \* Simon Peter beckoned to him that he should ask who it should be of whom he spake."

The sacred writer adds :

"He then lying on Jesus' breast saith unto him Lord, who is it?"

"Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop he gave it to Judas Iscariot, the son of Simon."—John, xiii, 21-26.

The Apostle John alone records the fact that when the supper was ended Jesus rose from the table and laid aside his garments and took a towel and girded himself and washed his disciples' feet and wiped them with the towel wherewith he was girded, and said unto them :

"If I then your Lord and Master have washed your feet ye also ought to wash one anothers' feet.

"For I have given you an example that ye should do as I have done unto."—Ibid, 14, 15.

We are bound logically, therefore, to conclude that the Apostle John regarded the words of Jesus when he brake the bread and gave it to his disciples, "Take, eat; this is my body," and the words, when he gave the cup of wine, "this is my blood of the new testament," as purely figurative, the bread and wine intended to signify the breaking of his body and the shedding of his blood upon the cross.

It is inconceivable that he should have regarded them as declaring a fundamental doctrine of the Christian Church, established through the most awful and impressive of miracles, namely, that the disciples ate the body and drank the blood of Christ while he was yet living in the flesh, and yet that he should have failed to record such an astounding and faith-staggering declaration. It is also most reasonable to suppose that his other disciples, if they understood his words literally, would have questioned him regarding them, as they had often done on other occasions, when his language was at all mystical, or when he embodied his teachings in parables.

They did indeed question him on that occasion, for when he said to them, "whither I go ye know, and the way ye know." Thomas said unto him, "Lord we know not whither thou goest, and how can we know the way? and Jesus answered him saying, I am the Way, the Truth, and the Life, no man cometh unto the Father but by me."—John, xiv, 4 6.

Yet it must be stated to the reproach of human reason, that two thirds at least of the Christian world are taught to day that when the bread and wine are blessed and consecrated in the Holy Eucharist, each particle of both contains the entire body and blood of Christ.

They can only arrive at this conclusion by main-

taining that Jesus meant to be understood literally in one part of his statement, made when he gave the bread and wine at his last supper, and only figuratively in another part relating to the same subject matter. This, however, contradicts every rational rule for the interpretation of any discourse.

Thus Jesus said to them, "Ye are they which have continued with me in my temptations. And I appoint unto you a Kingdom, as my Father hath appointed unto me:

"That, ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."—Luke, xiii, 28 30.

Yet those who uphold the doctrine of the real presence, in the sacraments do not contend, as they must to be consistent, that the souls of the redeemed shall actually sit at a table, and eat and drink in the Kingdom of heaven.

As plainly and distinctly as he said of the bread, "this is my body" he said of himself at the same time.

"I am the true vine, and my Father is the husbandman," and yet the literalists, as to the real presence of Christ in the bread and wine would repudiate as absurd, the construction that he meant that he was an actual vine, vegetable creation in an actual vineyard and that God, his Father was an actual husbandman who tended such vineyard.

The natural construction of the words of Christ is manifestly the most rational one.

That compels us to the conclusion that in dispensing the bread and wine to his disciples, he intended not to enunciate a doctrine, but only to institute a memorial of his sacrifice upon the cross to reconcile man to God.

This view is unanswerably confirmed by his words:

"This my body, which is given for you: this do in remembrance of me."—Luke, xxii, 19.

There is no record or tradition of the Christian Church to show that the doctrine of the real presence of the body and blood of Christ, in the eucharist, was asserted, as a dogma of Christianity until the ninth century. Up to that period the sacrament was administered in both kinds; that is, the lay communicants partook both of the bread and wine.

Since then the Roman Catholic Church, which is the Chief upholder of the doctrine of the real presence or the transubstantiation of the bread and wine, through the priestly consecration into the actual body and blood of Christ, has limited such communicants to the bread or consecrated water

alone, while the celebrant or officiating priest partakes both of the bread and wine.

Now, if the bread as the body of Christ, does not contain his blood also, it follows that the lay communicant is denied the full sacrament. On the contrary, if the bread includes both the flesh and the blood of Christ, it must be regarded as a mere act of supererogation for the priest to drink the wine in order to partake of the blood of Christ.

But the Roman Catholic church, and what is known as the High Church, section of the Church of England, both teach us a fundamental article of faith that Christ is actually sacrificed anew with every celebration of the Lord's Supper, and the former teaches in addition that He died actually and corporeally when he brake the bread and gave the cup of wine to his apostles at the last supper.

That He in fact was sacrificed upon the supper table in Jerusalem on the evening before He gave up his life upon the cross on Mount Calvary. This abhorrent idea would be deemed blasphemous if it were not so devoutly cherished by those who proclaim it.

It is affirmed by eminent expounders of the Roman Catholic creed, and is especially elaborated by the learned Divine Arthur Ryan, president of St. Patrick's College at Thurles, Ireland, in his authoritative discourse on "The Sacrifice of the Mass," published under papal sanction about fifty years ago. That prelate states *ex cathedra* :

"It is not only true that the bread and wine have changed in the hands, and by the words of Jesus into His own Body and Blood, but it is also true that that Body and Blood as they lie there hidden beneath the species, actually sacrificed; that the life of Jesus is in some true manner laid down at the supper table. And so we pass from a consideration of the reality of the presence of Jesus in the Blessed Sacrament to the reality of the sacrifice of His Body and Blood.

"Again the words of Jesus are our Light. 'This is my Body which is broken.' 'This is my Blood, which is shed. Do this in memory of me.'

"That sacred Body which the Apostles held in their hands and received into their breasts that evening had not yet been crucified; those hands and feet had not yet the marks of the nails; that sacred Heart was still unpierced by the lance; that sacred blood had not yet been emptied from every vein and drunk in by the soil of Calvary. And, nevertheless, Jesus says, 'This is my Body which is broken, my Blood which is shed.'"

Nay, more, He bids His Apostles, "do this,"

break this Body, and shed this Blood. Already, has Jesus hasty in His love, sacrificed His life upon that supper table anticipated His crucifixion, and given to His priests the power of offering that same sacrifice in memory of Him.

St. John has been leaning on the breast of Jesus for he is the disciple whom Jesus loves. John is next to Jesus as he takes from His hand the adorable sacrament. With full faith, with burning love and with an awe too great for words to tell, he receives his hidden Lord.

The language of Jesus has left him no shadow of doubt. There in his hands is the same Jesus, the same God, the same friend who is by him at the supper table, and because it is the same he adores and loves. But oh, St. John, you who know and feel better than any other, that your Love is the same beneath those species, know and feel also better than any other; how different is the manner of his presence there. Jesus at your side you see, you feel Jesus in your hands you love as really, because you know that there also is your loving Lord and God, but you cannot meet His glance for He is hidden, and you see but bread; you press and the crumbs fall on the table; you bear him to your mouth, but your hands feel no burden; you taste Him, and to the taste there is but bread. You have known Him eloquent in, and captivating in, familiar intercourse, but here is only silence, silence as of death. Jesus is really here but not as you have known Him. Truly St. John, you know, you feel that "here in truth is death."

The foregoing exposition of the doctrine of transubstantiation might well be regarded as the incoherent raving of a mad rapsodist if it were not disseminated with the approving sanction of the papal hierarchy.

Nothing could be more repugnant to Divine revelation and right reason. It declares that the atonement of Christ for the sins of man made through his death upon the cross is ineffective, and that he must continue to be offered up daily as a perpetual sacrifice.

It also virtually declares that He committed suicide by the breaking up of his own body with his own hands, and offering it with his blood to be eaten by his disciples.

The astute theologian who penned it makes the singular mistake for the head of a religious college by ascribing to the Apostle John the precedence in the partaking of the Lord's Supper, when, as we have pointed out, he does not refer to the breaking of the bread, or the offering of the cup of wine in



his gospel, nor does he allude to it in either of his three Epistles.

It would fatigue the credulity of any intelligent student of the Bible to believe that an offer could have been made to the Apostles, all of them orthodox Jews, and forbidden by the Mosaic law to eat ought with blood in it, to eat the flesh and drink the blood of their Divine Master, without any expression of horror on their part, unless they understood it as merely symbolical of his approaching crucifixion.

The Roman Catholic Church is very much given to the multiplying of ceremonials, and coins imposing forms, and ceremonies, as a mint coins money. It now has seven declared sacraments, namely, baptism, confirmation, the holy eucharist, penance, extreme unction, holy orders, and marriage.

The Last Supper, taken by Christ with his Apostles is the subject of profound interest among Christian Scientists, and they heartily approve of commemorating it by partaking of bread and wine at stated periods in earnest communion with each other as a memorial service in accordance with the command of Jesus, "Do this in remembrance of me."

But of far greater interest to them than that ceremonial is the teaching of Jesus on that momentous occasion, which is recorded alone by the Apostle John and which transcends in spiritual edification and sublimity even the sermon on the Mount. That he should have uttered it in the last hours of his mortal life, suggests the splendors of the setting sun that kindle up the sky with dazzling glory.

Thus did he address his disciples:

"A new commandment I give unto you that ye love one another as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another.

"Let not your heart be troubled; ye believe in God, believe also in me.

"I am the Way, the Truth and the Life, no man cometh unto the Father but by me.

"If ye had known me ye should have known my Father also, and from henceforth ye know Him and have seen Him.

"Believe me that I am in the Father and the Father in me, or else believe me for the very work's sake.

"Verily, verily, I say unto you he that believeth on me, the works that I do shall he do also; and greater works than these shall he do because; I go unto my Father.

"And whatsoever ye shall ask in my name that will I do that the Father may be glorified in the Son.

"If ye shall ask anything in my name I will do it.

"If ye love me keep my commandments.

"And I will pray the Father and He shall send you another Comforter that He may abide with you forever.

"Even the Spirit of Truth whom the world cannot receive because it seeth Him not neither knoweth Him; but ye know Him for He dwelleth with you, and shall be in you." etc.—John, xlii, 34, 35; xiv, 6 17.

## REMOVED THE GOOD EYE.

### Blunder of a Physician Leaves Patient Totally Blind.

Chicago, March 29—The Record says:

Because of an oculist's error Anna Dudley, of Marion, Ind., a pretty girl, less than twenty years old, will be blind for life. The sight of one eye was ruined by her brother three months ago, and a few days ago a physician attempted to remove the eye, but by mistake operated on the wrong one, and left his patient totally blind.

Last Christmas Miss Dudley was shot in the eye by an arrow from an air gun in the hands of a young brother. The attending physician said he feared the sight had been destroyed. Miss Dudley was brought to Chicago and an operation decided upon. The Marion physician performed it in an oculist's office in this city.

When Miss Dudley recovered she was asked if she could see out of the injured eye.

"I am wholly blind," she answered. "I cannot see from either eye; all is black to me."

Examination showed that the wrong eye had been treated.

## LOVE DIVINE.

Written for The News Letter.

Oh, Love Supreme o'er bending,  
With Life Divine thou'rt wending  
Thy way to thee and me.  
The flower of Life thou art Love,  
Bringing Hope and Peace from above,  
To vale and lea.

What less could we but feel  
A desire for holy zeal,  
To fill God's cup with good.  
One brotherhood sublime,  
No space, no time, but Thine,  
To do Thy will with universal bond,  
Profound, unbound.

—Aplake.

# Character Building.

[Lecture by OLIVER C. SABIN, before Class in  
Metaphysical University, March 8, 1900.]

**A**LL character, whether it be physical or mental, is builded in the same way. It is within our power to build up a perfectly symmetrical healthy, vigorous, intelligent body, without sickness and without inharmony. It is within our power to build up a mind that is equally symmetrical; filled with intelligence and harmony in and through the intelligence of the Great One Mind. On the contrary, it is within our power to destroy both the body and the mind; and all this is done in and through the same agency, and that agency is through the subject known as Thought. Through the mentality of thought. Thoughts are things; they must have a lodgment, and they have a lodgment. A Thought goes from us, and it immediately attaches to something.

Thoughts are not wandering tramps, wandering meteors or comets, but they go through to their destination, and wherever they light they have their effect for good or bad. Yea, Thoughts are something so comprehensive and widespread in their manifestations that they are beyond even the power of human intelligence to comprehend. God Almighty thought and the world was created. Everything that was created was created through Thought. In all of the mind's productions the thing is first created in thought. The architect who constructs buildings, harmonizes the details in thought, and the actual building is constructed in thought and projected upon the mirror of his mind before it assumes an actual reality. Before anything has an existence it is in his mind.

Take the world of all knowledge, the world of invention, in fact, all branches, lines, and departments of human knowledge and Thought builds them all. This subject being one of such vast importance, it is important for us in the practice of Christian Science to know whereby and how we can utilize this wonderful energy.

During all the ages past, God has had some system whereby He has had communication with His children through this world of Thought. It has been more pronounced since the days of Jesus Christ, who came to the world to show us the way, but in all the ages Thought has been God's means of communication, of the child with the Father and

the Father with the child; and it is natural that He should have this kind of system, some kind of a system whereby He could converse with and give his wishes to us, His children.

Solomen says "As a man thinketh in his heart so is he," and so true is this, that if we permit our thoughts to take on unhealthy lines, unhealthy subjects, if we think of sickness for example, in its details, that disease has a tendency to fasten itself upon our own bodies, it tends to develop upon our own physicality.

You take the students in medical colleges, and, for instance, if heart disease is under consideration and being carefully described it is a well known fact that the students often have well developed manifestations of the disease, unless the professors warn them that they must not make the disease too real; and this is true, it matters not what the disease may be. Thinking of it will develop it on your own physical constitution. You take an epidemic such as existed in the city of St. Louis in the year 1866 or 1867, when they had cholera there in epidemic form, and men would fall down on the streets with fear caused by Thought. I saw a man fall and by the time they could carry him across the street to a drug store he was dead. It is the thought of death, physical death that has fastened itself upon the human body. It has become more intense as the ages go by until to-day. Thought is killing the world. It is nothing but Thought that is killing mankind. If a person is thoroughly of the opinion that he cannot have disease, such a person never has disease. It is Thought that fastens disease upon the mind and upon the body. The old saw in the ages gone by, was that fact must fit the theory, not theory the fact. When a new Thought presented itself, the question was, Is it in harmony with preconceived ideas. When it was asserted that the world was round and Columbus said that he could circumnavigate the earth, he was scoffed at as a madman and was the ridicule of the learned courts for years and years. The general rule for disposing of new ideas was to consign their advocates to the prison, but the prison doors could not destroy ideas then, nor can they to-day by misrepresentation and ridicule destroy the Truth.

Thoughts are divided into two general divisions, the thoughts which are of the good and the thoughts which are of the bad. The Bible represents these two elements as the carnal mind, and the spiritual mind, one striving against the other. The good thoughts in your consciousness tells you, This is the

way to go, go this way and you will have comfort, peace, prosperity; while evil thoughts tell you to go the other way and you will become wise, you will be as gods. If you will eat of this tree, it will not cause your death, it will not cause you sickness. This is the same spirit that told Jesus in the mountain, "If you will fall down and worship me all this you shall have," but the realization is never made. Evil never realizes a good result, but the result is always evil, for the fruit is like unto the tree. All is evil and the result is evil. But, on the contrary, good thoughts uplift and give happiness and harmony.

Take the young man or the young woman who wishes to build up a character. For example, we will say, here is a young lady who wishes to train her mind for good. She wishes to train her mind by reading the good, by thinking of the good, of God in all creation. Her thoughts dwell along the lines of purity, and the result is that she not only will have a symmetrical body, but she will have a broadened intelligence beyond that power of material thought to ever give any one. Suppose, on the contrary, she thinks of nothing but vanity, thinks of nothing but the pleasures of life, the evil thoughts of the evil tree, drawing along the lines of materiality, her life trend is down and down, for as a man thinketh in his heart so is he. Whenever she thinks a thought that is evil, that thought becomes a part of her and unless driven out by the good her body is destroyed, her morals are destroyed and she goes down to ruin and death. If you think of health you will be healthy; if you think you are happy you are happy; if you think you will be sick to-morrow, you will be sick; if you think to-day the weather is good but it is a weather breeder you will realize most likely what you think, it will become a weather breeder to you; if you think you are going to be in want, if you think you are going to die in the poor house, you will most probably realize your fears, for as a man thinketh in his heart so is he.

These bodies of ours are but an expression of our thoughts, the perfect expression of the thoughts of the past, of the individual, his progenitors and the race at large. Take the man or the woman who is always getting mad, you can see hatred, malice, vindictiveness in the face. Directly they will have this or that kind of trouble and everybody that comes in contact with them, they will make miserable; they will tell you of this trouble and that trouble, this scandal and that scandal, until every one is miserable in their presence. It is an absolute sin.

It is not according to the law of the land as bad a sin as stealing horses, but we are talking along moral lines.

What are you going to do when a manifestation comes up in the form of disease and attacks you? I was reading one night not long ago, perhaps a month or two ago; and I have an old belief of paralysis in my foot. It came upon me full-fledged. In a moment I said to it: You devil, go, I have no time to fool with you. As quick as I could snap my finger it was gone. It never found resting place in my thoughts, I would not give it a lodgment therefore it had no force. Whenever these wicked thoughts come up, say "Go, I do not have any room for you, I do not keep a boarding house for such creatures as you, you cannot come in." What is the result. You build up your body, you build up your minds, you build up yourselves as the perfect children of God. Evil can have no power over you.

The persons who think of poverty, fear poverty, and prophesy poverty, are the kind of persons that Jesus tells us we will always have with us; that is, the poor, and we will always have them with us; but the person who goes out to see if he cannot do some act of kindness, who will do acts of good, who seeks good, who will thank God that He does direct him and guide him and provide for him, what is the result? Just as Jesus said of the birds, they sow not neither do they reap nor gather into barns, yet your heavenly Father feedeth them. You do not see the little birds going out and laying up for a rainy day, they do good, trust God and are happy.

Now, realize for a moment just what I say. You think you are poor? Yes. Then you are. Do you think you are rich? Yes. I feel rich, then I am rich. Now, how are you going to think you are rich when you are poor? I am going to read you a few passages of the Bible.

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created He them. And God blessed them, and God said unto them: Be fruitful, and multiply, and replenish the earth and subdue it, and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth."

So God not only designed man to have dominion, but after He created him He gave him dominion over all. Now, every person that ever was born in the world was born with equal rights, for God has no special pets. He is no respecter of persons. Every one has the same rights that Adam and Eve had, we have the right to have dominion. Now, when we were given that dominion, have we not a right to think we have it, and claim it, and when we claim it, think we have it and it is yours, for as a man thinketh in his heart so shall it be unto him.

It is not quite as much a crime to be poor as it is to steal a horse, but it is almost as much of a crime to be poor as it is to be sick. Both are of the devil and both rob man of his God given dominion. "As a man thinketh so is he." In your thinking therefore be careful how you think, be careful of the messengers you allow to take possession of your powers. If you have unhealthy thoughts, unwholesome thoughts, unhappy thoughts that come within you, drive them out. How are you to do that? Deny them. Ask God to drive these evil thoughts from you, and fill your heart with the pure thoughts of love, of goodness. Ask this in the name and through the name of Jesus Christ. Make that prayer from the bottom of your heart, and you cannot have anything evil in your mind. I have tried it a hundred times and I could not have anything but what was good. Make that prayer to God in faith and He will destroy these evil thoughts, and He will fill your minds with pure thoughts, build up your fortunes, build up your bodies, and build up your character.

With the exception of about three hundred years after the advent of our Saviour there has been one doctrine that had sway over the earth to a very large extent, and that is this thought of the existence of a God, Deity, who was a God of hate, a God of vengeance, a God of reprisals. Jesus came teaching another doctrine. He taught the doctrine of love God with all your heart, with all your soul and with all your mind, and to love your neighbor as yourself; and if thine enemy smite thee upon one cheek offer to him the other also; and render not evil for evil, but overcome evil with good. He taught the doctrine that you should do unto others as you would that they should do unto you. These are the great underlying principles of Christian religion taught by Jesus. The belief that God was a minister of vengeance, a minister of hate who took vindictive measures to destroy those whom He did not like, a jealous God, a wicked God, very soon was inducted into the world's religion. It was

near three hundred years after the Saviour taught his religion, this same hateful thought of a jealous God was revealed and, this God of hate, was transferred from the old Jewish Bible into the Christian religion, so called, and a God who had created a devil and a hell, was supplanted for the doctrine of Love that Jesus taught, and it has borne its fruits from that day to this.

John Calvin, the founder of the Presbyterian Church, had a man burned at a stake for saying that he did not believe that God had fore-ordained infants from the beginning to be born to suffer in endless torment in an eternal hell. John Calvin, no doubt, thought when he was doing this that he was doing right, because that was the kind of a God he had been taught to believe in.

This mind of ours is divided into two general grand divisions; but in reality we have but one mind, and that is the mind of God living in us. But we have another mind, so called, which while it is unreal, is connected with us in such a way that it becomes real, and it is necessary for us to understand it. That we call the carnal mind, the mind connected with the body. The mind is again divided into the objective and the subjective consciousness, the conscious and the subconscious mind. If I talk to you audibly I talk to your objective mind; but if I talk to you silently as in treatments generally, I talk to the subjective mind. The difference between these two seems to be that the subconscious mind is nearer the divine, nearer the Truth, yet it is governed by love, truth, anger, and all the passions that the objective mind is governed by; but it has this additional advantage, it can better distinguish truth from error. If I talk to your objective mind and tell you that matter does not exist, you are at once brought up against that idea. Your education that you have been taught all the while dictates an opposite belief and you will say I do not believe that. I tell you that spirit is all and there is the same result. But when you talk to the subjective mind, it thoroughly understands you are stating the Truth. It knows that God is spirit, that God is all in all; therefore, that nothing can exist except God and His creation, and that matter is unreal. This subjective mind understands this, it is able to divide the wheat from the tares, and thereby learn the Truth which gives you freedom much quicker than the objective mind can do.

If you were to be called upon to purify your thoughts how would you do it? Suppose here is man that has carnal thoughts—a carnal thought is

that thought which is prone to evil, as the Bible tells us, as the sparks go up. When you find a case of that kind, how would you go to work to purify it? You would go to work to purify it by throwing out the evil thoughts and selecting their opposites. Suppose you wished to purify a spring which was having a stream of water running into it, making it impure. You would dam out that impure water, would you not? You would separate it from the spring water and keep that water out of the spring until you had pure water from the spring. Now, that is the way to purify your minds. If you have taken into your minds any thoughts of evil, talking against your neighbors, thinking that you are going to be sick, prognostications of poverty, laying up plans of sickness for your own destruction, not that you want to destroy, but you are fearful of having your plans disturbed, suppose you have a mind of that kind, are you going to let it govern you? If you do it will carry you to destruction. Then purify that mind by driving out those impure thoughts by replacing them with pure and good. Am I going to suffer with want? No. Why? Because I am the child of God, God gave me dominion, I have that dominion, I have all, and all is mine. It comes to me, God gives it to me. Am I going to be sick? No. Why? Because living, moving, and having my being in God, I have perfect health, and nothing but perfect health can come near me, around or about me. If you have any other kind of prognostications of evil, drive them out by supplanting them with pure thoughts, until you are renewed in body, in health, and in mind. Then perfect harmony, joy, and peace will surround you. As you think in your heart of hearts so shall it be unto you. May God teach you and direct you to make the good selection, then you will build such characters as will do His work and be pleasing unto Him. God bless you.

## Giving and Receiving.

BY C. B. REYNOLDS.

There is but sowing and reaping throughout the visible universe. Giving is sowing, receiving is reaping. Man sows and the invisible unfolds its fruits to him throughout the universe. There is no difference in sowing to reap a crop of vegetables and grain, of sowing to harvest a crop of mineral ore. Sowing is the desire to reap. We seem to sow in the visible, while all growth is in

the invisible. To receive without sowing, or to reap substance without a desire for it, is impossible. If you would be great, sow the seeds of greatness with the desire to be great and you will be great. If you desire health, sow health seeds and you will be whole. "Whatsoever a man soweth that shall he also reap." We must always sow in the invisible, though seeming to sow in the visible. Growth, profit, hire, reward, are the workings of the invisible substance into form. The process of our coming forth with our necessary belongings is the Father working in us. We sow, the Father makes our sowing visible, and we reap. "Go thou and preach the kingdom of God"—that is, go sow in the invisible, the spirit will grow what you sow and you will reap all that is necessary for you invisibly, for we eat in the visible from the invisible. "Man shall not live by bread alone, but by every word of God." If you preach or plod at a fixed price, that sum is the measure or desire of your sowing. If you proclaim the Kingdom for hire, you reap what you have desired—the pay. You can only preach the Kingdom as it appears in the visible, when you preach for pay, for your desire is in the visible, your desire is the pay. "Ye have sown much and bring in little and earneth wages to put into a bag with holes." When we sow lettuce seed, we see by desire a crop of lettuce which we realize or reap. When we sow the Truth, from which grows every good thing, we doubt, that as we sow so shall we reap, and so our harvest or receiving appears contrary to our sowing; it is the sowing in doubt. Buying goods with labor, or with money, is only sowing with labor or with money, and if our desire is in the invisible, we will reap our own. As every good thing is at hand in the kingdom, the buying is but the asking, it is the giving that we may receive. What we receive is what we have given and if the desire was to give abundance we will receive abundance—we do not get if we do not give. What we receive is what we have always had in the invisible, for no one can take ours from us—you cannot add or subtract from the whole. We all are one, living in invisible abundance and in visible profusion. Giving is recognizing the Truth that we are one, living in the invisible, and not separated from the whole, though seeming to live entirely in the visible. When we know this truth then we know plenty in abundance. "Give and it shall be given unto you, for with the same measure that ye mete it shall be mete to you again." If you live not in the visible but in the invisible, you will



give in abundance, for in that state you always receive in abundance; it is the same measure you mete. If we believe in separation, fancying that we live, move and have our being on the visible, we will show the measure of isolation in disease and infirmity, for the whole is health and separation is death. If mankind would acknowledge the invisible in all their ways, we would all be engaged in giving or sowing and asking what we desired of the invisible, and that would be to know God, perfect life eternal, now. We would give to others as we desire others to give to us—in interchange of abundance. Money measure has no place in the invisible; it is the foundation of imagination; it is the switch to the road of separation; it is the measure of the tramp, the middleman and the miser; it is the meat of their reaping. We all being one, there is no repulsion, no separation in the invisible, it is all attraction. There is not a thing in the visible universe that is not attracted by another. Only the unreal repels. The earth gives to the sun and the sun metes it back to the earth; each is attracted by the other. The ocean gives to the land and the land measures it back in rivers to the ocean. Respiration in all the animal, vegetable and mineral kingdoms is but the act of giving and receiving. To breathe in the air of heaven and not give it back would be to die. "Woe unto you that are full, for ye shall hunger." "Woe unto you that are rich, for ye have received your consolation." The full and the rich are the same. They are those who receive but do not give, and they die of hunger and want of consolation. They reaped but did not sow, they took but did not give. The heart receives life and gives it out again. For the heart to receive till full, or to be rich with life and not give it out again would be death to the body. To ask, seek and knock is sowing, and when we know that the visible universe is the evidence of the invisible, our desire will be to sow in substance as we must reap in abundance. If you make the invisible your habitation you will not be among the rich or the full. By giving to God you give to man—they are one. We all roll in magnificence. Doubt is the slide that hides the invisible from us. Truth points the way.

Man is a finite image of God, or in other words, he is a created form, recipient of the one only Life. He is a manifestation, and, in a mitigated sense, an incarnation of the Divinity. Somehow God and man, the infinite and finite, must become one.—Evans.

### PRAYER AS WIRELESS TELEGRAPHY.

The Rev. Cannon Wilberforce takes a novel but suggestive view of what is to some people a vexed subject. In the January number of an English publication, called *St. John's Parish Magazine*, the following report from a recent sermon by him appears:

"Intercessory prayer is that divine essence of soul union, that heavenly ministry, which laughs distance to scorn and creates a meeting place in God for sundered hearts and lives. I cannot analyze and reduce it to a proposition; but neither can I analyze the invisible fragrant vibrations which proceed from a bunch of violets, and which will perfume a whole room. I cannot analyze the passage through the air of the dots and dashes of the Marconi system of wireless telegraphy. But I know that intercession is a current of the breath of God, starting from your own soul, and acting as a dynamic force upon the object for which you pray. It sets free secret spirit influences (perhaps the Father's mighty angels that excel in strength, who can say?) but which influences would not be set free without the intercession. I can well understand Mary Queen of Scots saying that she feared the prayers of John Knox more than an army of 10,000 men. Why should not intercession be part of God's regularized workings, as much as wireless telegraphy? Why should it not be a natural law, and none the less spiritual, because natural? Such forces do exist—call them thought transference, psychic sympathy, spiritual affinity, what you will.

These forces of influence between man and man, acting independently of distance, are rapidly claiming recognition from the physical investigator.

Why should not intercession be one of these secret affinities, appertaining to the highest part of man, and acting, by divine natural law, directly upon the object prayed for, originating from the divine nature in you and passing full of the infinite resources of God, directly to the one for whom you pray?—From "*The Literary Digest*," February 17, 1900

It is not the thing that we possess, but the thought behind the thing, that gives quality to life. The supremest gift to humanity was given by One who had not where to lay His head. Yet His gift was for all the world, and is so beyond price that it is free to the poorest.—Lillian Whiting.

Give to the Spirit its power and a thousand diseases are healed.—Dr. Ernst von Feuchtersleben.

## Practical Christian Science.

[Lecture by Oliver C. Sabin, in the Universal Church, Washington, D. C., Sunday, April 8, 1900.]

**I**F a teacher should send a class to the blackboard to solve a problem in mathematics and only one out of the class should obtain the correct solution, that one would prove the principle. Those who failed to solve the question would simply prove that they did not understand the lesson. Now, Christian Science, so called, is either true, all true, or it is all false. This is one of those questions where there can not be controversy. There are no two sides. It is either true or it is false. If it be true, as we assert, that man, by reason of natural or Divine law, can heal the sick through this Divine law, or through the power of God Almighty, then the kind of sickness has nothing to do with its demonstration, for there is no measuring or limitations of the ability of God. His power is omnipotent, and the most difficult cases are as easily healed as the most simple. If it be not true, then nobody can do anything, and it is all a fraud. In taking up the discussion of this subject I shall make it entirely practical and talk to you as a professor would to his students and endeavor to teach each and every one the underlying principles on which this God-healing is based, and give you, if I can, with God's assistance, a perfectly plain and thorough understanding of the subject.

Before going on with the subject I am going to give you some cases of healing which have occurred, to my knowledge, within the past few weeks—some of them within a week. I have the data for these cases in my library at home. I never have seen any of the people, know nothing of them except what has been contained in their telegraphic messages, or their letters to me.

The first case to which I call your attention is that of a boy who lives at the little town of Howe, Tex. His mother telegraphed that he was very ill, and since the telegram I have received a letter saying he was about to pass on, or die, when she asked for treatment. I received the telegram at 1 o'clock at night. I gave the case a treatment at once, as thorough as I could, and continued it. The mother, in writing a letter to me on the next day, (before she received any word from me) stated that the young man commenced to improve between 1 and 2 o'clock that night, and at the time of that

writing, thirty-six hours after treatment, that he was out on the porch reading. He is now well.

The next case I will refer to is that of a young boy who lives at Los Angeles, Cal. I received a telegram from his mother that he had a relapse from what is called typhoid fever, and was dangerously low. Since that I received a letter from her that his temperature was up above 104, that his pulse was very rapid, and that within four hours, as I remember, from the time the treatment commenced, the temperature subsided to 98½.

The next is a case of a young man who lived in the little city of Marshall, Tex., who had been injured by a ball hitting his breast in a game of ball, knocking him down and very badly injuring his chest. Inflammation and congestion of the lungs set in. He had what was termed pneumonia. On the day the telegram was sent the doctors had had a consultation. I have this not only from the father's letter, but from a neighbor's letter, the doctors decided that he could not live until night. Then the father telegraphed to me for Christian Science treatment. I received a letter later from the father stating that the son commenced to improve immediately. He is now well.

The next case is that of a gentleman living in the southern part of New York. He had what was termed cancer of the stomach. He was taken to the hospital to be operated upon. The stomach was opened, and it was found to be so cancerous, or cancer was so nearly all over it, that to cut it out would be to destroy the stomach. So the doctors sewed him up and laid him aside to die, of course. Christian Science was telegraphed for. The patient has so far recovered that he has gone home, and I received a letter yesterday that he could sit up in bed.

These are all the cases that I will refer you to this afternoon, and I do this merely to affirm what I stated, that I know God Almighty does heal the sick in accordance with Divine methods, and this Truth belongs to no one, no cult, no sect, no church, but all alike. There is no man or woman within the sound of my voice but who can do this as well as myself or anybody else, if you will bring to the subject an honest mind, and an intention to find out the truth, and when you find the truth follow its leadings, let it go wherever it may.

The first lecture of a course is always more or less of a preliminary character, and necessarily must be, therefore you must bear with me. I desire to talk for a moment upon the name "Christian Science." The reason why the Reform Church continued the

name Christian Science, and followed the name, was because Christian Science and Christian Scientists were all over the world, believing identically as we believed, and practicing identically as we practiced, with the sole and only exception that we demurred to their system of church government and to their plan of dissemination of Truth.

When Jesus Christ was taking the last walk with His disciples up the mountain, and they were all listening with breathless silence to His words, and when finally they reached the top, and were all surrounding Him, He says to them: "Take this Gospel I have been teaching you these three years, this gospel of love, which is founded upon the two great principles, love God with all your heart, and your neighbor as yourself, take it, this good news of good will to men which the angels sang about; take it and preach it to all the world. Go everywhere, and wherever you find suffering humanity, go, take this doctrine of love, this message of peace, and preach it to them. In every land and under every clime, and these signs shall follow those who believe IN MY NAME. In the name of JESUS CHRIST, they shall cast out demons, they shall heal the sick, they can drink poison, they can handle deadly serpents." In other words, they were endowed with immunity against all the ills and evils of mankind, and, on the other hand, they had restored to them that original dominion which God gave man when he was created.

I say this name Christian Science was adopted because we found it in the field. It is true that Jesus Christ, the Son of God, was the greatest demonstrator which the world had ever seen, because he was God; yet this same principle has been known so long as man has been known. This same principle is as old as God; it is God, as much as God is love, as God is good, as God is light, or as God is life. It is one of the attributes, or a portion of the great principle known as Jehovah, known as God, known as the First Great Cause. It belongs to Him, is of Him, and has always existed. To call it Christian Science or any other science except the Science of God Almighty is a misnomer. For reasons which I have stated we continue the name "Christian Science," and also because the News Letter, the paper which I was publishing, and am publishing, went out through all the world to Christian Scientists, and had I called the science God Almighty's Science of healing the sick, thousands and thousands of the News Letter's patrons would have become scared, they would have left us, they would have been prevented from receiving this

greater ray of light which we have to-day, and which we are giving free to the world.

Mrs. Eddy, a lady who lives in Concord, N. H., wrote a book called Science and Health, finished it, and closed it in 1875. If the science of electricity had been closed in 1875 electricity would not have become our servant, and our cars and machinery driven by electricity, and progress would have stopped. That was one reason why I did not want to stay with that church, because it was a closed record. You were not permitted by the rules of that church to read anything except what she had written, and she had finished her book. Finished her Science and Health before it was ready. The Reform Christian Science methods, as we teach and practice them, are as far ahead of and as much superior to the methods taught under that other system as is the advanced stage of electricity now as compared to what it was in 1875, and the time is coming, and coming rapidly, when all error, disease, sorrow, everything that is wrong, will be banished at the spoken word, as it was in the days of Jesus, the Christ.

In commencing the study of this subject, if your experience is as mine was, you will come up against, so to speak, propositions that are exactly in antagonism to those ideas of philosophy and theology, many of them which you have been taught, to believe all your life. You have been taught for instance—I will give you one example—that matter is indestructible, that you can take a lump of matter and change its form, but the essence and substance of that matter is indestructible and can not be destroyed. In the metaphysics which I shall attempt to teach you I shall endeavor to show you that matter is simply nothing, that Spirit is all, and that all is Spirit; that matter is the opposite of Spirit and is simply nothing; and singular as this may be, this whole science is based on the proposition that Spirit is all and matter is nothing. It is the foundation rock of the entire science. How do we know it is true? We demonstrate it by healing disease, which a person who believes in the actual existence of matter has no power to do. You take all of your disciples who preach the indestructibility of matter, and you never can find one who can heal disease. It is as utterly impossible for them to do it as it is to wring a lie from the truth. Let us talk about that for a minute and see. God is all. You all agree to that. The Bible tells us that God is all in all. The Bible tells us that God is Spirit; the Bible tells us that man was made in the image and likeness of God. If God is all, and God is

Spirit, where is there any room for anything else? If you have all the good haven't you got it all? If God is all, and God is Spirit, do you not see that all is Spirit? Then you ask at once, What is God? I do not know. Do you? You can travel in one direction for a million years at the rate of a million miles a second, and when you stop you are no nearer the end than when you commenced. God is everywhere then. Do you know what God is? We are told God is life, and every manifestation of life throughout the universe is of God. Everything that breathes has life, and life comes only through the breath of God. He breathed into man's nostrils the breath of life, and he became a living soul. The same life that runs in man, in beast, in bird, in fish, in plant or flower, throughout all animate nature, that one life is from God, the same life. God is life, and God is all. Again we are told that God is good, and that the very hairs of our head are numbered, and that a sparrow can not fall to the ground without His notice. That He knows better what we need than we know ourselves, and is more willing to give than we are to receive. We are told that when a lamb gets out of the fold, this Spirit, God, goes out after it, through the valleys and over the hills, and when it is returned to the fold there is rejoicing there. Do you know what God is? Is it not enough for us to know that God is omnipresent good, that if we dwell amid the frozen zones of the far away North, or under the sunny climes of the South, God is with us everywhere? That if we be lying upon a bed of sickness, or pass through that dark valley and shadow, and realize the Truth that God is with you in all your sorrows, in all your heartaches, in all of your privations, and in all of your discomforts, if we realize the Truth that God Almighty stands ready to help us with a power that knows no failure, with a power that can not be measured. Is not that enough? God Almighty stands ready and will help. This is the Truth which Christian Science presents. This is what it is.

We do not deny the existence of this great God of Love any more than our Orthodox Church friends do, but on the contrary, we intensify the belief that we had before we came into this thought, and we not only know that God is everything that we wish that is good, but we still know God further. This faith brings God down to us, and we further know Him as our loving Father. That is the basis of our religion, that is the basis of Divine healing. You must know that God is Spirit, and Spirit is all, that you are His image and likeness, and as Paul

being in that unknown God. When you realize these fundamental truths you can heal the sick, because they are the basis of the whole system of healing.

Our critics, for instance, tell us that Christian Science, so called, is neither Christian nor scientific. I talked with one of the principal preachers in this city, a friend of mine, before I got into this heterodoxy. I told him of the healings that had been done. He said it would not heal the sick, that I was deceived. I told him to come with me, that I could prove the healings, some of them by a dozen witnesses. He said he would not believe in it any way. Of course not. "Convince a man against his will he will be of the same opinion still." He is one of those who say it is neither Christian nor Scientific. He refuses to investigate either as to its science, or whether it can heal the sick.

I will illustrate to you the scientific statement of the science in a few words to show you that it is a science and then will go on to another branch. Now, for instance, here is a blackboard. You can see I am talking from a mathematical standpoint. I send a pupil to the board and say I want you to solve this problem in mathematics. I tell him to put down 2 and 2 and 2 and draw a line. I tell him to solve the problem—add it up. That is the statement, writing the figures is the statement of the proposition, and the adding of it is the solution. Now, the metaphysical proposition is taken in this way. Men can only state it, God Almighty solves it. Now, I will state the proposition to you anew right here. First, God is Spirit; second, man is His image and likeness, lives, moves, and has his being in God; third, Man living in God, Spirit, as His image, has a spiritual life and not material; fourth, therefore, being spiritual and not material, living in God, his life is perfect. Now I draw a line. That is as far as I can go, God Almighty solves the problem by forcing the physical man or condition to respond to the spiritual thought. The answer is harmony—perfection.

Again our critics say, We say there is no sin, everything is perfection. Let us see. You live in God Almighty, you dwell in Him, you are his image and likeness, a spiritual being living in Spirit. Can you sin? When you are in God can you, can that perfect being, sin? What do we see around us? Why, here are people stealing, cutting throats, cutting up in every direction. Is that not sin? I should rather say it looked like it. I will come to that and take it up, but now we are talking about a difference

God made. After He created him He gave him dominion, He looked at man and looked at everything else and said it was very good. Man was created and pronounced good by God. Now we are talking about that man that God created in His image and likeness, a spiritual being residing in Spirit. Could that being commit a sin? Anybody that thinks a spiritual being living in God could commit a sin hold up your hand. There is no hand up. Then it is self-evident that nobody believes that a spiritual being living in God can sin. Then base your faith right there and never lose it. That is the first step, we will call it, of practical healing, that God's man whom He created is perfection, is sinless, always was perfect and always will be. Never forget that in all your life. Now, suppose I was called to treat a case metaphysically as I will show you later on how these treatments are given, I will say to the person's subconsciousness, "You are the image and likeness of God, you are a perfect being, and nothing imperfect can come near you." That is the statement of the metaphysical proposition. What does God do? He solves the problem by forcing the physical body to respond to the spiritual thought, and in doing so He washes your souls whiter than wool, and not only heals your body but destroys your sin. That is metaphysical, that is God healing, that is that principle of good which destroys evil.

Now, for instance, that my friend, Col. Crandall, should receive a telegram by a boy coming up this aisle, that his son living in Arizona had gone out hunting, was waylaid by Indians and was killed. What would be the effect of such information as that upon him? Oftentimes such news has caused a physical collapse to the person receiving it. It strikes the mental and goes down through the physical. In half an hour here comes another telegram from the son himself, saying that he was unhurt. The first telegram was false, the last was true. How did you kill the false? By the truth that the son was not hurt. It makes a perfect reformation. You can take error in all of its ramifications in all the world, it matters not whether it belongs in the realm of sickness, or in the realm of fact, wherever it may be in belief, touch it with the Truth and it is gone. You take a candle into a dark room, you light it and the darkness is dispelled. Where did it go? Nowhere. What was it? Nothing; the absence of light. What is error? Nothing. When you destroy it where does it go? Nowhere. What is it? The absence of Truth; that is all it is; and all sickness, all sin, sorrow, and death, are error. If any one of them is touched with the Truth it vanishes, it is gone, and gone forever.

Now, the first great question to be decided in our studies along this line is this, Our relations to God and His relations to us. If God is all, and God is everything; that in Him we live, move, and have our being; that in Him we trust for everything, then unless we are in harmony with God we are on the wrong road, we are taking the wrong path, we have gone the wrong way. When God created man He endowed him with power over all the earth, everything, the sea, and the things in the sea, things on the earth and in the air, everything, he endowed him with power over it all. Who took that power away from us? Last summer in riding on the Atlantic Ocean we came into a storm. I declared the dominion of man over that storm, and in a minute our ship was sailing along a placid sea. When Jesus Christ was awakened by his disciples who said, "Master, we perish;" He raised up and said, "Peace be still," and the storm vanished. You say it was a miracle. I say there never was a miracle, there never was anything done by Jesus Christ or God Almighty himself except in accordance with perfect law. There never was a miracle performed in healing the sick. I pour out water on the hill, it flows down by reason of natural law, and the only reason is that it is God's fixed law. In the healing of the sick and in all of your studies of metaphysics you are governed by natural law. When Jesus Christ healed the sick, raised the dead, healed sin wherever He went, He did it in accordance with natural law. A miracle, as we understand it, may be termed a suspension of natural law for the time being. There never was a suspension, there never can be a suspension. You say Joshua made the sun stand still. He never did. The sun never stood still, except as it stands forever. Everything goes by natural law; and the only reason why we have been kept in bondage and are being destroyed more rapidly as the years go by is because of our beliefs in the unnatural, in the belief of fegysim. When we come back and study ourselves, know who we are, and recognize God's unchangeableness; that He is the same yesterday, to-day, and forever; that He is as much a Creator for you as for me or any other person in the world; that He is no respecter of persons, and that all is done in accordance with natural law, then you have got down to the plane where you can recognize the fatherhood of God and the brotherhood of man, and then you have got down where you can commence to live.

This principle that the theologians call free will we will now consider. This power of independent selection, independent thought. Our parents exer-



cised that power. Adam and Eve were placed in the garden of Eden, which means that they were placed in the spiritual realm of eternal happiness, eternal life, and when they saw proper to turn from it, acknowledging the belief that there was life, truth, intelligence, and substance in matter, by thus turning from the spiritual they passed sentence of death on themselves. Their belief in the substance of matter IS DEATH, and the very day that they believed in it they died. Now, that sin has been believed in more and more, and time rolled by until we now believe that matter is all, until our lives have been circumscribed from nearly a thousand years; which the old patriarchs had, until to-day we can boast of about thirty-three as our average, and the more we bow to matter, its reality and its materiality, the deeper we are carried into this abyss of want, misery, sickness, and death.

Now turn around and let us return to the spiritual, let us take up this Science together, and learn this great Truth. Let us turn back, turn our backs upon materiality, take up the spiritual. This Science gives you back the power which God Almighty gave you over the things of this world, which was originally given to man at his creation, gives you power to heal the sick, control the elements, and everything that God Almighty intended you should do, and it gives you perfect dominion over all the world and everything that in it is.

## The Basis of Understanding.

Does the anatomist, when dissecting the human body, realize that it is nonexistent nothingness, that it is in fact a phenomenon of the senses and not a reality? It is a misconception of the true form and substance, but not the form or substance. All is mind; there is no matter. Mind is volatile, flexible, invisible, intangible substance. Misguided, misinformed, mortal sense imagines it sees something, because the spirit back of it truly does see and mortal sense suggests an imitation (so far as it is capable) of what spirit sees. Spirit does not see matter, because it knows nothing of it and matter does not see spirit for the same reason and also because there actually is no real matter. Like produces like. The product must be of the same substance as its source. All is mind, all is God. God is not responsible for the phenomena or hallucination of mortal sense called matter. Truth is eternally the same yesterday, to-day, and forever, while material sense is unstable and delusive. There is no

intelligence, a supposed brain, or nerve, or muscle, or blood, as those things do not in reality exist. Again, all is Mind, mind is God, and there is no matter. What seems to be matter is nothing but phantasmagoria of the fleeting deluded senses. The true man is hidden from view and the temporal man of false sense sees nothing except what it erringly senses and declares exists. The true man perceives the true, while the erring senses proclaim the untrue. This is the perception of knowledge, good and evil. Mortal man is a dreamer, seeing only things of his dream, while spiritual man is awake and conscious only of the eternal Truth. Matter is not a material agency nor a farce. It knows absolutely nothing, feels nothing, sees nothing, hears nothing, and is in itself nothing. "The spirit quickeneth, the flesh profiteth nothing." The healer does not treat material man, as there is no such man to treat, but proclaims what is true of the spiritual man, and his proclamation emancipates the real man from the thralldom of dream delusions. The very first step in the understanding of Christian Science is to remember that God is all, and there is nothing else but God and consequently no matter anywhere in the universe, appearances to the contrary notwithstanding. God and His Ideas occupy eternity, now and forever. Of course, then, so-called disease is as much a delusion as is matter. All abnormal conditions of the phenomenal body or mortal sense body, are the results of self-interest, anxiety for the safety, comfort, and prosperity of the human. Fear will conjure most any belief contrary to the Truth, and we have the deplorable task of ridding ourselves of them all later on if we would be free. God lives our lives for us and would we implicitly trust Him and scientifically trust Him all would be well with us, physically and spiritually; yes, and financially. To be scientific, one must see that there is no matter, all is mind, there is no evil, all is spirit; there is no disease, all is God, and not be forever swinging back and forth from spirituality to materiality, but always reasoning from cause to effect. If cause is spirit, effect is likewise spirit. If God is health, His creatures are healthful. Hence to hold a clear understanding of Truth one must be firm in his convictions that all is mind.

E. L. M.

There comes a moment when the soul must have no guide but the voice within it, to tell whether the consecrated thing has sacred virtue.—George Eliot.

# The House On the Hill.

BY KYRA KEITH IN UNIVERSAL TRUTH.

There was an ogre in the House on the Hill. Such a pleasant house it was, too. Surrounding the place was a wealth of fruit and flower gardens, from which could be had a splendid outlook over hill and valley, and down along the river where the pasture lands lay, and where herds of sleepy, contented cattle browsed knee-deep in the meadow grasses.

There was great consternation among the people in the House on the Hill when the ogre first put in an appearance. Such a thing had never been known there before. This particular visitant was so large and formidable in shape that to get rid of him he would need ever so much killing. He had grown big so quickly that now he could not be thrust out through either door or window, and some wondered how he ever entered the house at all. But the "someone" did not include the little mother of that home. She knew he must have crept in while still very small and had so escaped notice at first, but had kept on growing until now he was so big and hideous looking as to be a terror to all who beheld him.

He was such an inconvenient ogre, too. One never knew how long they might be free from his presence. He would not be hidden away, like the skeleton in the closet, but he constantly obtruded himself and cropped up at all sorts of unsuitable times, and often appeared in unexpected and out-of-the-way places. Could he have been kept chained in some one part of the house, so that only the inmates themselves could have been aware of his existence, perhaps it might not have been quite so bad; for half our misfortunes consist in other people being aware that we have them. But this ogre was rapidly becoming the master of the house and of everyone in it. They had been a happy family before it appeared, but now were fast becoming miserable and unhappy, for all lived in constant dread lest the ogre might suddenly appear in their midst and put them to shame. The creature had actually been known to make his appearance when they were entertaining guests, causing both confusion and dismay. Ugly black looks, stinging words and unkind actions invariably followed in his wake, until at last it began to be whispered abroad that the House on the Hill was not such a happy place after all.

Now, many plans to rid themselves of this pest were proposed. One was that the monster should be killed by concerted attack—all of his heads to be chopped off at one and the same time. But when it came to putting this into execution, it was found impossible, because all the heads never showed themselves together, and as soon as one was lopped off another sprung up in its place. Then the idea was suggested to starve the ogre and get rid of him that way. But this also failed, for even though it was agreed that the plan was an excellent one, they were not united in carrying it out. Through carelessness on the part of some members of the family food was constantly being left about, so that the ogre lived on, and things went from bad to worse, and the little mother of the family grew pale and sad, because the peace and happiness of her dear home were being threatened.

So things went on until one night the mother slept and dreamed a dream. Her night thoughts followed the trouble of her days. She saw herself still combating this evil one. She dreamed she had determined to kill the ogre single-handed and by piecemeal, chopping off and slaying such portions of the monster as came in sight. For a time she fought courageously, attacking the slightest part which showed itself, for it never came forth as a whole, but sometimes shot out an ugly head or a writhing limb, and at other times its double-jointed two-pronged tail. The little mother, seeing at last that it was impossible to slay it at once, determined to worry it to death by degrees, or so wear it out that in disgust it should depart and leave her home in peace. So she set to work to perform her prodigious task. This, too, proved far beyond her strength to accomplish. She grew weary and discouraged, for she had to go on fighting day by day, while the hideous thing grew greater and greater the more she attacked him. In her dream she at last found herself quite hopeless, for people jeered at her and called her a fool for her pains. "Let it alone," they cried, "and some day when it comes forth into sight we will all fall upon it and slay it outright."

But the poor little mother when she awoke only shook her head sadly, and wept. Her dream had not helped matters any. But when the next night came she dreamed again. She dreamed she sat all alone watching for some sign of the cruel beast which preyed upon the vitals of her home. Strangely enough no ogre became visible. Finally a soft and comforting feeling stole into her heart, and for the first time in many days hope stirred its sweet white wings; and all at once while she dreamed she

felt another Presence beside her in the room. For a breath her heart stood still and she made a sudden movement as though to rise, but the softening, cheery influence was still about her, and she cared not to break the spell. Presently she called out, almost involuntarily:

"Who is here in this room with me?"

Following her words the very heart of the silence seemed to quicken and throb with unspoken sound. This sound beat upon her inner being even as words are ticked out by an electrical machine.

"It is I; what do you here at this hour with a weapon in your hand? What vigil is this you keep?" There was no terror for her in the speechless voice, and in ready confidence she answered as one who answers a master:

"I wait but to punish and destroy an evil monster which threatens my home."

"But there is no such monster here," the voice replied.

"Ah," she answered, doubtingly, "there is, indeed; you may not see him now, but he abides here always, and I wait and watch that I may fall upon any portion of him which shall appear, that so mayhap in time I shall destroy him quite, for I desire that my home shall once more be free from his influence."

Then again the soundless voice beat upon the mother heart clearly and as distinct as a bell: "Poor soul; you suffer from a delusion," it said, "There is naught here but what your imagination doth create."

"But indeed, others have seen it also," pleaded the little mother.

"Nay, nay, my weary mortal; they too, have been deceived. I tell you truly that the spectre you wait for is but a delusion, one you have invested with life by the powers of your own fancy. See, I will convince you that nothing is in hiding here, that the darkness holds no terror. Peace and joy shall henceforth return to the home which you have made wretched by your fears."

Even while the voice was sounding in the listener's heart, a beautiful soft light spread all around, filling every portion of the room with its radiance, and revealing to the little mother's astonished gaze that it contained no hidden horror.

"Arise—follow me!" and the voice seemed to penetrate every part of the house. This was preceded by a soft silvery light, which showed each room to be free from all dangers and no lurking hydra-headed monster was anywhere visible.

Then the little mother knew it was the Christ who had spoken to her, and she said: "Oh, my Lord and Savior, I do thank thee that thou has set us free, and hast driven forth that Evil One which we have feared so long."

"Nay, I say that I have driven no evil monster hence. I do but show thee there is not nor has there been any presence here but Mine. Thy fears alone have created this ogre out of nothing. You have fought shadows and wept that you could not slay them."

"But Lord," she cried, "when thy Light and thy Voice have departed, may not these same fears return again?"

"Entreat thee then that the Truth shall remain with thee always, and in its light there will be no more room for darkness."

"Tell me, Lord, the name of thy holy Presence, that I may entreat it to remain," she whispered.

Suddenly, and even while she spoke the house was filled with the thought of God. The very atmosphere about her pulsated with the divine vibrations. The word "Love" was written and blazed luminous light upon every object around her; and falling upon her knees she cried "Love and Light abide ever with me; depart Fear and Darkness!"

Then she awoke, but the dream was ever about her like a living reality. The seed of Love had been sown in her heart, and as it grew and blossomed the House on the Hill once more became a happy home, for Love prevailed and Discord and Fear were banished.

## GRATITUDE.

Written for The News Letter.

O Gratitude, oh Gratitude, how fair Thy fingers fall,  
Upon us each and every one, the rich, the poor, Thy all.  
How sweet to feel it deeply now, Thy Gratitude of Love,  
How sweet to bear the chalice of Thy bounty from above.

Oh Gratitude, oh Gratitude, we would us now bestir,  
To do Thy bidding ever well, not desecrate nor err.  
We love Thy law, Thy service too, we would to Thee renew,  
Our debt of homage, Gratitude, which Thou dost now imbue.

Oh Gratitude, oh Gratitude, make us to be Thine own,  
Fill us with Peace, which ever means, the Peace which Thou hast  
sown,  
Oh guide us when our footsteps fall, our wavering wandering's  
heed,  
And bring us safe to Thy dear land, to Thine own flowering mead.

While we are watching to see how others are demonstrating, we are losing the chance to demonstrate for ourselves.—Manna.

## Divine Power of Healing the Sick.

BY OLIVER C. SABIN.

**T**he last recorded words of our Savior, Jesus Christ, prior to His ascension, were "Go, take this Gospel and preach it to all nations and to all people under every clime," this new Gospel, LOVE GOD, LOVE MAN message; "take it and preach it, and those who believe in you and your testimony of me, SHALL IN MY NAME, cast out devils, drink deadly poison without injury, handle serpents, lay their hands on the sick and they shall recover."

This is the only rule given in all the Bible, anywhere, of how we can know the Believer. That promise was not made to those who were listening only, but it was made to those who should believe in them and their teachings, who should believe this new Gospel; that they should, in the name of Jesus Christ, perform these mighty works. It was to hold good always.

The Reform Christian Science Church, having passed into its ninth month, has something over four hundred students in the field who are preaching this Gospel and healing the sick in accordance with the methods laid down in the Bible and practiced by this Church. We receive from everywhere flattering, most flattering, letters telling of the great success of our students, and showing their work to be of God, and proving that by the fruit the tree is good. To further emphasize this fact that the New Church is doing its work, that the Gospel it is teaching is true, we submit a few cases of healing that have occurred very recently under our personal knowledge.

The first one is a case that came to us by telegraph from southern New York, asking treatment for an unsuccessful surgical operation. We took up the case and gave the treatment heroically, and by the next day's mail we received a letter stating that the case was that of a person who had been taken to a hospital to be operated upon for cancer of the stomach, and that the surgeons had opened the stomach, and found the cancerous condition so universally over the stomach that they could not cut the cancer out without taking out the entire stomach. They sewed him up again and gave him up to die. Human skill was at its end. Then a telegram was sent to us to treat him. In subsequent letters, of which a number of them have been received, the information is given that the patient did rally, gained strength, and become so strong that he was removed from the hospital to his home, and that he

walked from the train to his carriage with only the assistance of men to steady him, and after reaching home he walked up stairs to his own room in the same manner. This was something like fifteen days after the surgical operation had been performed, and the patient is enabled to eat and is free from all pain. In one of the letters received the writer says: "I wish again to thank you and your wife for being used of God to snatch that man from the very grip of death and restore him to his family, for I can not see how they could possibly get along without him. They depend on his practice for their support."

I submit the following letter from the father of a son that was cured:

Marshall, Tex., April 7, 1900.

Dear Col. Sabin: On the 11th of March my son was taken down with a severe case of pneumonia and peritonitis, and he continued to grow worse until the 16th of March, when the doctors, in a consultation, informed me that there was no hope for him, and that he could not possibly live through the night. A lady friend of ours, who lives next door, and who had been wonderfully healed by you, asked me why did I not try Christian Science treatment. I telegraphed you, as you know, on the 16th of March, and you received the telegram in the afternoon, and commenced treatment, as you told me in your telegram, at once. I noticed a perceptible difference in my son by 12 o'clock that same night, and he was so much improved that the doctor, who continued in attendance, was all smiles, and said that his chances were good. Then it was that I told him what I had done, and showed him your telegram to me. The doctor continued his visits, but gave no medicine except brandy and milk. My son continued delirious several hours after the treatment commenced, but his mind had cleared up, and he knew everything and took nourishment. Without continuing this case I desire to say that my son is in perfect health, and I thank God that he has given him back to us. I thank God for this blessed Truth, and I thank you and Mrs. Sabin for the work.

Yours in Truth and love,

GEORGE BIBB.

Luverne, Minn., March 31.

The next case of healing I will mention is that of a lady who lives at Luverne, Minn. Her mother wrote to us telling us of her extreme weakness, and asking immediate and urgent treatment. She was so weak she was liable to die at any moment. She had exhausted all that Materia Medica could do, and had tried other healers in Chicago. In a letter

received March 31 the mother gives us the following information. I quote as follows from the letter:

"I was at Luverne to see Anna, and it seems almost incredible to think that three weeks' treatment could transform a person so completely. She has such a bright and happy look, and says she is well. The power of disease is broken. She dresses herself and walks about the house, and is recovering her health and strength. Words are too feeble to express my gratitude for what you and your wife have done, under God, in this matter, and I feel so thankful that Divine healing is an attested fact in Luverne where so many have had class teaching under the old school, and so much has been said, but demonstrations have hitherto been unfruitful. I trust the work will continue.

Yours in Christian Truth,

ETTA NOBLE.

The next case is that of a young man who lives in Howe, Tex. I quote as follows:

[Telegram.]

Howe, Tex., April 11, 1900—11 o'clock p. m.

Col. O. C. Sabin,

Washington, D. C.:

Treat Willie at once for extreme weakness. Very low. Pneumonia. Letter follows. Wire answer.

MRS. E. C. TAYLOR.

This telegram was received at 1 o'clock at night on April 2. In a letter written April 3 Mrs. Taylor gives the following information:

Howe Tex., April 3, 1900.

Dear Col. Sabin: Willie, my beloved son, commenced to mend between 1 and 2 o'clock, after the telegram was sent you to treat him. He is now sitting up on the porch reading. He is realizing the healing power of the Great Physician, CHRIST. Continue the treatment for strength until perfect health and strength are restored. God is blessing you, my brother, keep on with the fight, this fight of faith. We can in this way help bear each others burdens and thus fulfill the law of Christ.

Your sister in love and Truth,

MRS. E. C. TAYLOR.

In a subsequent letter received from Mrs. Taylor she informs me that her son is gaining in strength and is well.

The next case is from Richmond, Ind. I quote the letter as follows:

Richmond, Ind., March 28, 1900.

Col. Sabin, Washington, D. C.

Dear Brother: My husband is very much better;

pains all gone. I will write you if he needs any further treatment. We are heartily grateful.

Very respectfully,

This case was one of acute consumption, attended with very aggravating circumstances. This letter has not been supplemented by any additional information.

The next case is from a lady in Lock Haven, Pa., and is quoted as follows:

Lock Haven, Pa., April 5, 1900.

Dear Col. Sabin: I write to say to you that I am getting better. My hands, arms, and neck are not stiff and sore as they were. The 103d Psalm was in my mind all the time. I read nothing but your writings and the Bible.

Yours in Truth,

Mrs.———.

This lady was so aggravated with rheumatism of several years' standing that she could not move without excruciating pain, and her neck was sore and stiff. Since the above letter nothing additional has been received. Presumably the case is well.

The next case is that of a young lady living in Decorah, Iowa, who had the appendicitis. After two weeks' treatment her mother wrote as follows:

Decorah, Iowa, April 2, 1900.

Dear Col. Sabin: I suppose you have received the letter I wrote last Saturday, and when the second weeks' treatment is up you may stop treatment, for my daughter is well, and has been so since Thursday afternoon. Every one says they never saw such a rapid cure. I have not told many that I have had you treat her. I will tell you she is not a little girl, but is five feet and eight inches tall, and is twenty-three years old, and works in one of our dry goods stores. It is now three weeks since she left the store, but she can go back soon now. God bless you, my brother. I am so thankful your paper was put into my hands. I do long to be able to understand the Truth and treat myself. There are so many here I would like to take your treatment but it is very hard to make them believe in this blessed new Truth. I do hope and pray that some more in the town may get interested in the work.

Yours in love,

Mrs.———.

This lady's first letter indicated to me that she was an unbeliever in Science, but that it had been recommended to her and to prevent a surgical operation she had determined to try it. The result is perfect harmony restored and the mother is a believer.

The next case is that of a little girl in Illinois.



whom a good woman wrote to me to treat her eyes. Her eyes were so bad that she was compelled to be kept in a dark room all the time. After one week's treatment she writes as follows :

"I am so thankful that little Augusta can be around now. I thank and praise the Lord for His goodness to us, His children. We have had these mercies always if we had only realized the Truth. I am so thankful for your lectures, they have been more helpful to me than all that I had in the three years study of Science and Health.

Your sister in love and Truth, Mrs. ———

The next case is that of a man in Kansas who had what was termed chronic sore throat for three years. Near the end of his treatment I received the following letter from him :

"I am still improving right along."

Kindly yours, ———

We were telegraphed to by the sister of a man living in Massachusetts to treat him for mental and physical ailments. After a little more than one week's treatment we received a letter from the sister that the patient had been restored to harmony. She writes :

"I hope that we may never be obliged to call upon you again for help, but it was with great rejoicing that I read your kind words regarding future assistance should we need it. Your little book will be read and studied, I assure you.

Your sister in Truth, Miss ———.

The next case is that of a lady who lives in southern Utah. She wrote for treatment for eyes that were bad. Treatment was commenced at once and in reply to my letter notifying her that treatment had commenced in accordance with her request, she wrote me as follows :

"My eyes were well before I received your letter. They had been very bad for two or three weeks."

Yours in Truth, Mrs. ———.

The next case is that of a poor man in Pinon, Colo., who had been suffering from dropsy of an aggravated form, heart disease, and I would not pretend to name all the diseases he was suffering from. I received a letter from his wife on the 27th of March, in which she says :

Mr. and Mrs. Sabin: I want to tell you how thankful I am for the benefit my husband has received from your treatment. I am trying also to dispel all

anxiety about my financial affairs. I am telling myself that my own will come to me.

Your sister in love, ———.

The husband in writing of his case on the same date as his wife said, "I laid more stress upon the difficulty which was the most annoying, which was dropsy, and it has passed away. The swelling has disappeared and I am also able to breathe and sleep lying down. The last two nights I have gone to bed and slept all night, Yours sincerely, ———.

This man has a few beliefs of allment still hanging to him, but the main difficulties have disappeared, and the others are on the road following.

A lady in Chicago wrote to me that she was suffering very much from the effect of the grippe and could not sleep, was despondent, and so forth, and so forth. After one week's treatment I received a letter from her, of which the following is a part :

"I needed your ministrations, Oh ! bright spirit so much to help me. I thoroughly believe in you and after you first began to treat me I slept like a little child and was surprised on awakening to realization of the utter blank to outside things. It reminded me of my childhood rest. All the traces of the grippe are gone, and they did not even say good-by.

Your sister in love, ———.

The next case is from Embreeville, Pa., under date of March 25, and our correspondent, among other things, says:

"One day this winter a lady brought me some books to read, and among them I found your News Letter. In it I found a treatment for asthma, and I read it over, and over, and over, and realized that it was true, and I am glad to tell anyone that I am as well to day as I ever was. I have had no doctor. I feel that I am but a little child in the study of this great Truth. I wish to tell you a child-like story of my own. I have had what is called asthma the past eighteen years. I have had doctors of all kinds, and none of them could do me any good. I got so bad I had to come to the Chester County Home, and the doctor here told me there was nothing they could do for me, that I could not be cured. I can do my work every day now, and this is not all that God, my Heavenly Father, has done for me through the teachings of Christian Science."

Yours in Truth,

I suppose that I could give from the past month's letters more than one hundred cases of like import to the foregoing, but one is as good as a thousand. If it be true, as we assert, that man can and does heal the sick through the power of Almighty God, in accordance with the ministrations of His natural law, and that assertion is proved by one case, it is just as convincing and powerful as if proved by a thousand. If we send one hundred students to the blackboard to solve a problem in mathematics, and only one out of the hundred solve it rightly, it proves the principle of the rule, and that the science is right. The ninety and nine that fail to solve the problem only show to the world their incompetency.

What I wish to impress is this, that if it be true that God does heal the sick through His natural laws, established by Him at the beginning of the world, that this law is not only of God, but is part of God, the same being with God, as is love, good, life, light, and power. We who have arrived at the understanding of this principle and can demonstrate it by healing the sick through God know that there is no limit to this power, because God Almighty's power is omnipotent, and there is no measuring of His ability or His power, His love or His goodness.

The writer is often asked, can you heal this or that case? Can you heal me and mine? I invariably answer, NO. I can heal nothing, have no power to heal anything. All I can do is to pray. God's power is omnipotent, and He heals the sick. We must go to God in faith and sincerity, and with an honest heart, and an honest purpose, and with a mind single in His righteousness, and in His love and His goodness, and when we ask in perfect faith, perfect trust, and perfect understanding, God has promised to hear us, and when we so ask He does hear us.

It would seem to one that the foregoing testimony (the original letters of which are on file in my library with hundreds of others), that such testimony ought to be sufficient to convince any one of the truth of Christian Science as to induce them to commence its study and investigate. Any one with an honest heart, and an honest purpose and an honest desire to know the Truth, who will commence the study of it will have their hearts illumined by God, and He will give them understanding and will bless them with the power, through and in the name of Jesus Christ, to heal the sick as was promised by our Saviour when He sent His disciples forth and told them to preach the gospel and heal the

sick. This power of healing belongs to all alike, for God's gifts are for all of His faithful children—God is the healing power and man can work only through God—of himself man can do nothing.

## Creation and Evolution.

Has there ever been a creation of any essential thing? From a literal interpretation of the account of creation (?) in Genesis we would say, yes; but in the light of the higher states of consciousness which we have at times, we say, no. Whatever is, always has been. Whatever exists in the cosmic ether has always been, and from it all things have come as thought images. What we call Nature is solidified thought of differential rates or vibration, which are but the products of thought. Evolution is the bringing into manifestation that which has heretofore been unmanifested, yet involved in the Universal Intelligences. This Universal Intelligence is within every atom composing the visible universe, giving form to the multitudinous expressions in Nature and all worlds. The cosmic ether, the containment of all that is, is just as much a spiritual entity as man is; for there is not anything that does not rest on Universal Spirit as a basis. If God has always existed, so must have existed His environment. Was Spirit ever created? What we see in the great whole are simply expressions of the uncreated—expressions are not creations. The sun, for instance, does not create light. Light expresses the sun—it cannot add to or take away from it. This logic affirms that man was never created in the usual acceptance of the term, but ever was, is, and ever will be God in expression. The two are indissolubly united—one cannot exist without the other. We might as well expect the sun to exist without its expression in light as to expect God to exist without man as His full expression. "In him dwelleth all the fullness of the Godhead bodily," is the teaching of the Master.

Then man is not a creation, but an individualization of God, who must in process of evolution manifest his Divine Likeness even as Jesus did when He said, plainly, "Ye see now; ye see the Father." "I can of myself (separate and apart from God) do nothing." Man, as we see him on the present plane of activity, is but the visible expression of an invisible Reality, without beginning (or creation) and without end; co-existent with God. This invisible Reality is the same that said to Lazarus at the tomb, "Come forth!" and in our day is doing mighty works incomprehensible to the multitude.—J. R. B.

## How Jesus Asserted His Divinity.

Many earnest Christians have their minds clouded at times with doubt as to the divinity of Jesus Christ. Their perplexity arises from the seeming contradiction in certain texts wherein he says:

"My doctrine is not mine but His that sent me."

"All that the Father giveth me shall come to me."

"I go unto the Father, for my Father is greater than I."

"I and my Father are one."

—John, x, 30, and xiv, 28.

This apparent conflict in the teaching of Christ can be reconciled if we interpret His words with regard to the dual relation that He bore toward mankind.

Guided by this view we shall be led by the vast preponderance of the evidence to conclude that Jesus, though man, was indeed God. In one of those relations His character and acts were ministerial, His mission being to reconcile man to God. In this relation His office was to teach by His example man's duty to God and to his fellow man. Hence He suffered insult and injuries without resentment, and the deepest emotion awakened in His heart by the most cruel wrong inflicted upon Him was a fervent prayer for the forgiveness of the wrongdoer.

He himself states that it was for the sake of example to men he offered up a prayer just before He raised Lazarus from the dead, and said:

"Father, I thank thee that thou hast heard Me; and I knew that thou hearest Me always, but because of the people which stand by I said it, that they may believe that thou has sent Me."—John, xi, 41, 42.

In the same character, as an exemplar of the perfect man, He appealed to all men, in His words: "Learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls."—Matthew, xi, 29.

As the type of human resignation to the will of God, and knowing that His prayer would go down through all the ages, He prayed in the garden of Gethsemane:

"O, my Father, if it be possible let this cup pass from me, nevertheless not as I will, but as thou wilt."—Matthew, xxvi, 39.

It was otherwise when He came to heal the sick and raise the dead, and send out the apostles to preach the Gospel.

Then He manifested divine power and authority, and asserted Himself as the Almighty God.

He declared His divinity when He said to the man sick of the palsy: "Son, thy sins be forgiven thee," and the scribes who unjustly charged Him with speaking blasphemy because of that declaration, yet reasoned rightly when they said: "Who can forgive sins but God only?"—Mark, ii, 5, 7.

In the very nature of things no man can forgive the wrong done to another, for to forgive an injury is the sole personal prerogative of the injured. Sin consists in the violation of the law of God, and hence he who assumes to forgive sin thereby asserts himself as God.

Not one of the long line of priests and prophets under the Mosaic dispensation claimed the power to forgive sins, and history does not record that the founder of any system of religion ever claimed such power. With the same divine authority He said to the dead and confined son of the widow of Nain: "Young man, I say unto thee, arise." "And he that was dead sat up and began to speak."—Luke, vii, 14, 15.

With the authority and mandate of Him, who alone holds in His hands the awful balances of life and death, He stood at the tomb of the dead and buried Lazarus, and gave the command: "Lazarus, come forth," "and he that was dead came forth, bound, hand and foot, with grave clothes,"—John, xi, 43, 44.

Now, the purity of the life of Christ, and His holy character as a devout man of God, have never been questioned, either by Jew or Gentile, or by the agnostic of any land. Nor has it ever been denied that the doctrines He taught embody the most exalted and benign rules of human conduct.

Renan, the learned French infidel, who wrote his famous work, "The Life of Jesus," to assail Christianity, thus bears witness to his divine character. After describing his death upon the cross he says:

"Repose now in the glory, noble founder. Thy work is finished, thy divinity is established. Fear no more to see the edifice of thy labors fall by any fault.

"Henceforth beyond the reach of frailty thou shalt witness from the heights of divine peace the infinite results of thy acts.

"At the price of a few hours of suffering which did not even reach thy grand soul thou hast bought the most complete immortality.

"For thousands of years the world will depend on Thee.

"A thousand times more alive, a thousand times more beloved since thy death than during thy passage here below, thou shalt become the cornerstone of humanity so entirely that to tear thy name from this world would be to rend it to its foundations. Between Thee and God there will be no longer any distinction. Complete conqueror of death take possession of thy kingdom, whither shall follow Thee by the royal road which thou hast traced, ages of worshippers."—Renan's *Life of Jesus*, p. 351.

Yet to deny that Christ was indeed God impeaches at once both his veracity and his piety.

No mere man, if truly pious, and living in the "beauty of holiness," would proceed to raise the dead by his own command without first reverently invoking the aid of his Creator.

He also asserted Divine power when, after his resurrection, he bade his apostles to go into all the world and preach the Gospel to every creature, and gave them the assurance that "these signs shall follow them that believe, in My name they shall cast out devils; they shall speak with new tongues.

"They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark, xvi, 18.

He who could confer such supernatural powers to be exercised in his own name, thereby declared himself to be God, for God alone could endow man with them.

The apostles all believed him to be the one living and eternal God, and hence in His name alone they healed the sick, which would have been an act of impiety had such not been their sincere belief.

Peter healing the cripple "at the gate of the temple, which is called Beautiful," said to him: "In the name of Jesus Christ of Nazareth rise up and walk."—Acts iii, 2, 6.

The Apostle John in the Revelation thus attests the divinity of Christ, under the figure of the lamb, as declared to him in his heavenly vision by the seven angels who predicted the mighty wars that should shake the world in the latter days, and the universal triumph of Christianity:

"These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings, and they that are with him are called, and chosen and faithful."

In his vision of "a throne" he describes Christ as sitting on a throne, and says that he beheld—

"The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth

for ever and ever, and cast their crown before the throne saying:

"Thou art worthy. O, Lord, to receive glory and honor and power, for thou hast created all things, and for thy pleasure they are and were created."—Revelation, iv, 10, 11.

This is a positive declaration that Christ is the Creator of the Universe, a power that can be ascribed to God alone.

"The Divinity of Christ is the basic fact of Christian Science, and yet the so-called Church of Christ, Scientist," has set the seal of its sanction upon a book in which His Divinity is denied.

The writer of that book even denies that Christ died upon the cross, but alleges that he was only wounded by the crucifixion, and that he healed his wounds in the sepulchre, and hence she denies that He rose from the dead, although He declared repeatedly to his apostles that he would "be killed," and that he would rise "on the third day."

She says distinctly therein—

"His disciples believed Jesus dead while he was hidden in the sepulchre, whereas he was alive demonstrating within the narrow tomb the power of spirit to destroy human material sense."—Science and Health, p. 349.

She denies that Christ had the power to raise Lazarus from the dead, but states that he was not dead, but only sleeping, although Christ said plainly to his apostles—

"Lazarus is dead."—John, xi, 14.

Science and Health, p. 241.

Yet that book is asserted to be an inspired volume by that church, falsely termed the "Church of Christ," and it teaches its congregation from it, holding it to be a higher authority in all matters of religion than the Bible itself, and exploits it in every way as an infallible interpreter of the Scriptures.

That fact alone justifies the establishment of the Reform Christian Science Church; its founders having but heeded the injunction of the Apostle Paul.

"Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?"—2 Cor., vi, 14.

T. J. MACKAY.

Washington, D. C., April 15, 1900.

Every man is worth just as much as the things are worth about which he busies himself.—Marcus Aurelius.

## REALIZATION.

SARAH ELIZABETH GRISWOLD.

I walk amid the shadows,  
 But I am not alone;  
 A Hely Presence at my side,  
 A tender, patient, loving Guide;  
 "Oh no, I'm not alone.

Amid the world's confusion  
 I can be very still;  
 And in the silence be at rest,  
 And find myself supremely blest;  
 Oh yes, I can be still.

The sorrows of the world are mine,  
 And yet I am not sad;  
 For every trial points the way  
 From sorrows night to endless day;  
 Oh no, I am not sad.

I've neither barns, nor storehouse,  
 And yet I am not poor;  
 For as the trusting bird is fed,  
 So I receive my daily bread;  
 Oh no, I am not poor.

Sometimes the cross seems heavy,  
 And still I can be glad;  
 Yes, in the strength of His dear name  
 Who bore for me the cross and shame,  
 I can be very glad.

Then, whether cloud or sunshine,  
 I praise and praise the Lord;  
 'Tis good my every cross to bear,  
 Until my life becomes a prayer;  
 Oh yes, I praise the Lord.

## Acquiring Spiritual Knowledge.

BY W. F. EVANS.

The human mind is dual. There is an active, intellectual department of our being, and a passive and receptive nature, and the union of the two constitute the mind. The one is masculine; the other feminine. This bipartite division extends down through the three discrete degrees of the mind, and even into the body. The function of the one is to act; of the other to receive and react. When we turn the receptive and passive intellect towards the realm of light, the "intelligible world," the light of Truth will flow in according to our degree of receptivity. In this way the Hermetic philosophers of all ages and countries claimed to be able to learn all that is known or ever was known, for it all exists in the world of ideas and in the universal Christ, and the Christ within us is in vital communication with it. This turning the receptive side of our mental

nature towards the world of light is, in reality, the highest and most effectual form of prayer. The passive soul, with voiceless longing and in tranquil waiting, stands in silence as flowers turn toward the sun to receive its vivifying light and heat. A desire of spiritual knowledge for the sake of some beneficent use constitutes an affirmative attraction for it as certainly as a fading flower attracts the dew of heaven. The mother side of the soul, or the feminine element in men and women, which is a finite limitation of a universal, formless, receptive principle, is the receptacle and continent of all ideas, and from the world of ideas knowledge may flow into it. Thus we acquire knowledge by absorption, as a dry substance in contact with water will imbibe that element and become saturated with it.

\* \* \* \* \*

Such is the recipient capacity of the soul. The person who has thus learned to imbibe knowledge from its inexhaustible fountain and repository is no longer like the man who has to carry his empty bucket to fill it from his neighbor's well, but has in himself a well of the living water of Truth springing up into everlasting life. He has given up the vain and restless search abroad for what he can only find within. He has learned that heaven opens inward. Spiritual truth does not come to us from without, but from the infinite inner depths of our own being, which are in communication with the universal Christ, in whom are hid all the treasures of wisdom and knowledge (Col. 2:3). There is one-half of our dual nature, the feminine moiety in man and woman, that is, in its absorptive capacity, a boundless and passive receptivity, which, when turned towards the ever-present realm of pure intellectual light, receives it into itself; and the union gives birth in us to ideas which are flowers from the garden of God made up of celestial light and dew.

All true education is a spiritual development. Spiritual knowledge is imparted, not by verbal discourse merely, but by the silent influence of mind upon mind. It is a principle that has always been recognized in the world, that one mind, by the influence of its silent sphere, can lift another mind to a higher intellectual level. This is a truth taught by Plato. Socrates, in his dialogue with Theages (a word which signifies Divine Guidance), tells this story of Aristides, in illustration of the silent communication of knowledge from one mind to another. "I will tell you Socrates," said Aristides, "a thing incredible, but nevertheless true. I made a great proficiency when I associated with you, even if I was only in the same house, though not in the same room; but



more so when I was in the same room; and much more when I looked at you. But I made by far the greatest proficiency when I sat near you and touched you."

This has always been a method of instruction practiced by the Hindu adepts in teaching the neophyte the principles of their occult philosophy. The chela, or scholar, is subjected to the psychological influence of the guru, or teacher, who aims to impart to him knowledge through Universal Mind. The disciple waits upon the master in a spirit of emptiness, and the intellectual sphere of the teacher's mind fills the vacuum. This is a method of education and of acquiring spiritual knowledge entirely unrecognized in our Western systems of instruction, but has long been known in the Orient, and was practiced by Jesus and belongs to Christianity. The influence of the still living personality of Jesus, when we come into sympathetic (or psychometric) relations with Him, is called the Paraclete, or spirit of truth, which was promised to teach us all things and guide us into all Truth. Jesus teaches more in this way than he ever did by verbal discourse. Jesus came into the world that we might have life, and have it in abundance. As some one has said, "The Scriptures teach, and it is woven into the entire structure of the New Testament, and when Jesus Christ came there was, through and by Him, such a giving of life to souls as made all previous giving seem naught." He lays down His life for men; in other words, He imparts His life, intellectual and moral, to us. He, as an incarnation of the universal Christ, came to be a quickening or vivifying spirit in a degree that no one else ever was; not as being the only one who is an example of the blending of the life of God with the life of man, but as depositing His own life in His disciples, and that life was His life as He was after the resurrection and ascension. The religion of Jesus Christ stands apart from all other religions, and has as its characteristic and distinguishing feature that He can and does lodge Himself and incorporate and repeat Himself in His true disciples, so that they no longer live a mere natural life, but a superficial life, a life so little their own that Paul could affirm in truth, "I am crucified with Christ; nevertheless I live; yet not I, but the Christ liveth in me" (Gal. 2: 20). Through Jesus we come into communication with the Christ, in whom are hid all the treasures of wisdom and knowledge. The best schooling we can get in the principles of esoteric Christianity is an hour's communion every day with Jesus. We may

in this way not only imbibe the light of the higher world but its life also.

Through Jesus, as a mediating personage, we may come into a living communication with the universal and only saving principle, which His name signifies and represents—just as if we were in the foul, poisonous air of a dungeon, and a tube should be let down, communicating with the upper and purer air—the air of immensity. Through this we can breathe the breath of life, the pure air of the boundless heavens. So in Jesus we have a communication with the Christ realm, and with the only saving, healing principle—From Esoteric Christianity.

## Materia Medica's Noblest Victim.

It is well known that General Washington died within forty eight hours after complaining of a bronchial or throat affection. No serious consequences were at first apprehended, as although advanced in years, he was still robust, indicating all the vigor of his earlier years, when he was known as the strongest man in the American Army. But no bodily strength can avail against a deadly system when the patient co-operates with it by believing himself to be the subject of a disease capable of destroying his mortal life.

Doctor Craven was finally, and as will be seen, most fatally, called in to treat the suffering patriot, and at once bled him copiously, and repeated the bleeding within six hours.

After each blood letting it was observed that, although the pain in the throat was lessened, the General grew manifestly weaker, his vitality being very sensibly lowered.

Four hours after the last bleeding he placed the fore finger of his right hand on his pulse, and then said, in a distinct tone of voice, "It is well," and entered into his last sleep, taking his place among the immortals, as the first of men;

"One of those dead but sceptred sovereigns  
Who still rule our spirits from their urns."

## NOTICE.

Mrs. J. Anderson Root, and Miss Adelaide A. Draper, have removed from 176 Chestnut St., to 45 Jackson St., Lynn, Mass.

## REMOVAL.

The Reform Christian Science Church at East Lynn, will hold its Sunday services in Odd Fellow's Hall, Chestnut and Essex Sts., instead of Kossuth Hall as heretofore.

# WASHINGTON NEWS LETTER.

—Published Monthly—

512 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter.

## SUBSCRIPTION RATES:

Single copy, one year,	-	-	-	\$ 1 00
Eleven copies, one year,	-	-	-	10 00
United States and Canada,	-	-	-	1 00
Europe, Asia, South America—in those countries in the Postal Union,	-	-	-	1 26
Oriental Asia, with postage additional	-	-	-	1 00

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## SPECIAL NOTICE TO SUBSCRIBERS.

In sending in subscriptions please DO NOT FAIL to state whether it is for a NEW subscriber or a RENEWAL of an old subscription.

# Unchain The Truth!

The Reform Church movement has made more rapid progress during the past month than it ever has before. The number of students who have been taught, and who are being taught, are considerably over five hundred, and we are in daily receipt of letters from our students from various parts of the country of the performing of feats of healing by them, showing that by the New or Reform Church methods greater progress is being made and better results achieved than have been possible under the older systems. We are often asked, Why is this so? Cases come to us which have been under the treatment of the so-called Eddy Scientists for months, and sometimes for years, and these same cases are healed with apparently perfect ease, not by us, but by God through the methods employed by the Reform Church. We are asked, Why is this so? The only reason that we can give is that it is because we practice our healings in and through the name of Jesus Christ.

It will be remembered that when Jesus Christ gave his command to go and preach the gospel, that He told them that "these signs shall follow those who believe." IN MY NAME shall they do so and

so. The Reform Church takes as its foundation principles the doctrines and teachings of Jesus Christ, recognizing in Him the very God Principle, the Son of God, God manifest in the flesh. "God with us," Immanuel, and it is in and through His name that we heal the sick. It will be remembered that when the apostles were on earth they did not say, "I command thee," but "in the name of Jesus of Nazareth we say unto thee, Arise, take up thy bed, and walk," etc. But Jesus, when He was on earth and healed the sick, practiced in an entirely different way. He said, "Thy sins are forgiven thee." "I say unto thee, Arise and walk." "I say, Stretch forth thy hand." He practiced through and in his own name, and by virtue of his own power, showing that He was the very God-principle. None who have followed Him have ever practiced in the same way. This is the only reason which I can give why the Reform Church practitioners are healing the sick as I have never known or heard of them being healed by any one since the days of our Saviour.

There may be another reason why the members of the so-called Eddy Church are failing to heal the sick. Many of them, following the words of their leader, are dominated by a principle of hate. For instance, throughout all the world, wherever a person is known to be a reader of The News Letter, the Eddy following denounce it in such terms as they are able to command in order to force such person or persons to cease reading the paper, stopping at nothing to gain their object. In the treatment of disease, and of the wonderful healings that have been made, if we give a solitary name of any person that has been healed so that they can fasten their practice of evil upon that person, then such person suffers by the malicious mental malpractice of these so called Christian Scientists. It was only during the past month that we received a letter from a lady who had been healed of a very serious complaint. It was such a wonderful healing that we published her letter of how God had straightened the bones of her legs so that she could walk without crutches. Believing that no harm could come to her, and that it would be impossible for them to crook back her legs again, we published her letter to us as how God had healed

her. We received a letter from the same woman about the middle of the past month, saying that ever since the publication of her letter that either herself or some member of her family had been suffering with some illness. That they suffered continually, and unusually so, and she wondered if the publication of that letter had anything to do with it. I immediately commenced to treat her for malicious mental malpractice, and immediately the troubles in her family subsided.

‡ If a person would be successful in this work of God healing, he or she must bring a pure heart, indwelling, without hate, without malice, without vindictiveness, or else they can not succeed. God's love must dominate the heart which comes to Him in prayer. He will hear the righteous and will answer their prayers, but He will not hear the prayers of the wicked. A Christian Science treatment is nothing more nor less than a prayer in the name and through the name of Jesus Christ, and unless it does come from a pure heart there can be no success attending such efforts.

#### NEW WORKERS IN THE FIELD.

During the past month new names have been added to the list of workers in the Reform Christian Science movement, principal among whom may be mentioned Albert S. Dulin, formerly associate editor with the editor of the News Letter.

It was during the early part of May three years ago that the editor of the News Letter first heard of Christian Science. He heard it from the lips of Albert S. Dulin, who had been wonderfully healed of—to mortal sense—a very serious malady, one which had baffled the efforts of materia medica of several institutions, and it seemed as though death alone could come to his relief until he was providentially brought in contact with Christian Science methods, through his wife. He was treated and healed, going forth a wonderful worker, a very zealous and earnest disciple of the new thought. He it was who told me of his healing, and told me who they were who had done it, and invited me to go and see their church and see their people. I did so, and became interested, commenced to study, and wishing to know how these wonderful healings had been per-

formed. After a laborious study of some nine months a perfect understanding came to me, and I knew how to heal the sick, because I could do it myself through God. From that day my heart has had but one thought, and that is to give this Truth to all the world, scatter it broadcast, and let the people of all nations and all climes have it. I commenced to write Christian Science articles in the News Letter. The paper was taken over all the world by the hundreds and thousands everywhere, and everywhere it went it took a shining happy face. Within it was information; within it was glad tidings, and it was received by the people as a messenger of love and of intelligence. But under the old regime we were handicapped; we did not dare to tell how to heal the sick; we did not dare to tell what Christian Science was. We were prohibited, because it was part of the system. If one wished to know what Christian Science was they were required to buy a book, and that book, Science and Health, taught but the outer edges, as it was claimed that the real gist of the work, and the real practical part of it, was left for class instruction, and if a person desired to know how to heal the sick he must go through a class and be taught; and, another thing, only those who were licensed by the head of the church were permitted to teach others; it mattered not who they were, and out of all the adherents throughout the United States—the world in fact—there were only some four hundred who were permitted to teach at all; not as many teachers as there are now in the Reform Christian Science Church, and they were not permitted to teach how to heal the sick. The editor of the News Letter, under these conditions, came out in September, 1899, in a manifesto to "Uachain the Truth," give it to the world free. Our friend Dulin, who had been healed under the Eddy system, was astounded at first. He could see that the movement was right, and yet he thought it right, but he was afraid; not that he was a timid man, but he was afraid that I might be doing wrong, and he waited and studied, and at last the Truth came to him as clear as the noonday sun, and he came to us during the past month, saying that he and a number of other gentlemen had made up their minds to go into this evangelical work, go into teach-

ing and healing and lecturing, preaching this great Gospel, spreading this great Truth, that all the world might have it, that all the world should enjoy its benefits, that the Truth should be unchained, that so far as his abilities would go they should go in that direction.

It is needless to say that this new army of workers are going to be a great benefit to the cause. Mr. Dulin is one of the brainiest, most energetic, and active workers in the line which he has followed of any man I ever knew, and he is perfectly sincere, perfectly honest, actuated by a desire to serve God and do His work. He has turned over the subscribers of his paper, The Assayer, to the News Letter, and it has been increased by the thousands through that paper, broadening and widening its circulation.

#### THE NEWS LETTER.

During the past month the News Letter has been receiving a largely increased subscription, and it is to be hoped that this good work will be continued, for there is no element wherein so much good can be done as it is to send the little News Letter in its monthly visitation, with its sixty-four pages filled with convincing facts, will make converts and workers for this great cause wherever it goes.

#### TEACHING BY CORRESPONDENCE.

It is with great pleasure that we can say that the school of correspondence is broadening and widening and increasing in the number of its students and in potency of its influence. Our students come from nearly all parts of the earth, and they are coming every day. This system of teaching brings it within the power of every one to be taught at their homes with but very little expense, and in such a manner as brings them forth perfect healers and intelligent teachers. The healings that are being done by our students who have been taught by correspondence are most beautiful.

#### CLASS TEACHING IN WASHINGTON.

We have again made another change in the Washington class. The system of teaching by correspondence obviates the necessity of people coming here to be taught, therefore the May class is postponed until September or October. But in order to give this great Truth to the people of Washington, and further

broadening, widening, and increasing its influence, I commenced in the early part of April a series of lectures, which are yet being delivered to several hundred people each Sunday afternoon, teaching them, free, how to heal the sick in accordance with Christian Science methods. These students will take these lessons, and they will be enabled to teach others and to go out and scatter this Truth broadcast. The city of Washington will have hundreds of students who thus will be taught how to heal the sick within the next three months. It seems as though a new interest has been given to the cause in Washington. While our hall used to be reasonably well attended and our meetings fairly prosperous, now every chair is occupied, the aisle-ways and sideways are filled with chairs, and every chair is occupied each Sunday. Each meeting is attended by additional new faces, and what is most gratifying is that those who come once seem to come again; they seem to be pleased; they seem to be anxious to learn, and they are learning, as we know full well.

#### THE COLORED COLLEGE.

The colored people taught their second class in their branch college during the latter half of April, and their church is being fairly well attended. The leaven is working, and it will work, and the seed sown among these people will bear fruit until it will spread throughout all the world, teaching their people everywhere these great lessons of love God and love man.

#### SAMPLE COPIES FREE.

God has blessed the editor of the News Letter in such a way that he wishes to extend this Truth as much as he possibly can with the money at his disposal. To help along this work we ask our friends to send us the names of people who are likely to be interested in this cause of Truth, and we will send them a copy of the News Letter free. The May edition is very large, and a great many thousand are printed for the purpose of giving away. Therefore, send us the names, and remember do not send the names you sent a month before unless they are very poor. We wish those who have not heard this Truth to receive the paper, because we want all to become interested in this Truth and to know what it is.

## NEWS LETTER LEAFLETS.

Hundreds and thousands of these leaflets have been sent out during the past month, the city of Washington alone receiving over ten thousand copies, and we want thousands of them to go everywhere. We want our friends everywhere to send for them, send for a hundred at a time, if not more, scatter them, SCATTER THE TRUTH wherever it may go, it will do good, and this leaflet will call attention to the new work, and call attention to this God healing religion, and will do good. All can help in this way.

## OUR DUTY.

It is the duty of every person to scatter this Truth, to work for its propagation, to teach its lessons, to scatter broadcast its principles, not only by their teachings, but also with their substance. It is the duty of every person who loves God to work in His vineyard. God Almighty holds each responsible for the talents which He has given him, and it is our duty, and it should be our privilege, to scatter broadcast this great Truth and teach the downtrodden, ignorant, and suffering of all nations, and all tongues, and all kindreds, this great Truth.

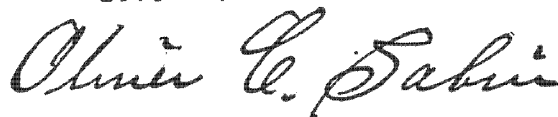
It is said that giving does not impoverish nor withholding enrich. No one can know how true this saying is until he has had a test of it. I think in my own experience the more I give to this work the more I have to give. It seems as though God blesses the work and furnishes the means. Of this I have not the slightest doubt, but of this work no one should have a monopoly. It is a pleasure which each one has a right to enjoy, and therefore all should enjoy this great pleasure. It broadens the heart, it broadens the consciousness and gives more and more the indwelling of that God-love which goes toward the upbuilding of the world. Now, friends, let me say to you, wherever you may be, make an active effort to push forward this work.

## EXTRA OFFER.

I make this special offer for the circulation of the News Letter. To those who will send us five new subscribers for one year, or ten new subscribers for six months, we will give to the one who sends the club an extra copy of the News Letter for one year free. This offer is given for the month of May.

After May the hot weather will come on. Now work, please, all work, during the month of May, make this club offer a great success as well as you have the new subscriber offer for the past two months, and let us spread broadcast this great Truth, and God will bless our efforts.

Lovingly, yours,



## TO THE ASSAYERS SUBSCRIBERS.

Recognizing the grand work for humanity and altruistic ideas now being carried on by Col. O. C. Sabin in his vigorous campaign against political craft, veiled under religious despotism, the undersigned has come to the conclusion that joining hands and co operating with the plans of Brother Sabin will best serve the ends that all lovers of Truth are seeking. In this co-operation of action the subscribers of The Assayer will be supplied with the Washington News Letter, and each month The Assayer's contributors will be writing for the News Letter. I would, therefore, request that at the expiration of the subscriptions of The Assayer's subscribers they will subscribe for the News Letter in lieu of The Assayer.

The undersigned will in the future as in the past lend all of his efforts to the awakening of humanity to its high destiny; and by uniting our purpose with that of our old friend and comrade we are convinced that the cause of Truth and the progress of the race can best be served.

Col. Sabin has had the moral courage to uncover ecclesiastical hypocrisy, and because of this has brought upon himself the condemnation of dogmatizers, who profit under the guise of creed. As long as struggling humanity is under the corrupt domination of either Church or State so long will the simple precepts of the Nazarene and the universal laws he demonstrated be a mystery to the thought of men. Ecclesiastism has been the curse of the world, and whosoever is willing to help overthrow this form of vice, masquerading as virtue, will find a hearty co-worker in the undersigned.



Col. Sabin is doing this with the weapon of love, the only force that can be successfully used in such a conflict; and the success with which God is crowning his efforts is but the prophecy of future unfoldment of the Divine Plan. The writer will be pleased to contribute to the future issues of the News Letter.

ALBERT S. DULIN.

### CHRISTIAN SCIENCE LECTURE AT LYNN, MASS.

On Wednesday evening, May 9, at 8 o'clock, Oliver C. Sabin will deliver a lecture at the Odd Fellows Hall, Lynn, Mass., upon the subject "Reform Christian Science Church: Why it was organized."

Col. Sabin, it will be remembered, was the fore-runner of the Reform Movement in Unchaining the Truth, and he will give to the people at Lynn his reasons, and the underlying truths of the great principles of God-Healing, known as Christian Science. The readers of the News Letter will be furnished this lecture in the News Letter for June, but it will be a source of great pleasure to meet as many of our New England friends as can conveniently visit Lynn at that time.

### CHANGE OF RESIDENCE.

I will change my residence on May 1, to 1800 Wyoming avenue and Eighteenth street, northwest. My private office and working room will be at my residence. My hours of reception will be from 2 o'clock to 6 o'clock p. m. each week day. Those who live out of town and are visiting Washington are welcome at any time.

Mrs. Sabin and myself will be at home every Tuesday evening, and will be pleased to meet any one interested in Christian Science, and we will be especially pleased to receive any member of the church or those who have gone through class. These Tuesday evening meetings, which are for the purpose of forwarding the interests of the Reform Christian Science Church, are informal and all friends are welcome.

Our new residence is on the line of the Washington and Georgetown Railway on its 18th street line,

and is two blocks from the Metropolitan, where it crosses Wyoming avenue on the Connecticut avenue line—changing at Dupont Circle.

OLIVER C. SABIN.

### A Graduate Speaks.

April 8, 1900.

Col. Sabin and Mr. Turner.

Dear Brothers: I have received the supplement and diploma. I thank you very very much. You have certainly more than carried out your part of the contract.

Although having had a little understanding of this beautiful Truth, these lectures have helped me wonderfully. They, with The News Letter, have enabled me to take this Truth into my daily life with more positiveness into the little things of life. What little of Christian Science I knew I learned from a lovely Christian lady, who gave free lectures three or four years ago. I never would have paid for it, for then it looked like sheer nonsense to me. But these free lectures caused trouble, and there has never been any real harmony since. But for all of this some of those who were of the second church are horrified at any one's reading The News Letter. As a church organization is not at all necessary to me, these troubles do not worry me much, for I do not care to belong to any organization that prohibits my reading anything.

To me Mrs. Eddy's book contains the whole Truth. But it is not put in a child-like simple way for beginners.

I always look for the arrival of The News Letter as we do for something good, and as long as there is so much forgiveness and so little malice shown I shall continue in it.

Again I thank you.

Yours in Truth,

A. O. F.

### Class Instruction by Correspondence the Best.

Fergus Falls, Minn., April 13, 1900,

Dear Brother: Having just received my diploma I wish to tell how much better I consider the class instruction, as taught through correspondence, to the oral classes, as it gives us the printed lectures for future references. I enjoyed studying these lessons very much, and hope many others will take this way of learning the Truth as taught by Mr. Sabin. May God bless and prosper Mr. Sabin, and help him to spread this great Truth all over the world, is my daily prayer.

Yours in Truth,

MRS. SARAH C. WOODWORTH.

## An Invention that Goes Behind the Returns of all Former Power.

Dr. William Calver has solved the use of the sun's rays, which is the coming power for all uses where heat is used.

Heat, of all useful degrees of intensity, is obtained by a combination of small, plane mirrors arranged upon adjustable frames in such a way as to secure that amount of concavity necessary to the mechanical effect of concentrating the diffuse rays of light.

Scientists from Archimedes down have struggled all along the line of centuries with the problems contained in the practical application of the sun's rays to productive purposes, and to day society is indebted to Dr. Calver's more profound grasp of involved principles for the actual exhibition of the long sought for demonstration. The question of quantitative relation of sun heat to amount of work to be done is finally settled, it being ascertained that the amount of such heat as a working power is limited only by the surface area covered by adjustable mirrors.

The allied problem of providing against the dark day is also, by the inventor's system of storage, ably met.

A few enterprising men, hearing Professor Langley's warning note: "In the future the human race must depend upon the sun for heat and power," have formed a company, chartered under the laws of Arizona.

The Calver Universal Power Company intend to begin operations on the arid portions of that fertile country. By means of their inventions they will run engines without coal, dig wells, build reservoirs, and, by irrigating those burning tracts, bring to land, now barren, all the luxuriant possibilities of agriculture.

Extracts from articles of incorporation: "To operate apparatuses for collecting and concentrating and utilizing the solar forces and heat power, applying same to all purposes for which it can be used.

"To own, operate, sell, rent, and lease electric, gas, mining, milling, and concentrating, reducing, smelting and refining or other plants and processes; also wire tramways, railways, steamboats or other vessels.

"To acquire real estate, sell, rent or lease same.

"To mine minerals and reduce and market same.

"To manufacture, operate, conduct and transact

all and every necessary operation or business connected with or appertaining thereto, of every name, nature and kind whatsoever."

The personal property and private property of each stockholder is exempt from all corporate debts.

Officers of said company are Dr. William Calver, Washington, D. C., President; Col. Lee Cradall, Arizona, Vice President; John T. Cuppy, Illinois, Secretary; G. W. Wilcox, Massachusetts, Treasurer; J. P. Hanley, Indiana, Corresponding Secretary.

For further information apply to—

THE CALVER UNIVERSAL POWER COMPANY,  
Washington, D. C.  
Stewart Building, 6th and D sts. N. W.

### Workers for the Truth.

Austin, Minn., March 30, 1900.

My Dear Brother Sabin: We, wife and I, have sent you five subscribers, including one for ourselves, and here are two more, and will get more as soon as possible. We are much interested in this work of unchaining the Truth, so it may be free. We have been studying this Truth more than seven years, but were astounded at the first at the price of the book, Science and Health. But we had to hush and be quiet, for the mother had established that, and we know its right, etc. But while our words were silenced our thoughts remained, and our understanding of that Truth was never changed. So we will go on praying and praising God for the Truth that has been brought out by our Brother Sabin in his effort to unchain the Truth so it might be free—free to those that need it so much. Oh, how grateful we ought to be to God that He found a man, a Brother Sabin, that had the ability and staminy to withstand the pressure that has been brought to bear upon him, which would crush the most of men. I feel to know that he is the Moses to this age, to free God's Truth to the world, which is dying for the want of it. So praise God from whom all blessings flow. Truth is mighty and will prevail.

But, Brother Turner, please excuse, I only felt I wanted to express my friendship, gratitude, and harmony of feeling to not only Brother Sabin, but to the band at Washington, who are doing, and helping to do, the grand work there as a center of this great work to all the world and through all the ages to come.

Most lovingly, as a helper in a small way,

C.

## TRUTH.

There was a lowly Nazarene,  
The greatest man on earth has been;  
His life so full of love so good,  
He lived the life that others should.

He conquered death, hell, and the grave,  
That all mankind might be saved;  
He is the Truth for you and me,  
For he said the Truth would make us free.

He healed the sick, the blind and lame,  
And brought the dead to life again;  
He said the thing, I do, you can  
For the gift it was from God to man.

Ye are the branches, I the vine,  
All that is, are yours and mine;  
For God is all in Him we live,  
And all we need he freely gives

Man, believe you have! for it is  
Dominion over the earth is his;  
For God gave the gift to man,  
Over all the earth the seas and land.

Freely give as you have received,  
You have received as you believed;  
In faith, then ask for good, then call,  
And know there is enough for all.

—J. F. Adams.

## Don't Worry.

BY CLARA SHILDON CARTER.

Can we do better as we start upon another cycle  
than to take as our motto the thought embodied in  
this verse:

"Build a little fence of trust around to-day,  
Fill the space with loving deeds and therein stay.  
Look not o'er the sheltering bars upon to-morrow;  
God will help thee bear what comes of joy or sorrow."

What! take no thought? But we must. The only  
person who approaches literalness in his obedience  
to this injunction is the tramp. To be sure, the  
wild man of the tropics, who needs no more shelter  
than a roof of palm leaves, and into whose hand the  
bread-fruit falls, and who finds his drink in the milk  
of the cocoanut—he, if he is willing to stay a wild  
man forever—can afford to live by this motto. But  
the gulf of separation between him and the modern  
world has been bridged by thought, by anxious,  
laborious thought, and by thought alone. Thought  
has bloomed every desert, sailed every ship, built  
every home and every invention, produced every  
work of art and every poem. Thought has done it  
all. The world is what it is, both intellectually  
and materially, because it has disregarded the  
motto.

The advice that is good for the birds and lilies  
will hardly do for man. The bird and lilies have  
no wants that Nature does not supply. But man is  
thrown upon a world where, until he has conquered  
it, every power is an enemy. So we act and so we  
think. Take no thought, then, shall we say? No,  
rather, take all thought. Think ever more highly,  
more deeply, more broadly. Think! and evermore  
think. But take heed how ye think. If we meas-  
ure things by their influence on human welfare, we  
must put worry very near the front rank of evils,  
for perhaps there is nothing in American life that is  
a greater destroyer of happiness. We all hate worry  
and fret and fuss in other people, and we can see  
with great clearness, that it is almost always inex-  
cusable.

But each one thinks, "there is something peculiar  
about my case." Are we not ridiculously conceited?  
Such things as come to us are happening all the  
time. They are common incidents of life. Our  
only defense is in ourselves. There is no special  
virtue in our being calm and cool and pleasant when  
there is nothing to make us anything else. Any-  
body can keep from being sea sick on land. All  
worry is just so much waste of force—misdirected  
energy. The principle lies just here: Care is the  
friction of life. And friction, what is it? In the  
answer to this question you will see it all. If there  
were no such thing as friction nothing could ever  
be done. It is the friction between your boot and  
the sidewalk that enables you to walk. When the  
walks are icy there is not friction enough, and you  
can hardly stand or move; the boot does not stick  
where it is set. Were there no friction a train of  
cars could not move. Thought, care, make up the  
friction of life. Wise foresight and provision are  
the friction necessary to progress; but worry is the  
friction that does nothing but wear out the ma-  
chinery. It is like sand in the watch or a pebble  
in the shoe; it discourages and impedes.

Worry is not rational; it is not the supremacy of  
reason, but a contradiction of it. There are two  
things we should never worry about. One is the  
thing we can help; and the other the thing we can-  
not help. If you can help a thing, do not worry,  
but go to work to help it. If you cannot help it, do  
not worry, but wait and preserve your strength for  
something you can do. We generally worry about  
things that no worry can help. Note, again, that  
the most of life's worry is about purely imaginary  
evils. I do not mean to say that an imaginary evil  
is the cause of the most real suffering, for it is just  
our imaginary faculty that is for us the source of

our acutest suffering, and also of our keenest delights. But most people are helpless in the throes of their imaginations, forgetting that this faculty, as well as any other, can be trained, and made a servant instead of a master! Now, in all these things, what shall we do? Let us realize that it is a sin for those who believe in the All Good, and stop it. The wise way is to live by the day; to-morrow is all a delusion. "Sufficient unto the day is the evil thereof."

All our happiness comes to day, and it is only to-day's burden that we shall ever have to bear. We go through life as some tourists go through the old world, so anxious to see the next sight, the next mountain peak, the next cathedral, that we never stop to "take the best of now and here." Along all our pathways sweet flowers are blossoming, if we will only stop to pluck them and inhale their fragrance. The great art of life is to live comfortably with ourselves. Our husbands are kind enough, our wives sweet enough, our children good enough to make us happy, if only we will try to help. There are (in the seeming) bitter ingredients now and then in the cup of life, but none beside ourselves can poison it. We can elect what shall be ours, as well as qualify to meet what is ours to meet. Let us do it, then, and all will be well.

### LOOK NOT ON TEMPORAL THINGS.

Look not on temporal things of earth,  
They'll perish with the using,  
And with the thought that gave them birth,  
The carnal minds own choosing.

Whatever things are just and pure  
Fruits that the spirit brings,  
These are the things that will endure,  
Think on these lovely things.

The ego is the image of God  
Has never yet been seen.  
Has never lain beneath sod  
It can not, has not been.

Spirit has not flesh and bones, Christ says,  
As this you see in me;  
These fleshly eyes has never gazed  
On God the living tree.

Above, above, there is a way  
No vultures eye hath seen,  
The lion whelp ne'er sought its prey,  
Nor mortal man hath been.

The chariot in which our father rides,  
Will lift our thoughts above,  
The ills of life, or human tides,  
Where nought is seen but Love.

—S. Sincock.

## Condensed Recipes for Soul Growth.

BY BESSIE P. UMSTOT.

Would you find rest unto your soul? Acquaint thyself with God.

Would you know God? First know thyself, and thus, "Look through Nature up to Nature's God."

Would you travel in pleasant paths, as you journey from "sense to soul?" Walk in Wisdom's way, the Highway of Peace.

Would you rise from the slough of materiality? Lift yourself out with the lever of Truth, resting it upon the fulcrum of understanding.

Would you stand firm and free when lifted up and out? Cling to your God-being, your own Highest, with both hands, and plant your feet upon the Rock that is Christ.

Would you wax strong in spirit day by day? Keep close to Principle—and square your daily living by the plumb of Integrity.

Would you rise above fear and doubt? Cultivate Divine impersonal Love, the Love that blinds us to evil seeming, while it unveils the Good.

Would you attain self-mastery? Delve deep into the mysteries of your God-being, for self-knowledge ultimates in self-dominion.

Would you show forth the fruits of the spirit? Cultivate your soul garden; weed it through denials; deepen, enrich, and mellow the soil through right thinking.

Would you fructify the earth? Sow true thoughts, that Truth words may multiply in your soul, then let the Sun of Righteousness and dews of Heaven warm and moisten them into God-like conditions.

Would you manifest Plenty and Prosperity? Seek first the spiritual riches, put forth your spiritual powers, and establish the claim to your Divine inheritance. Claim your own persistently, and thus speak it into objectivity.

Would you be well, strong and sound in every part? Concentrate upon Health—think it, talk it, act it, and thus compel its outpicturing. Thus make it bone of your bone and flesh of your flesh.

Would you possess eternal Life? Put off mortality and put on immortality consciously, through renouncing the old self-sense, and embracing the new Self Idea.

Finally, sweet soul, as you journey back to your Father's house whence you came, "Let not your heart be troubled, neither let it be afraid," for your I AM is with you, all the way, teaching you more and more of who and what you are, in your true being.—Universal Truth.

## Cheering Words from Abroad.

Guasabe, State of Sinaloa, Mexico,  
March 5, 1900.

Col. Oliver C. Sabin.

My Dear Brother in Truth: In the winter of 1864 I experienced the great power of Truth in the belief of Christ's power to heal body, mind, and soul, and was persuaded to unite with the Baptist Church, and was licensed to preach the gospel. Believing that God could and would heal the sick I preached it and prayed for those who were sick, and felt as though I knew God would heal, and they were, but there was a jealousy and a prejudice formed against me, because I rebuked older members and plainly stated, publicly and privately, that if the sick were not healed, the lame made to walk, the blind to see, by the church, we were mistaken in our faith and calling; that the church must needs be saved; because Christ said that "they who believe and follow me shall heal the sick, cleanse the lepers, raise the dead, and cast out devils; they shall speak with tongues, and these signs shall follow them who believe, in My name shall they cast out devils; they shall cast out devils; they shall take up serpents; they shall lay hands on the sick and they shall recover." I used such texts as these, but I was opposed and finally expelled, and from that day until now I have traveled alone. The troubles and inconsistencies were too much for me, and the way, most the time, very dark and heavy. I will not take time here to detail my experience the last thirty-five years. Neither will I attempt to describe my feelings, my gratitude, upon reading a few copies of "Oliver C. Sabin's News Letter," which was furnished me by a friend of mine. Then I thought I was right. Now I know.

Brother Sabin, allow me to say to you (not to flatter you) that you are the only, or the first, person whom I have met, or even heard of, in thirty-five years who has given (to me) satisfactory evidence of being a true Christian, in possession of the divine light of God's eternal Truth of one "who believes." With such as you I can affiliate. You are in the right.

I have healed myself, or rather God has in answer to my prayer. I believe I may yet learn to heal others. Can you give me (or rather sell to me) printed matter supplying all needed information? I reckon I am about as far from Godly people (with probably a few exceptions) as a man can easily get

on this little earth. From all the evidences attainable God has not visited this part of earth for several hundred years.

Three years ago I read a little in a book called "Science and Health," and it attracted me. Then I asked where I could get it, and the price. The man told me, and it froze me up, and I threw it down, never to take it up again, vexed, and said with a sad heart, the love of money is so developed that the true Christian is now selling tickets at the crossroads into heaven.

I hope you can provide me with some literature that I will be able to learn, so as to teach this mode of metaphysical healing. I will send to you as soon as I can buy exchange the price of your paper for one year, also "Christian Science. What it is and what it does." I am in a place where it takes time to get any kind of money exchanged. I am simply a common engineer, but am earning good wages, and will be glad to pay you for all helpful literature.

Very respectfully, yours,

D. R. SURRON.

Work of Inspiration.

Wilkesbarre, Pa., April 16, 1900.

Mr. John H. Turner.

Dear Brother: Having received the course of ten lectures, and also the supplement, thus completing the course of lessons, through the mail, from your International Metaphysical University, I desire to thank you, Brother Turner, for your kind words of encouragement. It certainly was a happy thought. Yes, more, an inspired thought to inaugurate this mail correspondence lesson department. I saw at once that was my opportunity. We can not all live in Washington, nor all visit Washington, but all those that are ready for the Truth can get it through this new departure, and there must be thousands of hungry hearts wanting something they have not found as yet. I notice that those lectures keep the vital central facts of truth before the student constantly. You do not scatter, but concentrate, repeat, and review. You give the student his A, B, C, and then, having started him right, impress upon him the fact that he must himself work out his salvation by true thoughts, sought after daily, hourly.

With best wishes.

Yours for the Truth,

W. H. PRITCHICK.

Giving and receiving are found to be but the different sides of one whole.—Henry Wood.



## Class Instruction.

Union City, Ind., April 14, 1900.

Col. Sablin.

Dear Sir and Brother: I would like to add a few words of praise in reference to your method of class instruction by correspondence. I find it perfect in every detail, and it explains every thought so fully that one can not fail to get a perfect understanding of Truth. I think this method of teaching gives the student great advantage over the oral method, as the student has his lectures always at hand for reference. I would not part with my lectures for four times what they cost if I could not replace them with others. Find inclosed post-office order for one dollar for the renewal of my subscription to the News Letter, which expires August 24, 1900.

Yours in Love and Truth,

J. L. ROLLINS.

### A Word for the School of Correspondence.

In an admirable article by Henry Wood on the subject of "Positive good and negative evil," that appeared in The News Letter, is found this pregnant sentence: "When you and I, as unfolding spiritual entities, can learn, through our endowment of divine power, not only to create good, but to transform the evil by filling the negative space with the positive element, we shall have solved the great problem of existence." Whereas our author uses "problem" in the singular, it is no doubt inclusive of all the problems that face humanity. With all this seeming additional ponderance I dare to say the solution is perfectly practical. The process is that of substitution. A substituting in thought the true, beautiful and good for that which is opposed to them. The old process of reformation began by a self-analysis in which the person sort of nalled or pinned his faults and frailties, and continually dwelling with his thoughts on those frailties, expected to overcome them. It is like one keeping hold his boot straps hoping to pull himself over a fence.

On the contrary, what doeth the wise? They dwell with love supreme unto God, and with love of neighbor as self. They think on Truth, and then Truth sets them free. Free from what? Free from all that which is not true. They realize that "The pure in heart shall see God;" see God in everything He created. No greater vision than that which sees God. By this process he is builded

up by Love, by Truth, by Good. Where is the negative space that needed filling? By ignoring it, it has vanished, and the space is filled. To understand the full method by which this may be done, nothing has ever helped me as the lectures sent out by the School of Correspondence of the International Metaphysical University. They are lucid, clear and concise, elevating and enlightening thought. Helping not only to understand and help one's self, but carrying one clear to the infinite Teacher and Father, showing how one may gain anything one may desire. To accomplish all this one does not need leisure. The busy housewife (and who is busier,) with her manifold cares and responsibilities, can take these lectures and make them her own. She may take 5 or 10 minutes and read until she covers a point, then think on it, develop it in her own mind, while sweeping, sewing or going to market. And she will bless the day an the means that has permitted them to come to her thought.

A STUDENT.

### Interesting Cases.

Mrs. Kerr, a graduate of the Reform Christian Science University, reports an interesting case of quick demonstration. Having business at one of the city banks the employee, a gentleman well-known in local financial circles, was almost unable, from stiff joints and swollen hands, to fill in the few words required in making a draft, using the customary blank. The condition of his hands resulted from long use of chemicals in developing—he being an amateur "photography fiend." Mrs. Kerr gave one treatment, and calling at the bank the next day on other business, found the gentleman entirely relieved and being congratulated by his associates. He now has no difficulty in wielding the pen.

Another case of annoyance from delay in receipt of money from a foreign country by a lady resident of this city was made a subject of consultation with Mrs. Kerr. The income, which is regular and has been continuous for many years, was a month over due. The matter was laid before Mrs. Kerr and became the subject of her thought and prayer that the all knowing Father, to whom all circumstances were known, would remedy the situation in accordance with His infinite justice. At midnight that night a wire was received saying money had been sent.

## Healing Paragraphs.

FROM UNIVERSAL TRUTH, BY FANNY M. HARLEY.

A lady writer: "In the January number of Universal Truth, under 'Editorial Trip,' you speak of the wonderful results of the blessings and wishes for a long life declared every day for Queen Victoria by her subjects. If our American people could only be made to understand the need of doing the same for our President, McKinley, it would be such a help to him in these trying days. People do not realize what blessings they can send to others by affirming all good things for them."

The reason that personalities do not always act with righteousness and kindness is because they do not yet know better. Intellectual assent as to the wisdom of a certain course of action does not compel the doing; but when the soul has become quickened, and the heart really feels that a duty must be done, the effort will be made to do as much as one can to further the accomplishment or attain the desired end. Any consecrated soul who desires to do all possible good renders humanity immeasurable service, even though many of the benefits may have been unconsciously conferred. If to do good is the heart's motive desire, the opportunities which will present themselves will be numberless.

The one needful thing to make us of any use in the world, is the wish to be helpful. No longing of the heart can so speedily be fulfilled as can this one desire, and the personality whose heart is fired with this aspiration is not the one who is always sighing for this, or whining for that, to help him accomplish the good he would like to do, or which he says he would like to do, for humanity. Sometimes personalities are self-deceived as to their own benevolent intentions. I heard of one woman who was always wishing the Lord would give her money so that she could work among the poor. After awhile she fell heir to a fortune, but was not known to carry out a single one of her past talked of charities. When one one questioned her about it she coolly replied that "when she had the desire to be public-spirited she did not have the money, and that now that she has the money she no longer has the desire." Her own words show that her wish to have money was for her own sake alone, and not at all that she might be a benefactor of her less fortunate neighbors.

If the personalities who are given to wasting time in futile wishing for money with which to benefit

humanity, would spend this same time in wise, vigorous, capable and efficient affirmations of the omnipresent Good, they would be accomplishing ten times the real good that they imagine they could do if they had the money for which they so greatly long. The fact is, there is not an hour or a minute of an hour, in which we cannot do something for humanity. When we feel ourselves to be of no use in the world, it is because we have not yet learned the value which is invested in our power to think, hence we do not know how to use that power. When we yearn to do great things which will make us known among men, we are ambitious for ourselves, even though we may not perceive, in ever so slight a degree, that we have this weakness.

We can prove to ourselves whether we are really zealous in good works, by searching our hearts and finding out whether we are willing to spend our time using and directing thought force for the good of humanity, and, to ourselves, remain unknown in the doing. To be great in secret is to be great indeed. If we really want to be helpful we will be willing to do with all the enthusiasm we can command, just what our hands find to do. If we do that our very faithfulness will show us other and larger fields of activity and usefulness. Mrs. Whitney makes Patience Strong give the pertinent advice: "Just take hold of the first thing that comes in your way. If the Lord's got anything bigger to give you, He'll see to it." Another prominent writer tells us: "He who would be a great soul in the future must be a great soul now."

The way to prepare oneself for a large work is to do well the work at hand. The way to fit oneself to receive richly of material good is to be of pure motive and to increase in wisdom, so as to be able to dispense righteously the bounty which will come to every one as sure effect of just deserts. The unwavering motive to do, in calmness and joy, the work that daily presents itself, is such a tonic and blood purifier as *Materia Medica* can never supply. Unwillingness, or habitual neglect, to perform daily duties will devitalize one's system more speedily than almost any amount of manual effort. The thoughts we indulge regarding our work either build us up or tear us down, physically.

Our correspondent says: "If our American people could only be made to understand the need of doing the same for our President, McKinley (declaring good things for him as the Queen's subjects do for her) it would be such a help to him in these trying days. People do not realize what a blessing they can send to others by affirming all good things for them." The

one fact of thought transference can no longer be gainsaid. It is a proven fact. Since it cannot be doubted that we infuse another mentality with our thinking regarding him, it is also true that the quality of our thought is transferred from our mentality to his. If this were generally known, and if righteous thinking were universally practiced, more good would come to pass than the world as yet dreams of. Any one in high position is helped by every kind and appreciative word that is spoken for him, just as he is hampered, depressed, and weighted by unjust, fault finding, and untrue words.

Many public workers for reforms undoubtedly mean well when they take pains to expose social evils, rail at rich trusts and corporations, and oppose all oppression in general; but how much more real practical good could they achieve if they would concertedly use the true word which is so omnipotent to accomplish, when it is persistently spoken. It lowers the vibrations of anyone to be continually spoken against. Even a dog is not worth anything after his good name has been taken away. Because humanity as a whole does not know the power of true thinking, and therefore does not exercise it, need not deter one soul who has somewhat of this knowledge, from giving his most heartfelt efforts to directing thought-force for the public good, for, "Know ye not that a little leaven leaveneth the whole lump?"

The aim and ultimate of creation is that God shall be made manifest. God is Principle, therefore it can only be made manifest by and through Man. All that Man is, as the individualization of Principle, can only be made known by mankind. Individually and collectively, we must and will make the omnipresent Good manifest in the world. This never will be accomplished by us as a race until we individually begin to realize and manifest Omnipresence.

I often receive letters in which the writer will say that he or she is the only one in the neighborhood who believes in our way of teaching, but that they are trying to do the best possible from day to day. These dear souls little know the measure of good which they accomplish. Just one personality in a community who desires to live for the good of all will, in a few years, have done much to help that entire community. How much good might not a dozen or a hundred consecrated souls do to further a public good?

We can bestow no gift upon a community or upon a race that will compare in value with our highest self. To aspire to know the Truth and to live it, is to reach for all that is divine and noble and good. It matters very little whether it is ever known that we,

personally, accomplish anything or not, but to have the consciousness that our own feet are set in the right direction, matters much. Doctor Oliver Wendell Holmes said: "It is not how far we have gone, but the direction in which we are moving, that determines us;" and Ruskin said: "The thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making." No work is either small or great of itself. It is our own mental attitude concerning it which is either small or great.

Now, how shall the readers of Universal Truth render the practical aid to our President, to their neighbors, and to their families that our correspondent desires to see manifested?

While we have no right to enter an individual's mentality without an invitation, or at least his permission, and endeavor to change his manner of thinking, yet we may always speak helpful words concerning others. We may always endeavor to assure ourselves of the integrity and of the righteous motives of those in authority, and thus train ourselves to look with true charity upon the motive which prompted their deeds.

So many error words have been spoken for years, against politicians as a class, that it is small wonder they respond in the way they are expected to do. As long as party is paramount to principle with our voters, the only thing which can be done is to charge as thoroughly as possible, the universal mental realm with such words as righteousness, justice, integrity, divine love, etc. One by one mankind will absorb the meaning of these words and imbibe a desire to make them manifest. Our individual faithfulness in speaking them into the general atmosphere will hasten their absorption by the members of our family and our community.

Let us be Spartans in training ourselves to refrain from criticism and condemnation, even though the provocation may seem to be great. This will take unceasing watchfulness with many of us, no doubt, and we will be likely to make many a slip with the tongues which have become so expert in criticism, but let us try to cease from evil speaking. Every word we speak, either good or ill, vibrates throughout the universe, and it either helps or hinders our weaker brothers and sisters. According to our word, are they impressed.

"A kindly act is a kernel sown,  
That will grow to a goodly tree,  
Shedding its fruit when time has flown,  
Down the gulf of eternity."

—J. B. O'Reilly.

## A Letter.

Washington, D. C., April 17, 1900.

Dear Sister: Regarding your question I want to say first that my impression of you (gathered from two interviews and from letters received from you) is that you are a most lovely Christian woman, and there is no reason, as I can see, why your character should be holding you back from receiving the perfect love of God; but if you remember, I hinted at something in my last letter, which may all be a mistake, as I could only judge from my own condition, that you were not doing that which should you do for the advancement of God's work on earth.

You remember that when the Savior gave the parable of the talents He gave all plainly to understand that each one was responsible to God for the talents he had. Here is a world suffering for the want of light, for the want of Truth; not only a town or a State or nation, but a world. In my case I devote my life, my money, my all to that cause. It may be that that same devotion is not required from everybody, but I feel as though it was required from me. I feel as if I would not be blessed unless I do it, and God would not sanction and sustain me as He does. God in this work blesses me more than I can tell. As for money, I have oceans of money coming to me all the time from everywhere, and I spend oceans of it, and I ask God for wisdom to spend this money. I have no hesitation in adopting or rejecting plans for spending money, for it seems as though my mind was apparently prepared for the thought as soon as it comes up, and it meets with ready response, and when the question comes up of how much it costs, and what it is going to cost, it is simply nothing, but I only use a reasonable degree of economy and prudence. Economy that is taught in the world, to get as much out of their brother for as little money as they can, is the economy of mortal mind and does not belong to the world of Spirit, and the world of God. God's plan is to "Do unto others as we would have others do unto us." In other words, we must look at matters from the standpoint of our brothers and sisters, and see whether we are wronging them, or whether we would like to have done to us as we are doing to them.

It seems to me, my dear sister, that God requires us to use the means we have in the advancement of His Kingdom on earth. You can not imagine how little store is placed by those who absolutely trust

God in the materiality of money, and yet money is a necessity in the sense that it is the medium of exchange; it appears to be the instrument by which we can transmit this great Truth throughout the entire world; it is the medium which makes this transference possible, and in that way God blesses us with money for this great work.

Now understand I am not reflecting in the slightest degree upon your charitable ideas, because I believe you to be, as I said, one of the most lovely of women, and one who desires to serve God, and all you need and all you want is the way to be opened where you can walk in and do His will. If you are making Mammon too much your God, then of course you must get that out. That must go, because we can not serve God and Mammon. We must devote our whole lives, our whole heart, to this great work. God's work must be all.

You remember the case of the young man when he asked Jesus, "Master, what must I do to be saved?" And when Jesus told him a long list of virtues he must practice he replied, "Master, all those things have I done from my youth." Jesus loved him, and He told him, "There is one thing yet which thou lackest, go sell all that thou hast." The historian tells us he was very rich, and he was sorrowful, and that is the last we hear of that young man. Of course, when we pass from this dream to the next, those of us who do, have got there the same battle to fight as here—that is to say, we have the ideas of materiality to overcome. We will not take our houses, our lands, and our accumulations with us, but we will take these environments of materiality with us, and they must be overcome and conquered, and we must come to God as little children, in perfect love, perfect faith, perfect trust, and perfect dependence, "all for Thee and none for self," and until we come into that condition of mind it will be impossible for us to reach the perfection which belongs to us as the children of God.

Please give my love to the Colonel. Mrs. Sabin joins me in love to yourself.

Your Brother in Love and Truth,

OLIVER C. SABIN.

Be one of the workers in the grand literary reaction which will soon take place against the eternal picture of evil of which we are tired out up to the played out point. If man is as bad as these literary people say he is, what better can we do than set ourselves to work to make him better?—Alexander Dumas.

## A Healthy Religion.

BY T. DARLEY ALLEN.

The hygienic teachings of the Old Testament command the admiration of the greatest minds to-day. The most recent investigations show the wisdom of the Mosaic law, which, in its various hygienic and sanitary prescriptions, so far excels every other ancient law as to lead many thinking men to believe that Moses could have obtained his information in no other way than by special revelation from the Creator, as the Scriptures assert. And not only is the Mosaic law in agreement with modern teachings regarding hygiene and sanitation, but the entire Bible is in harmony with the best teachings on the subject.

The Jewish people, on account of their observance of the Mosaic law, are to-day the healthiest race upon the earth. That their death rate is lower than that of other races is so overwhelmingly shown by statistics that the fact is admitted universally. Virchow, the great German scientist, says that the Jews live on an average eleven years longer than the people among whom they dwell.

The more carefully the Bible is studied the more clearly does the fact appear that the old Book could not have been written by uninspired men in a barbarous period. The following, by the late H. L. Hastings, in "Nuts for Skeptics to Crack," well shows how exact is the agreement between Scripture and the laws of health:

"The self-restraint, temperance, moderation, purity, and chastity which the Bible requires are just what any wise physician would prescribe—whether he followed his own prescription or not. Every passion and emotion which the Scripture forbids is a source of physical disorder. Anger has laid many a man in an untimely grave. Excess of wine has slain thousands. Lusts and revelings war against the body as well as against the soul. Malice and envy cause indigestion and countless ills. Anxious care for the morrow has sent many a man crazed to the mad house, and many another lifeless to the grave. Rage is worse than a grief. Grief wastes and withers its pale victims and drags them to the tomb. Ambition gnaws away the life, which becomes a self-consuming sacrifice; and every base and godless desire works ruin and disorder in the physical nature of mankind.

"On the contrary, every sentiment and emotion prescribed and enjoined by the Sacred Scriptures,

is healthful and life-giving. The love, joy and peace, which are the fruits of the Spirit; the patience, which is quiet under reproach; the charity, which suffers long and is kind; the meekness, that bends before an assailing blast; the hope, that sings her songs of gladness through the night of tears; the faith, that rests secure in trouble as in the hollow of the Almighty's hand; the trust, which has no anxiety for food or raiment, or for to-morrow's cares; the knowledge that all things are working for good and will surely come out right at last; the surety that all is well in sickness and health, for time and for eternity; the feeling that life's great care has not been neglected, but that the concerns of eternity are forever settled, and in fact every thought, emotion and peculiarity which distinguishes Christianity from superstition, and Divine grace from human nature, conduces to the health, happiness and physical perfection of mankind. Cleanliness is said to be next to Godliness; but under the Mosaic law cleanliness is Godliness; and the sanitary regulations imposed on the families, cities and camps of Israel would improve the health and shame the nastiness of modern civilization, to say nothing of the deeper filth of nations where the gospel is unknown.—Written for Boston Ideas.

### Opinion of An Editor.

Among my exchanges I get regularly the Washington News Letter. It is the strongest Christian Science magazine published. It is directly on the line of Mrs. Eddy's ideas; true as steel to them, but not true to Mrs. Eddy herself. It does not worship blindly at her shrine even though it accepts every word she has written as Gospel Truth. The position taken by Col. O. C. Sabin, the editor of this magazine, is so broad and noble that it ought to place him at the head of the Christian Science movement. The movement is too big for Mrs. Eddy to carry; it needs a bigger person in her place. I am almost as far from being a Christian Scientist as I am from being a Catholic priest, but I know a mental giant when I see him, and I see one in Col. Sabin.

MRS. HELEN WILMANS.  
—In Freedom.

We are in receipt of a little book entitled "The Better Way," by Mrs. H. McL. Shepard-Wolle, of Auburn, N. Y. The price of the book is 15 cents per copy. It is well written, instructive, and useful, and will well repay any one for reading it.



## Are We Blessed in the Multitude of our Ways?

I once knew a man who had done some very good work in healing. At the time I became acquainted with him he had a case that had not yielded very much to his treatment. So one day while thinking about this case, and wondering why there was not a greater response to his treatment, he suddenly "took on" the conditions of this patient—or sensed them—and great fear seemed to possess him; for the moment he thought, "I am certainly dying." However, he soon recovered his normal mental state by very energetic denials and affirmation, and threw off the sympathetic feeling.

The next time the healer saw his patient, he related his experience, and said: "I was in great fear, and thought I was going to die, but I got rid of it quickly. Now, this proves to me that your condition is unreal, and you can do likewise if you want to; there is no need of your having it. While this was true, the healer kept on treating, and the patient did everything as directed, and much more, and both persevered, yet there was no relief apparently through the efforts of either.

Then another healer took up the same case, and in a short time he sensed the conditions of the patient. He told the patient about it, and said: "I did not mind it, it was of short duration. Now, my dear friend, I had no idea that you felt so badly. I will hold more firmly to freedom for you, and I am sure that God giveth to men liberally, and upbraideth none. I know that you will come out all right." The healer's encouraging words strengthened the patient's faith, and spurred him on to do all he could unto a final recovery.

This patient also had several other healers. The third one did not sense the conditions, but constantly tried to find mental causes by which to account for the conditions, and mentioned a number of things that he thought was the cause of the seeming sickness. But the patient had no conscious knowledge of believing in any of the things mentioned, or of thinking anything like unto them. So as fast as mental causes were brought up and named, to be treated against, the patient would quietly say: "I do not believe in them. I know but one cause. You need not treat me against false beliefs. I truly have none." The patient had learned this through applying the true affirmations. Finally, the healer grew discouraged and said: "If I can

not find a mental cause to treat against, I am at a loss to know what to do."

By this time the patient, having been encouraged by the second healer, felt that he must study, and apply the science. He had already grasped too much of Truth to believe in mental or physical causation, for he had made the Divine Science statement of Being his own. "The All in All is God, and God manifest." He never forgot encouraging words, so as he persevered, he came to recognize God in all his ways—that the Kingdom of Heaven is at hand. He recovered his health, and was happy and prosperous, and lived a life of usefulness to humanity. He knew his oneness with God and man.

So, friends, we are to see that he who gives encouragement based in the law of liberty, gives liberally, and upbraideth not. Such lead aright, and call forth what is within. It is by thus giving spiritually, that healing is done, and not by accusation, and placing of mental causes. Let no healer accuse a patient of being, falsely.

Let us teach Truth wisely, lovingly, acceptably in the sight of God, and not make rash statements that are not understandable. Let us be wise in our ways with wisdom, true with Truth, faithful with faith, good with goodness, and healthful with health. "God is the health of His people." Let us encourage ourselves by rejecting the error of belief in mental causes, and when called to heal a patient, not put all the responsibility upon him. Co operation is good. It is, and is eternal; so let us find the true unity, and work its law, and not allow ourselves to feel discouraged.

The warmth of Divine Love is true sympathy and kindly consideration for those who need a healer. True sympathy with a patient is a demonstration of love and kindness. It is not coldness; nor is it accusation. This man was healed through receiving the Truth for himself. It was his to know God, and to recognize Him in all his ways. Thus was he blessed in the multitude of his ways. Thus are we all to realize God's blessing in the multitude of our ways. Now does the Omnipresence of Spirit bless us with health in every part of our bodies.—R. C., in Harmony.

### Reform Christian Science Healers.

MRS. J. ANDERSON ROOT,  
Lynn, Mass., 45 Jackson St.

MISS ADELAIDE A. DRAPER,  
Lynn, Mass., 45 Jackson St.

## WORSHIPING AT THE WRONG ALTAR.

### An Unthinkable Christian Scientist.

A man of mature years, who claims to be a Christian Scientist, said to the writer of this a few days since that he did not believe that the book of Genesis was an inspired volume, but that Moses, who was learned in all the wisdom of the Egyptians, and who probably studied under the philosopher Zoraster, had collected a number of legends among that people, and precepts from his great teacher, and embodied them in that book. On being admonished that if this theory were true the very foundation of Christian Science would be upheaved, for it derives from the first chapter of Genesis its basic truth, that "Man was made in the image of God," he replied: "It would make no difference if we realize that man was made, and still is, in the image of God." He could not perceive that in that event we would be abandoning a divinely revealed truth, as the true Christian Scientist believes; to resort to a hazardous conjecture, leaving the secure anchorage of well attested fact, to drift away on a sunless sea of doubt. Verily, there are Christian Scientists, and Christian Scientists, but the cause of this man's spiritual state, which fits him to be blown about by every wind of doctrine, will be perceived when the fact is stated that his library consists wholly of the works of Mrs. Mary Baker Glover Eddy. He evidently worships at an altar that has never been consecrated by Him who is "The Way, the Truth and the Life." He has contracted his soul into too narrow an orbit, and should expand.

T. J. M.

### Judas Iscariot.

In Leonardo De Vinci's painting of the last supper, Judas Iscariot is represented as the second figure from the left hand of Jesus, and with a deep shadow upon his face that makes it appear almost black.

His is the only case mentioned in history where a man deliberately perpetrated a great crime, and after receiving his stipulated reward, returned the accursed wages of his sin to the hands of him who gave them, and then took his own life. The burden of his sin was greater than he could bear, the weight of the cross on which he had caused his sinless Master to be nailed was too heavy for his accursed soul, and he sought oblivion in death, which for him perhaps could only be an awakening to a still

greater agony beyond the grave. He came to feel that he was "without hope and without God in the world" and a man in that state of mind is virtually already damned.

It has been suggested by a charitable critic that Judas never believed that his treachery would result in the death of Jesus, but he betrayed him in the belief that he would not submit to arrest and judgment, but would with his Divine power, when thus obliged to act, overthrow the authority of the Romans and establish a mighty and glorious earthly kingdom.

For the honor of human nature we would like to see this theory supported by some better evidence than now exists, but as the case stands the record of Judas Iscariot is the blackest in human annals, and the infamy that attaches to his unspeakable crime is daily evinced by the fact that no being on earth bears his name.

No one in any land beneath the sun that was darkened at the death of Jesus would dare name his child "Judas Iscariot."

### Notice.

All Reform Christian Scientist who wish to have their cards as healers inserted in The News Letter can do so for \$5 a year or \$2 50 for six months.

### Notice.

There are a number of friends who hold certificates of Indebtedness of the Reform Christian Science Church Association, and we hereby announce to all such that same will be received in payment for Class Instruction by correspondence, the price of which is \$10.

J. H. TURNER, Sec.

He is not forever fretting as to his progress, or looking back to see how far he is getting on; rather he goes steadily and quietly on, and makes all the more progress because it is unconscious.—Jean Nicholas Grou.

He who believes in God is not careful for the morrow, but labors joyfully and with a great heart.—Martin Luther.

The hand that rounded Peter's dome,  
And groined the aisles of Christian Rome,  
Wrought in a sad sincerity.  
Himself from God he could not free;  
He builded better than he knew;  
The conscious stone to beauty grew.

—The Problem.

## From the Field.

Sangus, Mass., April 9, 1900.

Dear Sir: The pupils of the Reform Christian Science classes held their first social gathering in Sangus, April 4. It is arranged to hold these meetings the first Wednesday in each month. The next meeting will be held May 2, at the residence of Mr. Kellam Lynn.

Our program consists of questions and answers on Christian Science, recitations, and music. We spent the evening in a very enjoyable manner.

The demand for the new hymn books, "Glad Songs of Praise," causes us to ask the indulgence of those who desire copies, asking for time

It was fully expected that the books would be on the market when the prospectus appeared in the News Letter, but the publication has been unavoidably delayed. All orders will be promptly filled as soon as the books are ready.

Prof. W. H. Watson, who lectures for the Reform Church at Boston, receives engagements to lecture in the cities of the New England States. He is advertised for Brockton and Reading in May. He is now holding meetings at 349 Columbus Avenue, Boston, where he receives all correspondence concerning classes and lectures.

SEBINA SNOW.

## A NEW BOOK.

A VISIT TO A GNANI, BY EDWARD CARPENTER.

A vivid pen picture of Oriental thought and teaching, containing in a few pages what one often fails to find by searching many volumes.

In a concise and comprehensive manner, the author gives the practical esotericism of the East, divulging points of likeness to western philosophy. Man loses his life to gain it, loses his consciousness of and dependence upon physical and material life to gain a consciousness of the greater or universal life—a Cosmic consciousness, an evolution possible for all. "As the lightning flashes from the East to the West, so shall the coming of that day be."

(Illustrated) Bound in Vellum de Luxe. Prepaid \$1.

The wind of God's grace is incessantly blowing. Lazy sailors in this sea of life do not take advantage of it. But the active and the able always keep the sails of their winds unfurled to catch the friendly gale, and thus reach their destination very soon.—  
Brahmavadin.

## From A Graduate.

Gibsonburg, Ohio, April 16, 1900.

John H. Turner,

Washington, D. C.

Dear Brother in Christ: I send you a few practical remarks as to how I am getting along in my new labor so recently begun for the kingdom of God and the benefit of my fellow-men. I was very weak before I entered the International Metaphysical University as a student in their correspondence department, but thanks be to God for the knowledge I gathered from the study of these eleven lectures. How precious are the hours of silent study, shut out from the world and its bustle and cares, alone with God and His Word to see the deep things of God. I must acknowledge that these lectures did me a great deal of good and made me strong and firm for the Truth. I do not know how many times I read them over and over, and I go to them now again and again and find new Truths every time. I find myself more efficient in my treatments than I ever expected to become; not one of the treatments is without effect where no inharmony exists. God bless Brother Sabin in his labor of love, and our people everywhere. This Easter Sabbath day has been the most spiritual I ever spent.

Yours in love,

CHARLES URECH.

A farmer's horse, happening to stray into the road, an ill-natured neighbor, instead of returning the animal to its master, put it into the pound. This is an inclosed place, built especially for stray animals, and a fine has to be paid by their owner before they are liberated. Meeting the farmer soon after, he told him what he had done, and added: "If I ever catch your horse in the road again, I will do just the same." "Neighbor," replied the farmer, "not long ago I looked out of my window in the evening and saw your cows in my field of young clover. I drove them out and carefully shut them up in your yard. If I ever catch them again, I will do just the same." Struck with this noble reply, the neighbor went to the pound, liberated the horse, and paid the fine himself.

It fortifies my soul to know  
That, though I perish, Truth is so—  
That howsoe'er I stray and range,  
Whate'er I do, Thou dost not change.  
I steadier step when I recall  
That, if I slip, Thou dost not fall.

—ARTHUR H. CLOUGH.

## The Problem of Poverty.

[Lecture by Oliver C. Sabin before the Reform Christian Science Association, Sunday night, April 1, 1900]

The subject under consideration to-night is part and parcel of the regular lecture, and of course in the thirty minutes which I shall take, and only take, I can give you but a skimming on the top.

When God created man He created him in the image and likeness of God male and female created He them, endowed them with power over the earth, the sea, the heavens, the beasts of the fields, the birds of the air. In short man was created and given perfect dominion over everything on earth, or in heaven surrounding the earth. Another thought which I ask you to bear in mind is this: That man is the only direct creation of God. The beasts of the field the earth was commanded to bring forth, the fishes of the sea, the sea was commanded to bring forth; but when it came to man, the perfect culmination and acme of all creation, God said Let us make man, let us make him in our image and likeness, and let us give him dominion over the sea, the earth, and everything that is in them. The narration goes on and tells us that He did make man and that He did give him this dominion which we have been talking about. This dominion belongs to us. God never made Adam and Eve any different to what He did you and me, and wherever we have lost that which was originally given us, it has been lost either by our own conduct or that of our progenitors. God put man into a garden of perfection, endowed him with eternal life, surrounded him with all perfection and all happiness. He said now you can eat this, enjoy this for all eternity, except of one tree. Being in the image and likeness of God, man had the power of free will agency, self-selection, and was told that the day that thou bowest down to materiality, or eatest of the fruit of materialism in that day thou shalt die. Why? Because he who believes in materiality believes in the very elements and seeds of death. Any person who in his consciousness believes that there is life, truth, intelligence or substance in matter gives his consent to death, by the disintegration of material thought. They ate and came under this universal sentence. A day with God is as a thousand years and a thousand years as one day, and no man ever lived a thousand years. They did die that day.

By virtue of that thought and act, bowing the knee to materiality, man has been retrograding, going down and down and down until, instead of nine hundred and odd years that he had to live at the first commission of the great crime, we now have an average of about thirty-three years.

When a child is born into the world to day it is born with this thought, this subconscious material lie, that through these thousands of years has been dragging man down, and he is marked with the seeds of dissolution as soon as he breathes the breath of life. I find I must stop here and go on to another branch of this subject. As I told you, I can talk but a short time to-night. Man has been going on down, down, and down all these years until he has dominion over nothing, so to speak. You have not got dominion over your sore eyes, your weak eyes, or your deaf ears. Some of us have got so poor that we can not demonstrate a breakfast to-morrow morning, and must go out and beg. We can not demonstrate over a toothache, and are a perfect nothing, going around without legs, selling pencils for a few cents. This is a poor image of God. How are we going to cure this?

Suppose, for instance, a crowd of people in this street were all blindfolded, and they are going down that street, that something terrible is behind them pushing them on, and they did not know what it was. They come to a precipice and over it they are pushed. That abyss never fills, but they go on and on. Suppose some one in that crowd saw where they were going. Do you suppose he would go over that precipice? I do not think he would. Most of us, I admit, are silly, but we would turn back, would we not? That is the condition of mankind to-day. The most that we have dominion over to-day is misery. We have plenty of that—sickness, misery, and sin, and at last the great enemy death? Well, you would stop if you knew where you were going; you would stop before going over that abyss, you would turn back. That is what we are trying to teach you to-night. Stop and do not go over the abyss of death.

Fortunately I do not have to tell you anything of my own originating, but simply to show the path laid out by our Saviour, the great way shower who came to show us the way back to God, to avoid the oblivion and abyss of death. He told us what to do. He starts out in his remarks with the broad proposition that you can not serve evil or mammon and righteousness at the same time. You can not serve both. If you serve the mammon of unrighteousness

you will hate God. That it was Jesus told us substantially. You have got to turn around and go back. You can not serve evil and hold to the throne of God, you must hate one or the other. Our Saviour goes on to argue the case in the last ten verses of the 6th chapter of Matthew. He tells you to look at the birds of the air, they sow not, neither do they reap nor gather into barns, yet your heavenly Father feedeth them. Behold the lilies of the field, they toil not neither do they spin, yet I say unto you that even Solomon in all his glory was not arrayed like one of these, and then he goes on and discusses the subject in this connection and finally comes to the answer, and this answer is for you and for me and for all ages. But we are also told that the love of money is the root of all evil, and that is true. No man who goes out and seek, money for money's sake, for the love of money, will get money as a rule, and if he does, it will not do him no good. You take those who get money dishonestly, and they do not enjoy it. But Jesus tells us how to get money and enjoy it also. What does he tell us to do? "Seek ye the kingdom of God and His righteousness, and all these things shall be added unto you." You will say, "I have read that before, I have known that always, there is nothing new about that. You said you were going to tell us how to get rich. I always knew that." What does it mean, "Seek ye the kingdom of God and His righteousness"? What does it mean? Well, of course, we say God is up somewhere, and we pray to God that we may be good and maybe after we are dead we can and will get some of this estate. Is that what it means? A father who would will his children his estate but not now he lets us take possession of our inheritance only after we are dead. What kind of a will would that be? Very thin, wouldn't it? It reminds me of the father who willed his son Joseph fifty thousand dollars, and the justice of the peace, who was writing the will asked where was the money, and he replied he "will have to make it." That would be about the kind of a will our heavenly Father would give us if He did not give us anything until after we were dead. What kind of a heavenly Father would this be, who would give us something that we had to die to obtain? The kingdom of heaven is within you. God is in heaven, supposed to be. God is everywhere. Where is the kingdom of God? Luke tells us the kingdom of heaven is within us. Seek within us for what? Seek within us for the kingdom of God and its rightness. Seek to do good, to do right for the sake of the good and let circumstances take care of themselves, and God

Almighty will fill our coffers full of gold. You do not believe it. Well, I do not want to talk about myself, but I am a living demonstration of the perfect Truth of this rule, and I do not suppose there is anybody in the world who had a greater pressure than has been brought against me in the last eight months. I do not wish to say anything against Christian Scientists, but I do not suppose there is one who has been in touch with their churches who has not been warned not to read my paper, to burn it, destroy it, and if they found persons outside of the church who took it, advised them to quit reading it, and warning them that they could not get well while they read the News Letter. They circulated that warning not only in this country, but in foreign countries. They circulated it in London, St. Petersburg, Scotland, and Ireland and everywhere else they could reach my readers. I have had it from everywhere—written to me from everywhere. What have I been doing to defend it? Have I been fighting? Not much. I have been keeping as close to God and His righteousness as I could. I have not been scared a particle. I have sat right under the wing of God Almighty and felt secure. His Truth has been my shield and buckler. Money comes to me from everywhere, and I pay no more attention about money—about getting it—than does the babe in its mother's arms. I never lay out a scheme how to make money, simply trust all to God Almighty, and I do right so far as in me lies for the sake of right and I seek the kingdom of God, or right or rightness for its own sake, and God Almighty gives me a perfect demonstration. I hope you will excuse me for making this personal, it is only for the purpose of making it a practical illustration.

Are you in want? Go to God, assume that you have dominion, hang on to your rights and you have no idea how quick they will come. I could cite you instance after instance of people who have been treated for prosperity in this way. Not long ago a gentleman from Chicago wrote me that he was in danger of financial collapse. He was a large coal dealer, and had contracted to deliver a large amount of coal and coke. He said the railroads had gone back on him; he thought they had entered into a conspiracy against him. He wanted the situation treated. I gave one treatment, and the railroads came to him voluntarily and told him he could have all the cars he wanted.

Another man wrote me he was out of work and he lived in a town full of unemployed men. I told him to hold the thought of the dominion of man and



gave him a treatment and the next morning a gentleman came to him and told him that one of his men was sick and wanted him to run a machine for a day or two till the workman got well. Before he got well they put up a new machine and he got a regular job.

I could give you instance after instance of such, and never a failure. When you depend upon God Almighty and trust his promises, you are as sure of an affirmative answer as you are of anything in your life. It is impossible to have a failure, for God Almighty's promises are all sure. Now, it is not hard to do. All you have to do is to go to God, knowing that you love him, knowing that you trust him. He comes with His manna from heaven and feeds you as He feeds birds and supplies the lilies. Jesus tells us that God loves us much better than he does the birds, that we are worth much more than the lilies, and He further tells us that He knows what we need before we ask him, and is anxious to give.

I remember in my youthful days I used to go to church where I used to hear this kind of talk. I was raised in the country, and the country preacher used farm illustrations. He would say, "One man would say, 'I am going to trust God and I am not going to plant any corn at all.' Another would say, 'I am going to trust God, but I am going to trust myself too.' This man who trusted God in laziness had to go over and get corn from his neighbor."

I do not suppose anybody works harder than I do. I get up soon in the morning and work late. I never get tired, except sometimes when mortal mind comes up and says, "I am tired," and then I deny it. No one who trusts God will live in idleness. I do not know why I work hard. You take the old illustration that water runs down hill. It is by natural law that water runs down hill. I do not know why I work hard except it is by reason of natural law, which is but another name for Divine law. You go on and do your work and God will guide you and lead you. I will simply say the rule is this. You will find it laid out in the last ten verses of the 6th chapter of Matthew. Love God, trust God, seek the kingdom of God and His righteousness, and is these things shall be added unto you. It means this: Seek the good for the sake of the good, and everything is yours, because you belong to God, and by virtue of your original dominion, you have all.

The poor are only they who feel poor, and poverty consists in feeling poor.—Ralph Waldo Emerson.

## A Personal Request.

BY OLIVER C. SABIN.

I desire to make this request of my friends: When you telegraph me to treat important and urgent cases that you will observe the following. Give the name of the patient and the name of the supposed disease.

It is understood, of course, that nobody will telegraph to me for treatment except in cases of great importance—that is to say, where the danger is grave or disease acute. This does not necessarily mean until after the doctors have passed the death sentence and the patient is passing away, but it may mean when the attack occurs. Those who wish treatment for an acute disease on its inception can telegraph, giving the above information, and asking for treatment. There ought to be something said in the telegram indicating how serious the case is.

Those telegraphing for treatment for urgent cases must know that there is much more time and work expended on such cases than is necessary in ordinary cases. Often times continuous treatment for four, five, and even six, hours before the danger would apparently pass away. The healer can not always tell when the danger has passed, but there is usually an inward monitor which tells when the crisis has been passed. It is not necessary to state in your telegram whether or not a doctor is employed. As soon as convenient, after sending the telegram asking for the treatment, the person should write a letter and give the particulars as much as possible and remember that when a telegram is sent treatment is supposed to be given until orders are received to stop. Therefore those receiving the benefit should stop treatment as soon as it is safe in order to relieve further labor. My time and Mrs. Sabin's time is so occupied that we ought not to be required to give any more time to one single case than is absolutely necessary, for others need the work. Telegrams will not be answered unless request is so made, but treatment will commence as soon as received.

It is the perfection of the details that go to make up the harmony of Heaven of the Whole. Each human being, being but a detail of the Whole, is therefore responsible for his or her portion of its perfection.—Lucy A. Mallory.

The intellectual body should be kept as clean and healthful, and have its daily food, same as the material body.

## Clear Vision of the World.

A Study of Schopenhauer.

BY KATE ATKINSON BOEHME.

Those of my readers who are conversant with the philosophy of Schopenhauer know that in his great work, "The World as Will and Idea," he finds the genesis of the world attributable to a two-fold rootprinciple which he defines as Will and Idea. By Will he means the one universal Energy, and by Idea, the form or the definite and objective direction taken by the Will in its manifestation.

In other words, Idea is the objectification of the Will.

"Plato's 'Idea,'" says Schopenhauer, "is not the thing-in-itself, but its first manifestation as object for a subject. The Idea stands between the thing-in-itself and its visible objectivity. The Idea is really the whole thing-in-itself expressed in form."

The thing-in-itself does not mean any one object, but Substance itself. The term belongs to the Kantian philosophy. It is the "ding-an-sich" of Kant.

The Will, of which Schopenhauer treats as the primal source of life, is the World-Will, the one Will of the Universe, the Universal Will. This Will objectifies itself in separate manifestations as mineral, plant, bird, beast, man, etc., and in so doing becomes in each an Idea with a visible objectivity. Every organism is the outcome of an idea and is shaped and conditioned according to that Idea.

When the Will (universal) objectifies itself it becomes in each object the will (particular). It is thus shaped and outlined to a limited and circumscribed purpose, limited and circumscribed by the horizon of the idea in which it objectifies.

The Will is one, whether in its universal or particular sense.

It is one Will, but in objectification it appears as many wills. Without the particular or personal form of will we should have no objective world, no external objects whatever, not even the subjective world of thought and idea, for all this is directly attributable to the functioning of the particular or personal Will.

But—and here, to my mind, is the great issue in Schopenhauer's philosophy—there comes a time when the personal will must know itself as one with the Universal Will, and to learn this in its

full significance it must deny itself; that is, when it is pushing toward definite ends it must turn and say to the World-Will "Not my way, but thine!"

All this sounds sad and sacrificial to the mind which is not ready for such teaching, but it really points the way to freedom and joy, for only the Universal Will is, or can be, free. The personal is forever limited.

Just so long as the personal will clamors for the fulfilment of its desires there must be an attempted exclusion of all that is extraneous to those desires, and this bars out the clear vision of the world. If through extreme sensitiveness to pain I persistently exclude from my consciousness my suffering brother I may thus cloud my clear vision of the world, for in that scene of suffering there may have been something which I needed to see, and if I mistake not I have not escaped the pain I would elude, for it will come in one form and another until I have extracted to the full my needed lesson. Kant's "pure, knowing subject" stands for this clear vision, this pure knowing of truth without fear or prejudice, this touching the thing-in-itself, and not its imperfect expression.

It is thus that the Vedantist teaches the abstraction from personal desires to him who seeks Nirvana, which is true Being, true Consciousness and Bliss. Thus was Emerson led to say: "You are preparing with eagerness to go and render a service to which your talent and your taste invite you, the love of men and the hope of fame. Has it not occurred to you that you have no right to go, unless you are equally willing to be prevented from going?"

Actuated no doubt by the same thought Rama Prasad was impelled to the conclusion that Nature herself is a great Yagi, and that humanity has been and is being purified into perfection by the exercise of her sleepless will.

In our own experience how often do we find doors closing ruthlessly in our expectant faces and others opening unexpectedly in their stead. What is this but the action of the Universal Will as over and against our personal will? It is in this sense that man proposes and God disposes. To build and not tear down is to propose as God disposes, and this can be done with a limited acquisition of wisdom by listening to the voice of the Universal Will, which is the voice of Intuition.

The clear vision of the world only comes when the waves of the mind which are stirred into action by the effort of the personal desires fall into perfect calm and become like a clear, still mirror.

which reflects the thing-in-itself as it really is and not as it appears when refracted by the mental waves in motion.

Clear vision of the world is the sight of genius in musician, artist or poet. It is the clear perception of pure, knowing subject. As Schopenhauer says in his own inimitable way: "This vision comes when a man ceases to consider the when, the where, the why, and the whither of things and looks simply at the what. When he gives the whole power of his mind to perception, sinks himself entirely in this and lets his whole consciousness be filled with the quiet contemplation of the natural object actually present, whether a landscape, a tree, a mountain, a building, or whatever it may be inasmuch as he loses himself in this object (to use a pregnant German idiom); i. e., forgets even his individuality his will, and only continues to exist as the pure subject, the clear mirror of the object, so that it is as if the object alone were there, without anyone to perceive it, and he can no longer separate the perceiver from the perception, but both have become one; in such perception the individual has become pure, will less painless, tireless subject of knowledge."

"Genius," says Schopenhauer, "is the faculty of continuing in the state of pure perception, of leaving one's own interests, wishes and aims entirely out of sight, thus of entirely renouncing one's own personality for a time so as to remain pure, knowing subject, clear vision of the world, and this not merely at moments, but for a sufficient length of time, and with sufficient consciousness to enable one to reproduce by deliberate art what has thus been apprehended and to fix in lasting thoughts the wavering images that flit before the mind."

In connection with this, Schopenhauer speaks of those admirable Dutch artists who, in bringing this perception to bear upon the most insignificant objects, were enabled to paint those wondrous pictures of still life which produce such an effect of spiritual peace in the mind of the beholder, partly through the esoteric treatment of the subject and partly through the peaceful, still frame of mind in the artist necessary to the contemplation of his theme.

An effect enhanced no doubt by the possibly unquiet state of the beholder through his own more or less vehement willing.

"All willing arises from want, therefore from deficiency, and therefore from suffering," says Schopenhauer, alluding, of course, to the personal will during its enforced struggle for existence, and

while it is yet unconscious of its oneness with the Universal Will, whose vibrations constitute a perfect symphony of Being.

I recognize the necessity for desire and for personal willing in the external functioning, but I also know that there is a place in consciousness which transcends desire, a place where there is no want, deficiency or suffering, and that place I hold to be the place of mastery and of creativeness.

Great is the energy of motion, but greater that of position. There is an energy in repose as well as in action. At the circumference of life there is the push of the personal will, but at the centre there is the great calm of spiritual repose.

Those who dwell much in thought upon the necessity for overcoming and who feel existence to be a tremendous struggle are under the loom of life rather than above it. They have not yet found their way out and above to the position of the weaver, which is theirs by right. The power of the spiritual consciousness has not lessened nor has it ceased to brood lovingly over the heart of humanity stirring it to an inner awakening and a clearer vision in which man shall see himself as he is, and not as he has appeared to be, when seen through a glass darkly.

Evolution is not the full story of life. It is but the foam upon the wave rising and falling upon the ocean of eternity. On the surface is motion, in the depths, stillness.

When man speaks from the evolutionary viewpoint which is at the circumference of his being, he says: "I do." When he speaks from that of involution, which is at the centre, he says: "I am." It is his privilege to speak from both viewpoints because the entire radius is his, but at the centre is his throne of dominion, and only from thence can he obtain clear vision of the world—Radiant Centre.

## HOPE.

Written for The News Letter.

Hope the messenger of God's grace,  
Doth ease the sufferings of this mortal race,  
With light Divine.  
And ever on its pinions high,  
'Twixt earth and sky  
Its vigils keep.

Oh ye who would in anguish cry,  
Behold its blessed sympathy,  
About Thee and above,  
Of colors rare, of music fair,  
Is Hope, whose name is Love.

## THOU ART EVER NEAR.

By PROF. W. H. WATSON.

(From "Glad Songs of Praise" the Reform Christian Science Hymnal.)

Thine eye guides all by night and day,  
And we are precious in Thy sight,  
Thy Love, it fadeth not away,  
It floods the earth with gracious light.

Thy breath of Life is ever near,  
In tow'ring crag and torrent deep,  
Thy Love, it casteth out all fear;  
It slumbers not, nor does it sleep.

Thy light of Truth is sweet to see,  
We love Thy law of just decrees,  
Which makes our world so fair and free,  
Unruffled by the slightest breeze.

Thy guiding arm is here to stay.  
Our sins are drifting down the stream,  
And in the wake of dying day,  
Is vanished every mortal dream.

## A Christian Scientist's Duty.

[Remarks made by Judge T. J. Mackey before the Reform Christian Science Church Association, on April 1, 1900, at Experience Meeting.]

Mr. President: I am not prepared to present any further testimonial as to Divine work of healing through Christian Science, in addition to what I stated at our last assemblage. I might, however, in response to your call, properly state some of my convictions in regard to the duty of the Christian Scientist. We are constantly impressed, in the textbooks on Christian Science, and in the teachings of its most distinguished instructors, that we should avoid the error of self-limitations, or imposing upon ourselves limitations to our rights, our privileges and our powers; that God, having spread the table of His universal bounty, we should advance to it, and partake of what is spread upon it. But there is another danger, the danger not of self-limitations, but the greater danger of imposing limitations upon Christian Science itself.

He does not understand the Divine mission of Christian Science who limits its application to the cure of diseases in the common acceptance of the term, who holds it to be a mere physical sanitarium for the healing of the human body. While this is one of its functions, and an essential function, because the healing of disease is one of the "signs following," guaranteed by our Lord and Master, and these signs are essential to test that we are in ac-

cord with Him who guaranteed that we should fully believe in His word. I would not minimize, therefore, the power of healing. It is the visible demonstration that the Christian Scientist is in harmony with Christ, and has discovered the true place of man in the Divine economy of the universe; but there is another function performed by Christian Science. It is the sanitarium of the spirit as well as the body. While it lessens, on the one hand, the sum of human misery and adds to the aggregate of human happiness; while it banishes physical pain and gives hope to the despairing, it at the same time exalts the soul, impressing man with the conviction, and makes that conviction the law of his being, that he is, in fact, the image of God. In that view Christian Science presents the most exalted form in which revealed religion has embodied itself. What could more exalt a human being than the conviction that he is charged with keeping pure, unsoiled, un-effaced, the image of his Maker; the conviction that he is to walk with Him, as it were, in the broad light of noonday, and stand by His side in the awful shadows of the night.

Physical Science has recently devised a method of exploring the human body, supposing to locate disease by it, and in the case of gunshot wounds, to locate the bullet that may have lodged in the human frame. It is known as X-rays. If focused upon the human body, the whole form of man is illumined; the blood, as it courses and pulsates through every vein and artery, is plainly beheld; every nerve, gland, muscle, is distinctly discerned; but when the X-ray has been flung into the human body, with its greatest power, when its most intense light is attained, it has still revealed only the portal of the true man; the God-man is unseen by the X-ray. It is but the mortal form that is revealed; but the man, the image of God, with the passion for eternity, in the likeness of Him who has pillared the firmament with light, is undiscovered; the X-ray has not revealed the source of the so-called disease. Those who have focused it on the visible body have committed the error of the man who, when called upon to sweeten the bitter stream, casts his supposed remedy upon the waters at its mouth, instead of into the fountain in which the bitterness itself originated.

Christian Science discloses the true source of the so-called disease, as a spiritual force operated by carnal mind, to a delusion wrought by a false, un-enlightened mental power which we term carnal mind. It is the mission of Christian Science, passing above mere material manifestation, to impress

man with his true place in the Divine plan of creation; to become the healing power of the spirit as well as the body, impressing upon him continually the injunction, "keep thyself pure."

It flings upon the soul the effulgent radiance that comes from Him Who is the "Light of the World," and enables it to behold whether it is in harmony with God.

### Everyone Should Have the Little Book.

Newton, Kans., April 8, 1900.

Col. Oliver C. Sabin.

Dear Sir and Bro : I write to thank you for "the little white book," "Christian Science: What it is, and what it does," received together with a copy of your journal. Your book should be in every home. Even where they have the more extensive work, Science and Health, by Mrs. Eddy, because of the delightful simplicity with which you present the subject.

Under the religion of the man of Galilee, as understood now, the world is filled with poetry and song. And life is a beautiful story instead of what many "Christians" call it, "a bitter warfare."

The birds come every spring to sing for me,  
Just all for me;  
But you must be as certain that they sing for thee,  
Just all for thee.  
The flowers bloom, the trees put forth for me,  
Just all for me;  
But never cease to think, 'tis all for thee,  
Just all for thee.  
The broiling summer sun 's so kind to me,  
It brings the heat you see,  
And thus makes plausible excuse for me  
To bid me to "the hills" or to the sea,  
And so from business, cares, and toil I flee  
Where I am free  
To walk and talk with God, who speaks to me,  
From mountain, pines and sea.  
On my return the first, I find, for me,  
Just all for me,  
Has turned the leaves to rubies and to gold for me,  
Just all for me,  
And soon the snowflakes gently hide  
The cold grey earth from me,  
As kindly as the veil for blushing bride  
Hides what the public eye would see,  
So all the beauties of each year come just for me,  
Just all for me,  
But I would have you think they come for thee,  
Just all for thee.

Such are the thoughts which are ever present with me.

With greetings and wishes for your success, I am,  
Very sincerely yours,

ANNE B. BUTLER.

### Loose Him and Let Him Go.

When Jesus had called to the dead brother of Martha, "Lazarus, come forth," we are told by the Apostle John that the command was obeyed. The voice of Him Who was the Way, the Truth and the Life, was heard even by the dull, cold ear of death.

"And he that was dead came forth, bound, hand and foot, with gravecloths, and his face was bound about with a napkin." Jesus saith to them, "Loose him and let him go."

In this story of raising Lazarus from the dead, and casting off from him the icy cerements of the grave, we may learn that it is not sufficient for our complete salvation that the vital spark should be rekindled in the mortal body. We must be loosed, and the only power that can loose us from the bondage of carnal mind is the voice of Jesus Christ, that released Lazarus from the bondage of the grave, and then loosed him or set him at liberty that he might go freely, he being still bound in his gravecloths.

Where he went when he was loosed, should concern us deeply, for on that it depends whether he was worth raising from the dead.

As to that, however, there can be no doubt, for he went to Jesus, for he dwelt in the same house with Him in the home of his sister, Martha, where also dwelt the mother of Jesus. Little will it avail those who are healed from the delusions of carnal mind that torture the body, or the more deadly sins that debase and harass the spirit if, after being delivered from their bondage, and loosed and made free to go, they go not to Jesus, drawing near to Him, the only safeguard against their relapsing into sin and spiritual death.

It appears from the Scripture that Lazarus, ever after his resurrection, kept close to the side of Jesus, bound alike by faith and gratitude to his Divine Master.

We are told in the Gospel of St. John that "Jesus, six days before the passover, came to Bethany, where Lazarus was, which had been dead, whom He raised from the dead."

There they made Him a supper, and Martha served; but Lazarus was one of them that sat at the table with Him.

Lazarus had known what it was to die, and he knew also that with Christ, and with Him alone, is to be found life everlasting, and hence he sought to be with Him. Having been "loosed," he resolved never to be bound again.



## The Light of Truth.

[Lecture by Prof. W. H. Watson at the Reform Christian Science Church, Pierce Building, Copley Square, Boston.]

"Suddenly there shone from heaven a great light round about me, and they that were with me saw the light."—Paul.

We are told by the writer of the above text to covet the best gifts, including prophecy and healing the sick. The Light of this Truth comes flashing through the ages for the healing of the nations. Love and Compassion form its basis of operation. Its only antagonist is error, an evolutionary growth of carnal or animal proclivities.

Herodotus, the father of history said that the three wise men came to Bethlehem "by reason of a prophecy of Zoroaster" (660 B. C.), who prophesied the birth of Christ. The Zend Avesta (living word), the Persian Bible, foretold the birth of Zoroaster, who wrote this language: "Tell me truly how we shall banish falsehood and hell from ourselves, or from those who have not felt delight in the communion of Good Thought. People must not be deceived so as to make a false choice. They must follow spiritual guidance so as to be on the right side, for annihilation shall overtake falsehood."

Paul having also said that God made of one blood all nations of men, Mohamet supports that universal brotherhood by saying in the Koran that all people who do the will of God shall be saved, and that Jesus taught a true doctrine. "God is the author of all my inward impulses," he declared.

The Platonic philosophy is in harmony with the Pauline doctrine. "The carnal mind is enmity against God, for it is not subject to the law of God, neither can it be." Plato (429 B. C.) says that God and Good are identical. "The divine or rational, that which partakes of a divine principle or participates in the knowledge of the eternal, is one component part of the soul. The other, the mortal or irrational, that which participates in the motives and changes of the body." Socrates (469 B. C.) says: "Vice arises from ignorance and mistakes."

The craving for Truth and abhorrence of carnal mind was known to Cornelius Agrippa, who declared that the source of all ideas is in goodness itself. St. Athanasius said: "We can become Gods." Max Muller, after pondering over the words of Jesus, "I and my Father are one," said: "We are Gods." Thomas, a Kempis, struck the key-note of an advanced civilization when he gave forth the thought

that theology was giving way to the metaphysical opinions of the day, those opinions which have grown to be of the utmost importance in the affairs of man.

In the seventeenth century the voice of Spinoza was heard declaring: "The wisdom of God manifests itself in all things, in the mind of man especially." The carnal mind, unknown to God's wisdom, troubled Jacob long ago, for he doubted the presence of God until the Light of Truth manifested itself and made him exclaim: "Behold! the Lord is in this place, and I knew it not."

### DISEASE THE RESULT OF SIN.

In the absence of light, darkness prevails, and our iniquities which require healing are the precursors of disease and death. The negative elements of sin have been strenuously avoided by all schoolmen and philosophers, who have uplifted the essential and real part of our existence by every means in their power, in oratory, art, and in song. This binding of error, which enshrouds many of us for years, must be cast aside to allow the light of Truth to break in. "And ought not this woman, being a daughter of Abraham, whom Satan has bound, lo, these eighteen years be loosed from this bond on the Sabbath day?"—Luke, xiii, 16.

When this mantle of sin is laid aside we become healed from diseases, which are the result of sin. "Jesus seeing their faith said unto the sick of the palsy, 'Son be of good cheer, thy sins be forgiven thee.'"—Matt. ix, 2. Truth is incompatible with error, and it is logical to conclude that intelligence and understanding are in harmony with goodness. Crime and intelligence are discordant. Intellectual ability and scholarship can be brought low by crime, when ignorance and goodness are elevated and can not be abased. Jesus taught the humble and the poor, and they became exalted by the "spirit of Truth," and there are none too humble to receive the blessings of this spiritual and purifying teaching, even if they can not read the letter which kills their more educated and often egotistical brethren.

Pliny the younger (62 A. D.), in his epistles written at Bythynia, says that the Christians healed by the power of God. As God is in all and through all His principle contains the only healing and perfecting power. When we neglect to harmonize ourselves with the great First Cause, by allowing error to creep in, our sufferings prove that we are not blameless; that we have bent the knee at the shrine of Beelzebub, and his legions of devils, getting scorched by their occult flames. Iniquity is repulsive to the good psychic forces of our environment. When a person turns from sin and repents there is

joy in heaven among the angels. How sweet do the words reverberate to day when a sinner does "Turn from his wickedness and lives" as we repeat the words of Jesus: "Behold, thou art made whole; sin no more."—John v, 14.

#### PHENOMENA OF THE LIGHT.

Martin Luther saw that Light of Truth which gave him the conception of a loving God, unknown to wrath and error, and his heart was grieved when he wrote: "Many regard Christ solely as a rigid judge, who inspires all around with horrors and death, Christ in their view has become a mere Deity. To preach this is to preach hell and horrors."

The phenomena of the Light are diverse, but of the same spirit. After preserving Moses in its everlasting arms, it appeared to him in the burning bush, accompanied by that same voice which whispered into the ears of Samuel. It appeared at the transfiguration, accompanied by the immortal spirits of Moses and Elias, and in various ways to the heroes and heroines of the world's history. We recognize it in modern civilization, being felt at periods when God inspired the 'inward impulses.' The maid of Orleans battled with the carnal mind and the assaults of the devil. She was hurried prematurely from this earth, a victim to ignorance, after heeding the voices and seeing the vision. The inspiration of the Almighty guided the hand of Michael Angelo, renewing his mind for the purpose of inaugurating a closer study into nature and the works of God, leading us to sublime results in the liberal arts, and more freedom to study the science of the mind, the inward and essential nature of things; breaking down the intolerant bearing of those who revere the productions of a dark and illiterate age.

The recluse and anchorite may meditate in abject humility with a belief that the days of healing the sick by prayer are past, without understanding. Such meditations are vain, and have been proved valueless in the economy of nature. Good deeds and actions are preferable in all conditions of men. The healing accomplished at the shrines of the church are considered to have been spasmodic occurrences—or special visitations of Providence, not to be repeated. Metaphysical science proves that no miracles ever occurred, as everything happened under the law of cause and effect, God's law, which the disciples of old so well understood, when they prayed like Jeremiah: "Heal me, O Lord, and I shall be healed."

#### OBSCURED BY CARNAL MIND.

That the practice of *materia medica* is experimental and not an exact science we learn from its ablest

professors. Their studies can not go beyond the sensorium of the brain, and they end by declaring that all physical effects are from the mind, the quality of such effects depending upon the state of the mind.

The philosopher, Thomas Carlyle, regarded nature as emblematical and perishable. He said: "All visible things are emblems, what you see is not there at all. Matter exists only to represent some idea and embody it forth," "the infinite eternal energy," mentioned by Herbert Spencer, from which all things proceed. He says it is the same power which is in ourselves in the form of consciousness. How simple are the words of the poet Dryden: "Truth is the foundation of all knowledge," and how necessary it is for us to know that "Truth shall make us free."

The profession of medicine is an *ignis fatuus* which draws its devotees into the slough of despond. How many bright lives have been lost to the world in the pursuance of that study, when they should have been beacon lights on this plane of God's universe. A constant delving into matter and clinical operations of carnal mind have dulled their spiritual and eternal energy, and they, like their victims, find a premature grave. Custom has caused doctors to despise religion and all mental studies, but within recent years they have taken up the study of metaphysical science.

The carnal mind by its error will obscure the Light of Truth at moments when its victim is in anger or ready to strike a murderous blow. This temporary insanity disappears after the deed is done, and the Light brings him to a sense of justice, with a desire to repair the injury; but the mark of the murderer is upon his brow. He acted under the impulse of evil, or devil, who is a liar from the beginning. Being so, the carnal mind and its vagaries are only a passing shadow, a nightmare, which has only an imaginary existence. How beautiful does Longfellow write about the temporal body: "The written law is but the body, the unwritten, the soul within that makes the body breathe and live."

If the letter is compared to the body of carnal mind, that letter killeth and is of a murderous nature; but the invisible, the spirit, giveth that life which can surmount all bodily ailments and place all incarnation of evil under its feet. The renewal of the mind, by entertaining good thought, gives strength, vigor and power, making us masters of our environments, so that we can say with assurance to that devil which has caused us to try and overcome that last enemy, death: "Get behind me, Satan."

The light or Truth will ever shine in splendor when we know that we are in the image of God, under-

standing that our thoughts are pure and the kingdom of heaven is within us, fully realizing that God is everywhere:

Where is the great creative hand?  
Where nomads of the desert roam,  
On every soil, in every land,  
The palace and the humble home.

Where art Thou, where dost thou appear?  
In tiny bud and noble tree.  
In silv'ry clouds of atmosphere.  
In broad expanse of deep blue sea.

Where can we find Thy grace divine?  
The gentle voice so small and still,  
Is a most gracious gift of Thine,  
To teach each child Thy holy will.

Where is the music of the soul?  
It dwells within the human breast,  
And even where sin's thunders roll,  
Thy voice divine gives peace and rest.

## A Case of Healing.

"Physician, heal thyself," is a proverb which applies to this age the same as of old. The facts go to prove the opposite in the case of all legal physicians in the world, because they nearly all fall victims to the diseases which they make a specialty of, to heal.

But in the study and application of Christian Science, the Truth makes us free, and all who will apply its rules are free from all discord, sin or sickness.

The truth of Christian Science or Individual Dominion has been known to me for many years. But I shrank from posing as a healer; something like fear of failure has held me back for years—one reason because I was a member of a Congregational church, and the members were very antagonistic to Christian Science. I had many good friends in that church, and very few in the Christian Science ranks, so I held on to the old church until I could not stay longer from the fact that my demonstrations were more or less doubtful in my own mind, and the fact that they wanted me to take the stand against Christian Science, and to give it up, positively, which I declined to do; for I had seen too many grand results of healing by others and myself. I now know that no individual can serve two masters in any line. I can't see any benefit to be derived from staying on a sinking hull, especially when the hull is rotten, and nothing to repair; or when beyond repair. I speak from my own experience in this matter only, and do not assume to speak for others, except in a general way.

I know I did not help the old church, and I do know I lost valuable time, and was injured by staying with them. I was successful in demonstration of Christian Science to some extent, but I could have been of greater benefit to the world had I squarely left the Congregational church twenty years ago instead of three years ago.

For, immediately I was clear of all the old relations, there was a great uplifting of my understanding that words are impossible of explaining; and the greatest of all the manifestations I ever had, or ever hope to have, I got two years ago on my own son.

I will relate this demonstration for the benefit of those who may be afflicted in any way. My son, a young man of most promising ability, and attending the Latin school of Cambridge, while riding on his wheel, was run down. My son was injured so severely that he was paralyzed (not all at once) by paralytic shocks until the principal of the school wrote me he could not have him longer in the school because he had had seven shocks in five days, and the teachers were so frightened some were made ill from seeing him. He slowly grew helpless and speechless. I had put him under the treatment of a Christian Scientist friend whom I had great confidence in, for two weeks, but he seemed to be sinking so rapidly I took him in charge myself, and sent him down to his grandfather's summer place. After I found that his mother opposed us so much that neither of us could see him; he was thirty-five miles away, and under no other care than that of his aunt who fed him. I then devoted my whole time to treating him and myself. I neglected my business, and lost heavily by so doing, but after five weeks he was returned by his grandfather, and my wife and myself met them at the train, and neither of us could speak to him—we simply held him in our arms and looked at him, and we knew that he was healed. Oh, how my heart gave thanks to God for this understanding which I had been able to realize the dominion of perfect health for him! From that moment to the present I have been blessed bountifully in every way. At the present time he is usher for the Reform Christian Science church here in Boston, and never has had a return of his trouble, or any other trouble, and is acknowledged to be in the very best of health.

Every member of my family have been restored to harmony and health through Christian Science.

These facts can readily be proven by any who wish to know the Truth. CHAS. A. OSBORN,

176 Atlantic Avenue, Boston, Mass.

## God's Blessing to Mankind.

IN VAIN SHALT THOU USE MANY MEDICINES.

At page 63, of "The Westminster Junior Quarterly," second quarter, 1900, printed in large letters is the following tablet, "My Master's Orders: Go, preach, heal, give." Does this not go to show that the Christian world is beginning to wake up to the treatment of disease as being part of God's blessings to mankind? But how is this to be done? Everybody has neither time nor money to take a medical training in universities to learn how matter acts on matter, according to present medical knowledge. The laws of chemical combination, when understood, undoubtedly produce unvarying results, but is there not a more noble way? While it is true that the life of the tree of disease can be destroyed by stripping off its leaves and branches, and splitting its trunk, it is equally as true that this tree of disease can be more quickly destroyed by cutting away all its roots. Let us try the latter course. Thanks to The Washington News Letter, the way is now plain. The time was when, in an imperfect manner, one could learn only the tail end of this new system of mind healing by paying \$100 for a few lessons. Now, however, for 25 cents the whole system can be learned! And on all sides we hear people saying:

Disease takes first its root in mind,  
Then grows in body, as you'll find.  
Destroy the root, and soon you'll see  
The body is from suffering free.

Who is going to live in ignorance of this healing power, which is the birthright of every human being, when it can be had so cheaply? Let all preachers of the gospel, Protestant or Catholic—let all medical gentlemen, allopathic or homœopathic, and let nurses of the sick and, indeed, everybody who reads this article, at once put themselves in communication with the editor of The Washington News Letter, and learn how to use the Godgiven power. May we be allowed to invite, also, the old Eddyite school to come to this clear spring of healing Truth, and drink deeply of its limpid waters?

A little learning is a dangerous thing;  
Drink deep, or taste not the Pierian spring  
These shallow draughts intoxicate the brain,  
But drinking largely sobers us again.

The medical man has nothing to fear, for, standing by a sick bed and administering the medicines his judgment thinks the best for stripping the tree of disease of its leaves, he can, at the same

time—with one fell mental blow—cut its roots. Who would not call in such a doctor? Many doctors are already, all unknown to their patients, treating mentally (while giving medicines) with phenomenal success. Many clergymen, when called to pray by the bedside of a sick person, are now silently using the power which is explained in the pages of The Washington News Letter so fully and so freely. The ball has, indeed, been set a-rolling down the incline of success by the wonderful News Letter, and it is an old saying, "Don't be the first to change, nor the last to follow." The change to mental healing is a good one, and centuries old, but never before has the healing Truth been so fully and so freely set forth. Does anyone doubt its efficacy? Well, a simple trial (a test case if you will) would settle all. If, after the test is made, results don't follow, then the tester is entitled to say he has weighed mental healing in the balance and found it wanting. But such a person has yet to be found, for the foundation on which it rests is eternal Truth and Love. The writer of this article was one of the most skeptical on the subject himself; and not till he saw results in present and absent treatment, by himself, was he fully convinced that the theory and practice of mental healing, as taught by the Reformed Metaphysical College in Washington, are based on the laws of the Divine Mind.

JAMES MITCHELL,  
58 York Street, Buffalo, N. Y.

## Another Demonstration.

Antlers, I. T., March 24, 1900.

Mr. Oliver Sabin: Here is a testimonial which I hope you will publish. I did not believe in Christian Science; did not have any faith in it, but I want to tell you about my mother. The belief was that she had kidney trouble and what we call the cramp colic, etc., and she was advised to try Christian Science, and now since truth has destroyed all the belief of such diseases she is a well woman, and now I can advise any one to try Christian Science. My mother takes the News Letter and I enjoy reading it so much. Hoping this may be published so that people who read the News Letter may see it.

I am trying to be a Christian Science girl myself.

Yours in Christ, CARRIE FOWLER.

The upper region of the air admits neither clouds or tempests, the thunders and meteors are found below, and this is the difference between a mean and an exalted mind.—Seneca.

## Class Teaching by Mail.

**A**S an agency, under God, for Unchaining the Truth, our course of CLASS INSTRUCTION by CORRESPONDENCE is proving a great success. Since coming into this great movement by the direction of God, my life and energy has all been given to the cause of Unchaining the Truth and making it plain through The News Letter, but necessarily this work has been done by piecemeal because of the necessity of giving other information through the paper. Friends from Africa, England, France, and in fact Canada and many from every State and Territory in the Union are asking for a more perfect and rapid way of teaching this Truth, and these vast numbers of inquiries have caused me to think, study, ponder, and pray to God for guidance and direction.

The plain in brief is this: The course consists of ten different lessons. Each lesson contains one of my lectures, which took an hour to deliver. This lecture has an introduction, calling attention to important points. Then next after the lecture comes an appendix, with a fund of condensed metaphysical facts, explanatory of the subject matter, all concluding with quiz (question) papers asking of the student, his or her opinion of every important fact enunciated in the lecture and giving a number to each question. The student being required to send to the Dean of the University a written answer (by number) to every question. When these answers are returned, the faculty of the University will go over every paper carefully, and note every error made by the student, and return to that student a written correct answer. All will see that where the answer is correct the student needs no further light, and where wrong the right answer is to be sent. Thus insuring to the student perfect and correct information on every question in the whole course. This is so much more perfect than is possible to be achieved by oral teaching that many of our Washington students are taking the correspondent course, in addition to the course taken, for the purpose of having these lectures and papers ever at hand for ready reference. No such papers were ever before written.

In the delivery of the ten lectures, I asked for God to direct me in their preparation and I feel that He did, for the lecture course is by far a more complete and exhaustive treatise upon the subject of Christian Science, what it is, what it does, and the manner of its doing than all the books I have ever known. I feel that God has commissioned me to be the forerunner in this cause of Unchaining the Truth. I am encouraged in this belief by the "signs following" for He is and has from the very start blessed me beyond measure in wisdom, protection, and prosperity. None but the very far advanced in Science will ever know the power (so called) which has been invoked against me in this cause of Unchaining the Truth, but God has sustained me, destroyed all power for evil and everything I have touched has been blessed with Divine Love.

In regard to this teaching by correspondence, all can see and understand that this gives the Truth to all the world in a practical form, and in such manner that all can study it at home, and not only learn themselves, but teach their families. This course teaches all how to cure sin, heal sickness of all kinds, destroy all mental troubles, gives a panacea for all kinds of sorrow, heart aches and material inharmonies, and it also treats exhaustively the financial problems, and learns each one how under God to cure poverty. The course is away and beyond all the writings of any one I have ever read, and the Truths which have been revealed to me during the delivery of these lectures are vastly more wisdom than I ever knew before, showing to me that God directed my mind, and taught me what to say. I feel that the work is God's mode of placing the great Truth of Christian Science within the grasp of all, for they can be reached no matter where they live.

The command was to go into all the world and preach the gospel of peace—"Love God—Love man" and to cast out their demons and heal their sick. I thank God from my innermost heart that he has opened the way for immediate use for the heart hungry, and those weary of soul, and sick of body, to obtain a perfect and sure relief. "You shall know the Truth and the Truth shall make you free." See advertisement on opposite page.



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In the book of the Revelation Christ is described as a conqueror, who "went forth conquering and to conquer." How vast are his conquests? Christianity dominates at least four fifths of all the nations upon the earth, they being either Christian in faith or subject to the power of Christian rulers, who control their trade and regulate their internal administration.

Yet no religious system was ever ushered into the world under circumstances so unfavorable to its advancement. It had to confront a barrier in every known faith upon the earth. The priesthood of all temples and synagogues were combined against it, and all civil governments sought to arrest its progress. Rome was then in the splendid meridian of its power. The wide marches of its triumphant legions had compassed every land that had any wealth to attract them. All who resisted their advance had been torn by its eagle's beak, and the Roman citizen could then declare with truth—

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Far over the dark sea foam,  
All men shall fear,  
When they do hear,  
The mighty name of Rome."

Its founder sprang from the humbler walks of life, and was classed by his own people as of mean origin and base birth.

Those whom he commissioned to promulgate his teachings were unlettered men from the ranks of the "Common people." His banner was not surmounted by the fierce eagle of war, but with the gentle dove of peace, and the chosen emblem borne by his followers was the figure of the cross on which he had suffered a cruel and ignominious death. There were many founders of religion before the time of Christ, and many have appeared since, but no religion, not even excepting that of the Jewish nation, was ever established among a people of another faith, but under the shadow of the sword, save that of Jesus Christ. It advanced, too, along the line of greatest resistance, for it championed the cause of the weak against the strong, of the poor in spirit against the proud and powerful, and enjoined repentance, forgiveness of enemies and self-sacrifice upon all believers. It did not denounce the vengeance of God upon its enemies, but declared to all humanity that "God is love," and required all Christians to pray for them, whether they were Jews or Gentiles

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There is to day a house of worship, where good men and women pray to God in his name, in every land on the surface of the globe.

Jesus Christ has indeed gone forth conquering and to conquer, and unlike all other conquerors of whom history makes mention he has shed no blood but his own, and that not for himself, but for the redemption of mankind.

"There is but one truth, but from it shoot out a thousand rays of light, any one of which, if followed, will lead to the same great center of all light—the one great truth that good is and evil is not."

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VOL. 4.

WASHINGTON D. C., JUNE, 1900.

NO. 9

## Christian Science.

### ITS ORIGIN AND AIMS.

#### Founded on Natural & Revealed Religion.

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#### PART XX.

##### HELL.

It is a sound rule of construction applicable to the Holy Scriptures that where the text is susceptible to two constructions, one of which is inconsistent with some fundamental doctrine elsewhere laid down in the inspired volume; we should give our sanction to that interpretation which is in harmony with such doctrine.

We propose to apply this rational rule in determining whether the Bible teaches that there is a material hell or place of torment to which are consigned the souls of those who die in their sins.

The Jewish people were distinguished above all other races for their headstrong willfulness.

While they were the only people who were favored with the direct interposition of God in their behalf, yet even the most stupendous miracles wrought for their benefit neither called forth their gratitude nor imbued their souls with any profound reverence for God.

Even amid the thunders of Mount Sinai, when the "thick cloud" and "the voice of the trumpet, exceeding loud," proclaimed His awful presence they bowed down and worshipped a golden calf.

They were, as the Lord declared, "a stiff-necked people," and it was necessary to rule them with a rod of iron.

Hence, in order to compel their obedience to law the severest penalties were imposed for their

offenses, and from time to time, by the directly-revealed sentence of God, thousands of them perished by the sword in the hands of their own people, the Divine command being to the sons of Levi: "Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor."—Exodus xxxii, 27.

Their religious ceremonials were devised to impress their grossly carnal minds, and the land in which they dwelt was clouded with the smoke of sacrifice that arose from their altars, and the garments of their priests were perpetually stained with the blood of the offerings slain in their temples.

It will be observed everywhere, and among all races of men, that as man descends in the moral scale it becomes more and more necessary that he shall be ruled by fear, a base but potent emotion of his heart that more than any other allies him with the lower order of animals.

It is not surprising therefore that the belief in a hell, or a place of everlasting punishment after death for the souls of the wicked, should have been impressed upon the minds of that incorrigible people. It was not taught in any Divine revelation, nor was it embodied in any article of their religious creed.

That such belief was widely diffused among them was doubtless due to the teachings of their priesthood, who were led to propagate it because of their well-founded conviction that if there was really beyond the grave no hell, "the smoke of whose burning ascendeth forever," it was necessary to invent one for the moral government of the Jewish nation. They could be restrained within the limits of public order and personal morality only by the "terrors of the law," and as even the death penalty that attached to a large number of their offenses did not effect those ends, the very natural suggestion came to the minds of their religious instructors to influence their moral conduct if possible by devising a form of punishment after death that would appeal strongly to their imaginations and control them through their fears.

The first mention of hell is contained in the Song

of Moses, delivered as his farewell address to his people on the eve of his death. Hetherein portrays the sins of the Jews, and represents the Lord thus denouncing his vengeance upon them:

"For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

"I will heap mischiefs upon them; I will spend mine arrows upon them.

"The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs."—Deut. xxxii, 22, 23, 25.

It will be observed that the term "hell" is here used in connection with punishment to be inflicted in this world. Its use to indicate the depth of God's anger implies that there was a popular belief in such a place, but not necessarily that its actual existence was divinely affirmed.

It next occurs in David's psalm of thanksgiving, and is again used as a familiar term to express extreme affliction, his words being descriptive of the suffering that had befallen him. He says therein:

"The sorrows of hell compassed me about, the snares of death prevented me."—2 Samuel xxii, 6.

The same words are repeated in the 18th Psalm, and they next occur substantially in the 116th Psalm, as follows.

"The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow."—3.

The word "hell" is thus again used as a figure of speech. It next occurs in the book of Job, whose false friend Zephar said to him:

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?

"It is as high as Heaven, what canst thou do? Deeper than hell, what canst thou know?"—Job xl, 1, 2.

It next occurs in the Proverbs of Solomon, as follows;

Describing "a strange woman" he says:

"Her feet go down to death, her steps take hold on hell."—Proverbs v, 5

Isaiah, after portraying the sinful state into which the Jewish nation had lapsed, thus gives the words of the Lord, denouncing his wrath upon them:

"Therefore hell hath enlarged herself, and opened her mouth without measure, and their glory and their multitude and their pomp, and he that rejoiceth shall descend into it."—Isaiah v, 14.

In the 28th chapter hell is personified, being rep-

resented as a contracting party with Ephraim. After denouncing "woe to the crown of pride, to the drunkards of Ephraim," the prophet says:

"Wherefore hear the word of the Lord ye scornful men that rule this people which is in Jerusalem.

"Because ye have said, We have made a covenant with death, and with hell are we at agreement, when the overflowing scourge shall pass through it shall not come unto us, for we have made lies our refuge and under falsehood have we hid ourselves."—Isaiah xxviii, 14, 15.

While the term hell is frequently used in the Old Testament to typify extreme punishment, or as signifying a being supremely wicked, it does not appear in any of the Divine commandments given to the Jews, and it may well be classed as one of their popular myths, or a device of their priests who utilized it as a conservative force in dealing with a desperately wicked class of sinners. It was no doubt useful for this purpose, for, as the poet Burns says:

"The fear of hell's a hangman's whip  
To haw'd the wretch in order."

The term hell first appears in the New Testament in the Gospel of St. Matthew, being used by Christ in his sermon on the Mount, who said:

"Ye have heard that it was said by them of old time, 'Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment.'

'But I say unto you, 'that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother Raca shall be in danger of the council; but whosoever shall say, 'Thou fool, shall be in danger of hell fire.'"—Matthew v, 21, 22.

I should state that the Hebrew word Raca means vain or empty.

If we construe the term "hell fire" to mean, as used by Jesus, everlasting punishment in the next world then we are forced to conclude that he regarded the man who called his brother a fool as a greater sinner than one who committed murder, which was punishable by death, as a violation of the commandment Thou shalt not kill; the term "judgment" importing in the Mosaic law a sentence of death.

That construction would represent the all-merciful and loving Savior of mankind, the burden of whose teaching was forgiveness of sin and love for our fellow-man, as giving his sanction to the infliction of the most extreme punishment that could befall the most wicked of men, upon one who applied in anger a harsh word to his brother.

It is more rational to conclude that Jesus used a term with which the Jewish multitude, that he addressed, was familiar to impress upon them the duty of cultivating a spirit of brotherly love, and that if they cherished instead hate and malice toward each other they would incur the judgment of God and suffer severe punishment for such sin.

The same rule of construction applies to the words of Christ, "And if thy right eye offend thee pluck it out and cast it from thee, for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell."—*Ibid.*, 29.

This is manifestly a warning to man that he should cast out his besetting sins, however they might be endeared to him, as far better than to cherish them and imperil his salvation just as he would have a diseased eye removed to prevent its infecting his entire body with its deadly virus.

The main buttress of the orthodox belief in a material hell forever, flaming with an unquenchable fire is the parable of the rich man and the beggar Lazarus.

When Christ delivered that parable he was addressing not only His disciples, but the haughty and purse-proud Pharisees and scribes.

He was impressing upon them the lesson that God is no respecter of persons, and that all their riches could not save their souls if they failed to work out their salvation by their good deeds to their fellow-men.

The happiness of the wretched beggar after death compared with the miserable lot of the rich man illustrated that just law of compensation which operates to atone to him who undeservedly suffers in this world by bestowing upon him everlasting bliss in the next. It was a parable at once cheering to the poor in their unmerited suffering, and a warning to the rich who set their hearts wholly on the pleasures of this life, unmindful of the life to come.

Their contrasted states after death were expressed in figures of speech familiar to the Jews, and it is just as irrational to conclude that by the term "hell," Christ meant actual fire applied to the disembodied soul of man, as it would be to hold that the spirits of the redeemed are actually carried into Abraham's bosom, and that the immortal soul demands water to assuage its torments inflicted upon it with fire.

To place upon the words of Christ such a literal construction, so clearly at war with his benign character and teachings, requires the uncharitable spirit of the orthodox clergyman, who, preaching against the Universalist Church, said, "My brethren,

there has come up in these latter days an unbelieving sect that teaches that all men will be finally saved and get into heaven, but, blessed be the Lord, my dear brethren, I hope for better things."

In the book of the Revelation hell and death are both personified as follows: "And death and hell were cast into the lake of fire. This is the second death."—*Rev.* xx, 14.

While it is not irrational to conclude that there will be unalloyed happiness for the good after death, and some equitable privation of happiness suffered by the wicked who die in their sins, and the Bible no doubt warrants such conclusion, we can confidently oppose to the abhorrent dogma of eternal damnation the declaration of that disciple whom Jesus loved, "God is Love." That such dogma that was formerly exploited unceasingly in the pulpits of the orthodox churches, is now seldom dwelt on by their clergy, furnishes a striking proof of the truth of the poet's lines:

"The minds of men are widening  
With the process of the suns."

The march of mind, and especially the steady moral advance of the human race toward an appreciation of the Divinely revealed Truth that "God is Love," are fast making the dogma of a material hell for the everlasting torture of man's soul after death utterly repugnant to the reason and the conscience of all enlightened Christians.

John Calvin exploited the fearful dogma up to the day of his death, and for many years, as he preached everlasting damnation for the sinner with far more unction and strenuous zeal than he proclaimed eternal happiness as the final reward for the true believer. His Church at Geneva seemed lurid with the flames that ascend forever from the bottomless pit that he so vividly described.

It was perhaps to furnish an object lesson of this beloved dogma of his that he had the pious and learned Servetus burned to death in that city for expressing some doubts as to the doctrine of the trinity, and censuring Calvin's teaching that God has fore ordained many to be damned.

But these gloomy theological tenets that Calvin formulated, and which impeach both the justice and mercy of God, are now being openly denounced by the foremost men of the church that he founded, many of them clergymen who have preferred to cast aside their ministerial robes rather than give their sanction to a creed so abhorrent to the benign spirit of Christianity.

The list of eminent theologians of the Presbyte-



rian Church who had aligned themselves against such malignant dogmas has recently been augmented by Dr. Parkhurst, the eminent pulpit orator, who thus denounced the Calvinistic creed from his pulpit in New York, with the approving sanction of his congregation:

"We ought to have a new confession of faith. Our own doctrinal prospectus advertises us as believing that little children, perhaps the babe at your bosom, is damned, already damned, damned before it was born, damned from everlasting. It is surprising that the Presbyterian Church is able to do so much as it does with such an incubus strapped to it. We pray that the time may be hastened when this libel upon the infinite grace of God shall be erased from our records."

This outgiving of a learned divine against Calvinistic monstrosity is an explosion from within, and the whole Presbyterian Church of this country has been badly jarred by the concussion.

An organization that so impeaches the justice of God must be burned out finally by the hell that it cherishes—destroyed by "spontaneous combustion." Shakespeare tells us that:

To have the strength of a giant is good;  
To us it like a giant is tyranny.

The soul of every reflecting man must recoil with horror at the very idea of an omnipotent tyrant of the universe—a supreme and eternal malice that creates to torture.

That such a conception of the All, Good, Eternal Life and Truth, the Omniscient and Omnipresent God is still nurtured in the bosom of what is termed an Orthodox Christian Church, serves to show the pressing need of Christian Science as the true interpreter of "the ways of God to man," and the only safe guide to the Holy Scriptures. It cultivates faith in the goodness of God. It is the evangel of love, and not of hate, to man, and teaches us to view with abhorrence the thought that the immortal image of God man, Divine in his origin, his endowments, and his aspirations should have been made immortal that he might suffer immortality by the fiat of Him who called him into being, stamped him with the likeness of Divinity, and pronounced him, at his creation, "very good."

It points out that the eternal principle of love is declared alike by nature and revelation as the governing force of the universe, and that hate has no place in the Divine economy. Cowper, the poet, wrote that—

"Man made the town and God made the country;" and it may be said with still greater truth,

that degenerate man made hell, and the All Good God made Heaven.

When Christ bade us pray to God, as "Our Father," He condemned and blotted out the concept of the Jewish priesthood that God created a place of everlasting torment for man where he would deface His own immortal "image" in the smoke and flame of an unquenchable fire.

There was surely no such monstrous conception in the mind of the prophet Nehemiah when, in his recital of the sins of his people, he said:

"Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not."—Nehemiah ix, 17.

Nor was it in the mind of the prophet Micah when he exclaimed:

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not His anger forever, because He delighteth in mercy."—Micah vii, 18.

Nor did the Apostle Paul so conceive of the character of his Maker when he wrote to the Corinthians:

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."—2 Cor. xiii, 11.

The Psalmist was not contemplating a being of infinite malevolence when, in his song of praise, he declared:

"O give thanks unto the Lord, for He is good, because His mercy endureth forever,"—Psalm, cxviii, 1.

Those who maintain the doctrine of a material hell with millions of human souls forever writhing in hopeless agony amid its billows of fire, can derive no support for their belief from Jewish teachings under the Mosiac dispensation, for Christ abrogated those teachings in so far as they taught the spiritual relation of man to God and his duty to his fellow-man. In those teachings the authority and power of God were continually asserted and His benign attributes rarely recognized. He was depicted as man's natural enemy, who was to be constantly placated by the offering up of sacrifices on altars reeking with blood. To the Jewish priesthood and people He was the "God of Israel," and not of humanity.

"Fear God" was inscribed upon all their temples, and that injunction was instilled into all their hearts.

But Jesus Christ substituted the law of love for

the law of fear as the rule of man's conduct both to God and man, and gave to the world in His own life the supreme example of that "perfect love which casteth out fear."—1 John iv, 18.

He thus proclaimed the advent of the new dispensation of love:

"Ye have heard it that it hath been said, Thou shalt love thy neighbor and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you ;

"That ye may be the children of your Father which is in Heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matthew v, 43-45.

We are thus told by Christ that to love our fellow man is to liken ourselves unto God, thereby becoming His children—that is, reflecting his most benign attribute.

To hold that God, who is Eternal Truth, would thus set up for man's conduct the Divine standard of love and himself disregard it by dooming human souls to everlasting punishment, not to reform but to torture, is to blasphemously impeach at once both His justice and His goodness.

We could not recognize in such a dishonoring portrayal of the Deity, Him of whom the Apostle John wrote:

"He that loveth not knoweth not God, for God is love.

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him.

"Herein is love, not that we loved God, but that He loved us and sent His son to be the propitiation for our sins.

"Beloved, if God so loved us we ought also to love one another."—1 John iv, 8-11.

## PART XXI.

### THE BUILDING OF THE BIBLE.

To collect together the sixty-six books that now constitute the Protestant Bible, to trace them back to their authors by such an unbroken chain of evidence as would attest them as having been actually written by the inspired men whose names had been preserved both by tradition and in some measure by profane history, was a task that required vast learning and the most judicious discrimination, and profound research.

It was a work of patient toil, prosecuted through several generations.

At the destruction of the temple of Jerusalem, during the siege of that city by the Roman army under the command of the Emperor Titus, in A. D., all the records of the Jewish nation were destroyed. They were deposited in the ark that was burned with the temple. Among those records were copies of all the books of the old testament. It was necessary to trace authentic copies, as preserved by the priests and devout men among the Jews. That such copies were preserved is attested by the Jewish historian Josephus, who, writing ten years after the fall of Jerusalem, states that—

"We have not an innumerable number of the sacred books among us \* \* \* but only twenty-two books that contain the record of all the past times, which are justly believed to be Divine. And of these five belong to Moses. The remaining four books contain hymns to God, and precepts for the conduct of human life.

"We have also thirteen books of the prophets, and during so many ages as have already passed no one has been so bold either to add anything to them, to take anything from them, or to make any change in them, but it has become natural to all Jews from their very birth to esteem all these books to contain Divine doctrines, and to persist in them, and, if occasion be, willingly to die for them."

It should be stated that these books had all been collected and arranged by Nehemiah in the second century before Christ, he having been charged by the Jewish hierarchy to revise the Old Testament, omitting doubtful books, and retaining those that were conclusively proved to have been penned by writers who were Divinely inspired.

The more difficult task was to collect and systematically arrange well authenticated copies of the books of the New Testament.

The persecutions to which the early Christians had been subjected, and the efforts made by their oppressors both under Jewish and Roman rule to destroy their religious records, made the task seem hopeless of a satisfactory accomplishment.

Like their Divine Master the early preachers of the Gospel of Jesus Christ were houseless and homeless men. They had no libraries, or any other secure place in which to deposit the written records of their faith. Each of the widely scattered churches, however, had its record chest, and in that they were deposited, and when under the pressure of persecution the congregations were compelled to

flee for safety, they bore them as priceless treasures into their remote retreats.

In the year A. D. 393 a general council of the bishops of the Christian Church was held at Hippo, in Africa, for the purpose of revising the Bible then in use, including all the books of the Old and New Testaments. It was presided over by St. Augustine, who is justly regarded as in learning and ability the greatest of all the fathers of the Christian Church. It sat for two years and exhausted all sources of knowledge in order to determine beyond all possibility of doubt the two-fold question as to whether the Bible then in use included the entire revealed word of God to man, and also whether it did not include some books whose Divine inspiration was not so fully proved as to warrant Christians in reposing perfect faith in their inspiration. They were greatly aided in their work by the writings of learned and devout Christians, who were contemporay with the apostles, and of others who lived within one hundred years after the crucifixion of Christ.

Those writings abounded in scripture quotations from all the admittedly genuine gospels, the record of the Acts of the Apostles, and the Epistles.

It was established that if all the books of the New Testament had been lost they could have been compiled from those quotations, with which the sermons of more than one thousand preachers of the gospel were so replete.

As early as A. D. 230 the learned Origen, whose vast labors and untiring energy had gained for him the title of "The Man of Adamant," made a catalogue of all the books of the Bible and had written over one hundred books of commentaries on the New Testament.

The council considered one hundred and fifty catalogues of the New Testament that had been made by Eusebius, Cyril patriarch of Jerusalem, Athanasius, the greatest theologian of his age, and thirty-five other fathers of the Christian Church. The result of their labors was that they established the authenticity of the thirty-nine books that now constitute the Old Testament and the twenty-seven books that constitute the New Testament. They declared eight books apocryphal or doubtful that were formerly included in the Old Testament. The first authorized English version of the Bible was translated from the original tongues by William Tyndale, who was renowned alike for his profound scholarship and saintly piety, A. D. 1537. It met with universal sanction, but soon after it appeared, he was burned at the stake as a heretic because he

had assailed in his writings certain papal errors and had denied that the asserted supremacy of the Pope was sanctioned by the Scripture. That eminent critic Mr. Froude, says of the Tyndale translation of the Bible into English :

"The peculiar genius which breathes through the English Bible, the mingled tenderness and majesty, the Saxon simplicity, the grandeur unequaled, unapproached in the attempted improvements of modern scholars, all are here, and bear the impress of the mind of one man, and that man William Tyndale." Tyndale's translation, both as to style and the arrangement into chapters and verses, was the basis of our present English version, although it was not officially authorized and hence was not used in the Church of England.

In the year 1604 there were three different English versions of the Bible extant. The most popular was known as the "Genevan Bible," having been translated by the Puritan clergy in the city of Geneva, Switzerland, whither they had fled from persecution. It was an excellent translation, but marred by notes in the margin that were strongly sectarian. The next in merit was published some eight years later, and, the translation having been made by a number of English bishops, it was known as the "Bishop's Bible."

Then there was the "Great Bible," as it was called, of Henry VIII, which was used in the ecclesiastical establishment.

In London it was chained to the altar in each church, but in the country churches it was chained to a large stone.

That was done to prevent it being taken away by some over earnest seeker after the Truth who might prove himself too mindful of the command of Jesus "search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me," and thus be brought in conflict with the teaching of the clergy, who were paid munificent salaries to do the thinking of the congregations as to all spiritual affairs.

In January, 1604, King James I of England called a conference of the bishops and clergy of England to assemble at his palace in Hampton Court, and he presided over it.

The special object of the call was to consider the grievances complained of by the Puritans and matters relating to church discipline, but in the progress of the conference the defects in the translations of the English Bible then in common use, became the most salient subject of discussion. It was there determined that a new translation was neces-

sary, and the King soon after appointed fifty-four of the most devout and learned men in his Kingdom to revise the Bible according to its true meaning as given in the Hebrew and Greek languages.

The great commission thus created to execute the most important work that ever exercised human learning was by no means a sectarian body, for it was composed almost equally of clergymen of the established church and Puritans. They were especially empowered also to secure the co-operatives of all biblical scholars of note throughout the world.

The Revisers were organized into six sections or companies, of nine each, and each went over the same ground from the beginning to the end of the Bible, and then their separate translations were compared, and what was deemed perfect selected. It was to all of them not only a labor of duty, but of love.

All known copies of the Bible were critically examined, in the Syrian, Hebrew, Greek and Latin tongues. The result was a translation as near perfect as the judgment and scholarship of that age could effect.

It is "A well of pure old English undefiled," and in dignity of style and force, grandeur and beauty of its descriptions, it surpasses every other volume.

It is extremely difficult to embody in a translation the true, vital spirit of any great work. It is like an attempt to transfer to the hand the dew drop glittering on a rose; you secure the liquid that composed it, but the pearl is gone.

But yet the learned translators of our Protestant Bible came happily near effecting that seemingly impossible task in their building of our Protestant Bible.

In exact textual merit and scholastic worth, and in all things that can command a book to our reason, and the literary taste of a well-instructed reader, it is as far beyond the Vulgate, or Bible, in use by the Roman Catholic Church as the morning star is, in the brightness of its excellence, above the light of the glow worm.

Its style is also as simple as it is beautiful in its expressions, so that the unlearned may clearly understand the meaning of its words.

It is at once the Christian's only infallible guide and supreme solace and the only pillow on which the head of the dying Protestant can rest in peace. It has received alike the commendations of eminent Roman Catholic divines and of leading infidels both for its accuracy and literary excellence.

The celebrated Roman Catholic priest, Father Faber, a convert to that church and himself a

learned commentator on the Bible and the works of the fathers of the Christian Church, thus wrote of it:

"Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten, like the sound of church bells which the convert scarcely knows how he can forego. Its felicities seem to be almost things, rather than words. It is part of the national mind, and the anchor of the national seriousness. Nay, it is worshipped with a positive idolatry in extenuation of whose fanaticism its intrinsic beauty pleads availingly with the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. It is the representatives of a man's best moments; all that there has been about him of soft and gentle, and pure and penitent and good speaks to him forever out of his English Bible. It is his sacred thing which doubt never dimmed and controversy never soiled, and in the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible."

Magistrate (to prisoner). Your hand was found in the gentleman's pocket. Prisoner (disgustedly). Gentleman's pocket, indeed. Call him a gentleman? Why, there was nothing in his pocket!

### AWAKENING.

Once 'twas longing to be better,  
Now 'tis watching, in its stead,  
That the tempter—tempting error—  
Sheweth not his hydra head.

Once 'twas praying oft, and fervent;  
Now a silent voice instead  
Bids "be worthy—this to utter—  
Give to me Love's daily bread."

Once 'twas sin and sinners shunning,  
With a silent fear and dread;  
Now the light of love is burning,  
That the hungry may be fed.

Once the praying for the heathen  
Could be heard; but in its stead  
Constantly thought is awakening,  
Life renewed, life from the dead.

Once 'twas seeking Jesus' footsteps,  
Now the Christ-Truth enters in,  
Purges from His rightful temple  
Human thought of self and sin.

—Christian Science Student.

## The Globe Endures Forever.

BY MABEL GIFFORD.

It is a little knowledge that causes men to disagree. The more we learn the more we harmonize. Once the Christian and the Scientist were the farthest removed from each other. It seemed impossible that both could be right. We find that the farther each progresses the nearer they approach each other. Hence, let us not be disturbed over conflicting statements, which mean just this: Wait and grow more, then you will understand. By the things we see, by the union of the most conflicting statements among Christians and Scientists, which we may have witnessed, we may have faith in the union of what remains still unreconciled. Truth is like a resplendent figure, so beautiful that it dazzles our eyes, and only as we grow accustomed to the Light, little by little, can we see the glorious form from which the light of life is emanating.

From the first two chapters of Genesis we learn that God created the earth and saw "every thing that he had made, and, behold, it was very good." There was no wild beast, or poisonous plant, or harmful action of the elements, and God gave man and all creatures the fruits of the earth for food. The only condition necessary to preserve the virgin earth—this first natural world—was to "Hearken to the voice of the Lord," in the sense of listening and obeying.

We find that these first people, represented by Adam and Eve, saw not only through their natural eyes into the natural world, and heard through their natural ears into the natural, but that they were also conscious of the soul of all things and the soul world within the natural, which gave the natural world birth. This the mortal did by covering itself "as with a garment" with such substance as possessed least life, thus having more density and becoming more visible in form. We all know that the more transparent a body is the less plainly it can be seen. Pure spirit would be too transparent, too illumined, for finite eyes to see its form; one could see only light. The finite, being a remove from the infinite, is less pure, less living, less alive, more dense. This is God's first creation—the living soul. Thence came a new plane of life. This soul God has so created that it weaves for itself a body of the spirit in which it finds itself—a spiritual body. This is the working of God's laws. Now, souls see each other in form. Because of their finite nature they

may become not only conscious beings, but independent entities and develop individuality and personality. To do this these souls need a finite world to live and develop in, and the law of their nature provides this, and the thinking being establishes another plane of life remote from the spirit. This follows as a manifestation more dense than the next higher. Thus cometh the natural body outside of the spiritual; and as each plane of being creates its own world about it, so the natural man creates a natural world—natural after the nature of the finite.

This, then, is the natural world, or Eden, in which everything is "very good," and in which man's wants are provided for directly through the natural expression. The natural man is here, not to provide for his natural wants, but to develop his soul qualities, his real being, his individuality and personality. In the same sense a rose does not exist to feed itself, but to develop into a flower, and a rose of a certain kind, and a rose different from all other roses of its kind.

The finite being, having power to think, has power to choose. It may hearken to the Lord or it may hearken to the imaginings of its own heart. The only danger the finite being is warned against is listening to self instead of God; listening to the finite instead of the infinite. God only is wisdom; all else is false. As long as man listens to God and obeys he has knowledge of good only. "Of the tree of knowledge of good and evil, thou shalt not eat." The finite as soon as it begins to listen to self apart from God begins to eat of the forbidden tree. Then Eden, the state of the knowledge of good only, is lost, and man begins to die to the good. He finds himself growing wise (through the self nature) in the knowledge of evil. Thus is created another lower plane of existence, little by little, as man continues to die to good and grow wise in evil.

Now, man and the earth have become opaque, for evil is reversed good—reversed light. The comparatively dead substances are dense and heavy, and have so little life that the soul, the man within, supports them. A man's body is not one with him, but has to be carried about by muscular force instead of will force. The duration of this condition depends upon man, as the acquiring of it did. Man is now desirous of returning to his former estate; he is seeking his way back to God. As fast as he returns the gross material, as we call this lowest expression of spiritual substance, becomes useless; that is, there is less and less in man that creates it. He ceases to live in it, and as soon as he does that



it is dead and falls away. If man continues to progress this lowest plane of existence will be left, and he will again live in the natural world, and as far as he ascends to the natural condition the earth, like his body, will be purged and refined away. The gross material earth will gradually die, as it were, and the natural earth of finer substance will be again the visible earth, and man will be restored to his Eden, but this time will live there from choice, and know only the good from choice.

To have eaten of the tree of life after descending to dwell in evils would have caused man to dwell in those evils forever; for to eat of the highest truths and to dwell in evil is blasphemy and can not be forgiven; that is, man's state can not change so long as this is continued. But when living the truths he learns man may, will, and must live forever in the good.

Every day we see this disintegration of the old material earth going on, and the beautiful, ideal, real earth becoming visible to us. How have the bodies of animals refined since our first knowledge of them, and the nature and bodies of men as well as the conditions of the earth? Every day we are finding more of the natural earth and have less use for the material. Once only animals were employed to transport us; now we can employ gas, electricity, liquefied air and other subtle forces. As we progress into the natural world we need less of the material aids. It is the same with food. The people who are the soundest, strongest, the best developed, are not those who consume the greatest quantities of heavy foods.

In time we will have ceased to use the material and there will be a new heaven and a new earth; for the old heaven and the old earth will have passed away; we will have ceased to need them. We are ceasing now to use the old heaven. Our ideas of it are changing. We have not only changed our ideas of it as a future state, but we know that we may live in heaven and on earth at one and the same time; that we may begin to live in heaven as soon as we begin conscious life on earth, and that the more we live in heaven now the more perfectly shall we develop in our earth life and merit the heavens to come.

From this point of view the conflicting statements of the Bible and Swedenborg in relation to the duration of the earth are reconciled, as is also the Scientists' statements that the earth is dying and that its dust will some day in the far future enrich other planets. The real earth will be more living, but will be invisible to such earths as are still in the

material, and visible to such as have been purged of their dross, like itself. Each plane of existence is invisible to the other because of the intensity of the light; eyes on one plane are not able to see in the swifter, more brilliant atmosphere of the higher.

They tell us we die, and we mourn; they tell us dying means greater life, and we rejoice. They tell us the earth is dying, and we are troubled; they tell us the earth is rising into a grander existence, and we are satisfied. The destiny of man is glorious, and man's destiny is the earth's. When man lives his natural life, or his first plane of life, in Heaven, earth will be in Heaven and not outside of it, and there will be no appearance of dying when he passes from the first plane to the next higher. What is now done in darkness will then be done in the light.—Universal Truth.

### Truth in Reach of All.

May 10, 1900.

For the past two years I have been endeavoring to gain an insight in what seemed to be a great mystery, Christian Science. It seemed like a revelation when the creation of man—the real true man—the perfect image and likeness of the Creator dawned upon my dulled senses.

What a comfort to think of God as a God of Love instead of a God of vengeance. Often in the past my common sense rebelled at what seemed to me an injustice to mankind. An injustice on the part of the Creator in making man subject to all evils and condemning him to eternal punishment for bowing to those evils made by God himself.

How very thankful I am to learn of this perfect dominion of man, given by the author of all good—God Himself.

This understanding has been much increased by following the course of study by correspondence prescribed by the International Metaphysical University. That is a grand and noble idea—a God-given idea—which meets many long-felt wants. It places the understanding of Truth within the reach of all and brings it especially within the home circle.

The lectures are invaluable for reference. They can be made to do double duty by loaning them to our friends who otherwise would take no time to read Christian Science literature. God bless you.

MRS. S. L.

A spoken word may float upon the air;  
A written word may go we know not where.  
A noble thought, like seed in fertile soil,  
May cheer and bless a thousand at their toil.

—C. S. F.

## Competition and Co-operation.

“A pure or holy state of anything is one in which all its parts are helpful or consistent. The highest and first law in the universe, and the other name of life is, therefore, help. The other name of death is separation.”—Ruskin.

All life comes from God, is but the breath of the Eternal. The crystal, the tree, the flower, the bird, the human being, are but individual expressions of Divine life. In all, through all, around all, behind all, is God.

The watchword of life is unity; its ideal, harmony. There is but one universal law, the law of harmony and unity. Nature knows but one force—the unifying force ever making for sympathy, harmony, order, and beauty. A unifying force draws together from out the chaos of the earth particles that form the diamond and sets them together in harmony, order, and beauty. A unifying force builds up from out the seed, earth, air, moisture, and sunshine, the stately tree. A unifying force gathers together the waters above the earth, and the waters under the earth, and swings the spheres into one vast complex harmonizing system.

The law of harmonizing unity sways the soul of the musician. Cohesion, unity, harmony, haunts the author and inspires the metrical flow of the poet's lines. Conscious individual life is a complex unity. Man is a part of all that he has met. A human being is a complexity of experiences, reaching toward perfection inasmuch as he has harmonized those experiences. Unity, government, co-operation is life to a nation; disintegration, death. Nature's own unifying tendency inspires humanity to bind itself together under social systems, and it is from Nature itself that modern ethics draws the conviction that a social system earns its title only inasmuch as it shows itself conducive to perfect harmony and communion between the individual lives of which it is composed, only inasmuch as it recognizes as the first and only law of life, the law of love.

Love is the highest manifestation of this unifying force. It has been and is the inspiration of all the virtues, and is the end of all. The reign of universal sympathy, universal love, is the goal toward which all earth's prophets have pointed. The day when “the lion and the lamb shall lie down together,” “when the war drum throbs no longer,” when all nature, one in sympathy, one in harmony of love, moves upward to higher development, has

been a rapt vision of earth's noblest and best. The world is weary of strife; long, long has storm-tossed humanity sighed for the day when “man to man, the wide world o'er, shall brothers be for a’ that.” Deeply engraven on the human heart, covered over though it may be with worldly maxims, is the great Truth, love, harmony is life; hatred, strife, is death. Nature has bound all men together in an indissoluble brotherhood. “If a red Indian up on Lake Superior beat his squaw,” says Carlyle, “a whole world suffers for it.”

We rejoice in life inasmuch as we love. We feel the pangs of death inasmuch as we hate. Life is unity, love; hate, disintegration, death. Outside of love nature has decreed there can be no real satisfaction or gratification. And self-gratification is the Divine right of life. Nature never does things by halves; she created a desire for blessedness and along with it a way of gratifying that desire. Is life worth living? The souls that have lost themselves in sympathy and love can answer that question in the affirmative. The lives of men and women who have loved answer that question, but they themselves are too much interested in life to ask it. It is a loving Christ who offers to the world a new rest and peace. It is a loving, self-forgetful Paul, to whom to live is Christ, who says, “Rejoice Alway.” Inventors, discoverers, those, who sink their great individuality into a construction destined to bless all mankind, are too much interested in living to discuss whether or not life is worth while. Love alone brings gratification, blessedness, because those who love have placed themselves in harmony with nature, whose law is unity, love.

Self-gratification is blessedness, but not so self-seeking, for the watchword of the latter is not unity but divorce. It separates life from life and sets the two at war. Unlike self-gratification, it fails to recognize all life as one, and is blind to the invisible spiritual cords that bind the human race together. Then, too, self-gratification recognizes another law of nature that self seeking entirely overlooks. The loving man is happy because his nature is strengthening, broadening, expanding, growing as unconsciously as the tree and flower. But Nature has decreed that use alone can promote growth. To him who makes use of what power, what talents, he has she gives more. More muscle comes through proper use of that already possessed. Food alone can not build up the body. It but supplies the material. Exercise, the giving out of strength, alone converts that food into muscle.

Earthly self seekers may surround themselves with all worldly advantages, the beauties of art and nature, may cram their memories with the thoughts of all the great men of the ages, but they can never know growth, never know self-gratification, never know blessedness, until, turning aside from self-seeking, they give out the strength that is in them; until they learn that intellectual and spiritual strength is developed, that life and love grow by giving out life, by giving life, love, outward expressions in loving actions. There are self-seekers on the earth to day who are seeking self-development by locking up the material blessings of God and devoting to their own selfish use that which God meant for all his children, meant for bread of life to all. These are earth's gorgers, crammers, greedy ones, who fail to realize that strength comes not through food alone, but through the giving out of strength. These not only wreck the lives of earth's unfortunates, from whom they steal the bread of life, the material blessings that God meant for all, but they and their children, sooner or later, cumber up the pathways of the earth—bloated wrecks.

Then, measured by Nature's laws, where does competition stand, where co-operation? Competition is crowned king in our schools and in our business world to day. Has it Nature's benediction? Is competition in a line with a child's natural development before it enters the school-room, or is he naturally co-operative? Is competition love? Does it bring blessedness, self gratification, or is it self-seeking? Does human life grow, develop, under its rule, or does it tend to bring about the starvation of one-half of humanity and the bloated gorging of the other half? What is this competition, this battle of the strong, that some of its votaries say brings about the necessary survival of the fittest and crushes the weakest to the wall (where they ought to be)? What is its effect on humanity from childhood to the grave?

In studying child life in connection with this question it seems to me that happy, natural child life never bows to competition, but is, on the contrary, strongly co-operative; in fact, inasmuch as it is natural or healthy. Take a child in that ideal home for childhood, the country, and watch closely the daily occupation—say, of a three-year-old. He spends his time out doors as much as possible, and puts in the hours making friends, seeking harmony, blending his own budding life with surrounding life. The interest of the average child in life is far beyond that of the average man or woman. And

this very interest and lack of interest, it seems to me, is the secret of the child's sweet unconsciousness and the self-consciousness of the adult. A child is continually losing its own life in complete interest in surrounding life. When unfavorable circumstances throw his life, his love, back on itself and make him self-conscious, self centered, he becomes utterly unhappy and miserable. Mothers know of one remedy to quiet a fretting child—divert the child's attention from himself or from the annoying object and turn it into congenial channels. In the early morning, as fast as his little feet will carry him, the child starts out after harmonizing experiences, after something he can love, after something interesting—starts out on a co-operative mission. He greets the frolicsome young colt with a shout of delight, and sets to work to bring his own life into perfect sympathy with this other life he has met. If the colt takes to whinneying or prancing perhaps the child takes to imitating it. He wants to realize what colt life is like. And the colt in its turn uses its best endeavors toward harmony. Close observers say that prancing young horses will control their flying feet when around a child, when they would have no care at all for an adult. The strong bonds of sympathy which a toddler has the knack of establishing between himself and a house dog is remarkable. The dog invariably sets his own life as a hedge around the child's weakness and helplessness. How a child does put in the day! He is one with the bird and the flower and the bee. He is a bit of Nature, rejoicing in Nature's arms. He is an ardent lover and woe's everything within his reach. A few days ago, while resting under a shade tree outside the city, I was accosted by one of these rambling toddlers. In his chubby hands he clutched firmly two drooping peonies. He gravely seated himself near me, bent on making my acquaintance. I was passive and lazy, but he was active, and in a few minutes he had the bonds of sympathy between us pretty well brought out. He examined the pictures in my magazine and offered to exchange his flowers for the yellow rose I wore. He found out, too, this three-year-old, that I was bound for "up town," and forthwith was too interested in my personality to sever our connections. I rudely broke the sympathetic spell and became interested in my magazine. Soon he walked away with a disappointed look, and the last I saw of him he was trying to induce a stray chicken to be on more intimate terms with him.

A child loves everything, and, if undisturbed, puts in his whole time hitching his own life on to

every phase of the wonderful life of his little sphere. We all love little children (if we don't we are to be pitied); we all feel the spell of childhood's wonderful co-operative power. An unspoiled child puts in his whole time knitting bonds of affection, establishing communion between himself and nature, between himself and humanity. If unspoiled by his elders he is unconscious to himself of himself for competition and does not set up his own life against surrounding lives because too much occupied in blending his life with others. Unspoiled childhood does not compete but co-operate; does not hate, but love with all his heart. Fresh from the heart of God, from universal sympathy, from Eternal Love, the child comes and its mission here on earth is co-operation, Love.

But the child goes to a school where competition rules the unholy hour. Heretofore, inasmuch as he approaches our ideal of lovable childhood, his life has been co-operative. He has before decided that love is his greatest good, but now, directly and indirectly, it is brought to bear upon him that his greatest good is to stand first in his class, first as against other lives, he quickly infers life against life; how quickly he realizes that competition is such and nothing else. His standing, his personality, are now relative; he rises in the scale according to the lowness of his classmates' level. The shades of separation are closing in around him though for the first few years of school life nature, springing up in wells of affection, ever and anon sweeps competition from its throne. But there are children who can not be brought to enshrine the god of strife; some because they are too weak for it and fear being crushed, others because the strength of a mighty love within them prompts them to shun it. These are both classed under one head—dunces. Literary stars have been notably content to be placed in this list rather than lose in the field of strife the co-operative, loving child heart, the secret of their genius.

Competition is a whirling eddy, circling around the rock of selfishness. Competition throws the child back on itself and leaves it self-centered. The child is no longer sweetly unconscious, but self-conscious. He moves forward now with one eye fixed on himself and the other on what will promote self. He has taken to measuring his advancement, this child that would be at the head of the class. Once he was growing as unconsciously as the tree or flower; now he is taking thought to increase his mental stature. Disease has set in,

the disease of selfishness, and he is now conscious of, concerned over, his mental organization.

Cram is governor-general in our schools to-day, the appointee of King Competition. Cram rules as the natural result of two conditions. Competitive examinations claim to give competing pupils position according to their merit. Thus competitive examiners claim to have the power of measuring, gauging, the human soul. They can not do it. They can not measure mental strength, mental development, nor even mental digestion very readily, much less spiritual strength. The system of competition, not the examiners or teachers, is to blame. They are set to measure the human soul and give it so much limited space. They know of no other way to do competition's bidding, and they set to work to test memory, capacity for retaining undigested facts. The teacher's work in high schools to-day under the perfectly organized competitive school system is largely packing trunks. His work is to cram the pupils' minds with facts, get them in orderly, ticketed and labeled, ready to be reproduced in a beautifully preserved state at the shortest possible notice.

The dishonesty of pupils under competitive written examinations is appalling. Sooner or later unalloyed selfishness undermines all the virtues. Under competition jealousy, envy and covetousness are rampant. But the question comes, Need these things be? Can not the teacher inaugurate the reign of noble, loving competition? Ah! those words don't seem to go well together. But in the first place the rule of measurement is unjust; necessarily so, as we have seen, under competitive examinations. Can it be made just? Under the rule of competition can a uniform standard be made a true test of merit? Perhaps so, when nature ceases to rejoice in individuality. What examiner would dare to set a written examination that would claim to test the relative merit of a company of poets? Could there be an examination devised that would test the relative business capacity of a company of merchants? Sooner or later time places the poet, sooner or later his little world judges the business man, but even this erratic world of ours never makes the mistake of measuring both by the same standard. But competitive examiners think they can thus judge our embryo poets and business men.

Competitive examinations make war upon individuality and originality. Germany is making an investigation into the cause of the rapidly increasing number of child suicides. What paints the

weary, listless look on the face of the average school child? Once with them interest in life was all absorbing. But now one and all are being hammered into the same shape, being made to play the same part under competitions inevitable, conventional, uniform standard. Originality is at a discount in competitive racing in schools.

Ruskin tells the story of competition in the crystal world, how ugliness and deformity appear when crystals strive for place in the earth, how under free co-operative development beauty and order appear. When in our schools competition sets life against life the result is ugliness and deformity. Beautiful growth needs room and free development. Nature makes for harmony, co operation, love. Under competition the childish ideal is not love but strife. He knows no gratification, no blessedness, for blessedness comes only with the child's recognition of nature's supreme law, the law of love. As a competitor he is a self seeker, and his watchword is divorce, where once he was a self-gatifier, with love for his law. The result is not healthy growing life, but the beginning of death, for help is the other name of life, separation the other name of death.

'SARA.'

St. Thomas, Ontario, Canada.

## Christ Wrote Letter Found at Ephesus.

Vienna Professor Discovers Messages of Agrippa and the Saviour, Lost 903 Years.

ROME, May 2.—Professor Bohrmann, of Vienna University, has revealed to the Archæological Congress here that the following letters, the one from King Agrippa to Christ the other from our Saviour to the King in reply, which were referred to by Eusebius in the fourth century, have been rediscovered, after having been lost for 903 years:

### KING AGRIPPA TO CHRIST.

I have heard of Thee and the cures wrought by Thee without herbs or medicines, for it is reported that Thou restoreth sight to the blind and maketh the lame to walk, cleanseth the leper, raiseth the dead, casteth out devils and unclean spirits and healeth those that are tormented of diseases of a long continuance.

Hearing all this of Thee I was fully persuaded that Thou art the very God come down from heaven to do such miracles, or that Thou art the Son of God and performeth them. Wherefore I

have sent Thee a few lines entreating Thee to come hither and cure my diseases, besides.

Hearing that the Jews murmur against Thee and continue to do Thee mischief, I invite Thee to my city, which is but a little one, but is beautiful and sufficient to entertain us both.

### CHRIST'S REPLY TO AGRIPPA.

Blessed art thou for believing Me whom thou hast not seen, for it is written of Me that they that have seen Me shall not believe, and they that have not seen Me shall believe and be saved. But concerning the matter thou hast written about this is to acquaint thee that all things for which I was sent hither must be fulfilled, and then I shall be taken up and return to him that sent Me. But after My ascension I will send one of my disciples that shall cure thee of thy distemper and give life to all them that are with thee.

### CARVED OVER GATEWAY.

Professor Bohrmann announced that these letters had been discovered carved in stone over the gateway of the old palace of the Kings of Ephesus, and that they were undoubtedly the letters referred to by Eusebius and other early writers, according to whom they were written in Syro-Challic characters and originally discovered under a stone, eighty-four miles from the city of Iconium in the year 97 and then lost.—New York Evening Journal, May 2.

### Class Instruction Heals.

Grant, Park, Ill., May 10, 1900.

Col. Sabin and Mr. Turner: I have received my diploma and supplement and I am very thankful for it and your help.

I have been in Christian Science two years, have had Science and Health, but could not catch the meaning very well. I have read The News Letter for about a year. Since The News Letter came in its new form, I mean since Col. Sabin has taught in The News Letter, it and the lectures have helped me more than the tongue can tell.

I have been troubled with the belief of heart disease and rheumatism for a great many years. But am cured by this blessed Truth and "Thank God" I can now say "I am well."

God bless you in the work of this great Truth.

Yours in Truth,

MRS. CHRISTIAN YAGER. ]

Knowledge is now no more a fountain sealed.—Tennyson.



## A GOOD MODE OF SPREADING TRUTH.

Lawrence, Tex., April 22, 1900.

Dear Brother Sablin: Having received a course of lectures by correspondence I wish to say that I think this mode of spreading the Truth is in Harmony with the Divine Mind for He sent out His Word and healed them. God can seal the Truth by correspondence just the same as the Truth heals the sick by absent treatment for God is all in all, to him there is no space, to Him there is no time. There is no beginning or end to either Wisdom or Life, and His thoughts or expressions have life in themselves, so man the thoughts of God are Immortal made in His image and likeness.

The discord found in this present manifestation of Life is having more Gods than one ascribing to evil the power to create the power to control, bowing down to the fear produced by this evil one, a belief in which is dishonoring to God breaking the first commandment and entailing all the evils of sickness, sin, and death upon our race, could we but get the understanding that our life is in God and realize every moment that no evil can come near us, because God shields us from all harm, assuring us that we have eternal life and that life is in His Son, the precious Christ, then shall we see that all this error of belief of life in matter is but the dream of existence and is unreal, but is a manifestation of a real life that is spiritual like the sun light that comes in through the window pane, it is not the sun but is evidence that the sun does exist though it comes through the pane it does not mingle with the pane, so with us the Divine Mind shining through us in this body should manifest only Good, the image and likeness of God. Holiness or wholeness, purity of thought, and motive and action. Love, joy, peace, contentment, prosperity, all the graces of the spirit.

A STUDENT.

## WASHINGTON AND NAPOLEON.

Col. Alfred Huger, of Charleston, S. C., is known to history for his admirably devised and gallantly executed plan for the rescue of the heroic Lafayette from an Austrian dungeon.

He was on intimate terms of friendship with General Washington, having served on his staff at the siege of Yorktown, and in the journal that he left at his decease, he narrates the following incident associating his immortal chief with the great Napoleon:

Colonel Huger states that he made a visit to Paris in 1799, a few weeks before the death of Washington, and was presented to Napoleon, who, learning that he was an American, said to him, "How is your illustrious countryman General Washington?" Colonel Huger answered, "General Washington was quite well when I took my leave of him a few weeks ago."

Thereupon, the first Consul, Napoleon, then holding that office replied with great earnestness of manner.

"Yes, sir, no doubt Washington is well. It will always be well with Washington. When my name, and the name of every other military conqueror, has been faded away by time, or lost in the vortex of revolution, his memory will be greatly cherished by countless millions of enlightened freemen."

Napoleon, then bowed his head as if meditating and added, seemingly as if speaking to himself. "Yes, it will always be well with Washington."

When he learned of Washington's death a month later, he was deeply affected, and out of respect to his memory, he ordered all the standards of the army and public buildings to be draped in mourning for thirty days, and named after him one of the most attractive residential streets in Paris, which is still known as "Rue Washington," or street Washington.

## Very Much Interested.

Hinsdale, N. H., April 30, 1900.

J. H. Turner, Dean, I. M. U.

Dear Sir: I have been more interested in my class lessons by correspondence than words can tell. I have also been much benefited by them, and not only just now, but have them for reference and future study. We have all secured more Light, and these lessons have made the Bible and Christian Science literature much plainer. I would say that all seekers for the Truth should take class lessons by correspondence. I thank you for your kindness and patience, and may the good work go on till our brothers and sisters are united in one band. Yours in Truth,

MRS. FRANCIS L. LUCHAM.

"Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly patiently, lovingly, purely, till the sun goes down. And this is all that life ever really means."

## THE TWO DECALOGUES.

BY R. C. DOUGLASS.

"I am not come to destroy the law of the prophets: I am not come to destroy: but to fulfill."—Matt. vi, 17.

"The Law was given by Moses: but Grace and Truth came by Jesus Christ."—John i, 17. †

Moses was the law-giver; but Jesus Christ is the Law's fulfillment—the Law's ideal—the end of the Law. "I had not known sin, but by the Law; for I had not known lust, except the Law had said, Thou shalt not covet."—Ro. vii, 7. "The strength of sin is the Law."—I Cor. xv, 56. By the Law is the consciousness of sin. Thus the Law always sees man a sinner; in fact, he is not a sinner until the Law reveals himself to himself as a sinner.

Hence it prescribes rules of conduct, prohibitions and commands, that he may escape the conscious guilt of which the Law itself has created the possibility and basis.

The law never shows man to be holy; never recognizes him as a son of God, but forever sees him unholy, needing reform.

The whole Mosaic Code rests on this false conception of man. All Civil law rests on the assumption that man is a sinner, to be governed by law, formulated by other sinners. Yet law has no power to make man holy, pure or righteous, because it declares him impure and unholy, unjust and unrighteous. The Law condemns all.

Thus the Law says, "Thou shalt and Thou shalt not." Yet the Law has always a shadow of good things to come, though it has no power in itself to bring them.

With its assumption of man's sinfulness, Law never brings man to sinlessness. It can only shadow forth an ideal which, on a count of its false assumption, it can not attain. But Christ, the Sinless One, is that Ideal. "Christ is the end of Law"—the ideal man—fore-shadowed by Law. Still, the Christ perfection is not attained through law, but without law—not through the recognition of man as a sinner, but through the cognition of man as a Divine Image and Likeness—not a sinner.

The Law stands for the ethics of morality in the consciousness of sin and death; the Gospel for the ethics of holiness, righteousness and immortality in the Divine consciousness. The Law points to

what it can not attain. The Gospel is the attainment made through the cognition of the Divine already within.

Moses introduced his code of ethics, founded on the assumption that man was a sinner, with his Decalogue of Ten Thou Shalts and Thou Shalt-Nots. Jesus introduced his code of ethics, founded on the recognition of man as the son of God, with His Decalogue of Ten Statements of "Blessedness" for men—"Ten Beatitudes"—which were his very first utterances after calling the Twelve.

The one code is the decalogue of condemnation, the other the decalogue of blessedness—the one the decalogue of sin, the other the decalogue of righteousness. The one is the necessity and legitimate fruit of the false concept of man, the other the necessity and legitimate conclusion from the true concept of man. The one is a system of morality, the other of practical, spiritual religion.

Moses saw a faraway ideal of the perfect man, which he vainly sought to attain through prohibition. Jesus came as that Ideal Manhood attained through realization. Moses saw that which is unattainable through Law; Jesus was the attainment, realized, not through Law, but without Law—an attainment made through the realization that man is already the Divine Son, as perfect as his Heavenly Father, without Law and above Law.

Jesus came to bring to man a higher concept of himself than the Law could give, because the Law's standpoint was wrong, the Law being pessimistic, while the standpoint of Jesus was optimistic. He viewed man from the standpoint of the Christ, seeing only the Divine Son in him, where "blessedness" is his. So if you will make Christ your point of view you will see man divinely, perfect, as he did. The way to attain to conscious perfection is to follow your ideal.

Moses spoke from the standpoint of materiality; the earth-man, the Adam-man. Jesus spoke from the standpoint of spirituality; the Spiritual-man, the Christ-man. Moses spoke from the standpoint of the Carnal; Jesus spoke from the standpoint of the Spiritual. Moses spoke from the standpoint of error; Jesus spoke from the standpoint of Truth. Moses spoke from the standpoint of falsity; Jesus spoke from the standpoint of reality.

Moses made laws of condemnation for the false man—seen wrongly; Jesus made statements of "blessedness" for the true man, as seen from the standpoint of being—seen truly.

In tracing the parallelism between the Decalogue of Moses and the Decalogue of Jesus, if we would

preserve the concurrent order, it will be necessary to adopt the arrangement made by the Roman Catholics, Swedenborg and others, which is to make the First Commandment include what Protestants have generally considered the First and Second—"Thou shalt have no other gods before Me," and "Thou shalt not make unto thee any graven image"—being one commandment, not two, and then to divide the Tenth so that it shall be two instead of one—thus: "Thou shalt not covet thy neighbor's wife," being the Ninth, and "Thou shalt not covet thy neighbors goods," being the Tenth. And there appears to be no reason why the one arrangement which we, as Protestants, have been accustomed to should be adopted rather than the other. "Call no man upon earth your Father; one is your Father, even God."

Now, as Jesus called man, "a son of God," He recognized the Spiritual Man as the Real Man, who never was a sinner, and who never fell, and who therefore needs no prohibitions or commands; and since He recognized only the True Man and not the false man it is very proper that his code of ethics should begin with ten statements of blessedness for this True Man, where Moses, who only saw the false man, had ten commandments and prohibitions.

The True Man, the Son of God, is forever blessed and never can desire to depart from that blessedness, for the "Son is forever in the bosom of his Father." This is true of every son. The true principle of reform is the recognition of the Divine in man.

The First Beatitude of Christ's Decalogue is: "Blessed are the poor in spirit, for their's is the kingdom of Heaven." Who are the poor in spirit, and why are they blessed? They who have no idols of sense but are rich toward God. Whoever becomes poor in the sense consciousness, that he may become rich in the spiritual consciousness, is not far from the "Kingdom of Heaven;" in fact, is in that kingdom already. While the false man who has his false gods of sense, and seems to need the commandment, "Thou shalt not"—he who overcomes this error, consciousness, so that he is poor as to that false consciousness, is a fit subject for the Kingdom of Heaven. "Sell what thou hast"—this entire false consciousness—"and thou shalt have treasure in Heaven." To "sell" a false consciousness, and so be rid of it, is repentance. Then "buy the truth and sell it not." Blessed are the poor in spirit, for their's is the Kingdom of Heaven."

The Second Beatitude in Christ's Decalogue is: "Blessed are they that mourn, for they shall be comforted."

Mourners are they who lament for the dead. A mourner implies one dead. And in the spiritual sense we must "die unto sin." We must be that one dead before we can "live unto God," and in this dying to the carnal there is at first a sense of loss at the parting of the old pleasures and the old life before can come the sense of blessedness which the fullness of the spiritual consciousness gives.

The carnal mind must die before Christ comes as "comforter." "They that mourn shall be comforted." Therefore blessed is the man, who having "crucified the flesh with its passions and lusts," finds himself in the shadow of death—the darkness of the tomb—because this very step is the last before the Christ is revealed to the consciousness as the all sufficient "Comforter." "Blessed are they that mourn, for they shall be comforted."

This Beatitude corresponds to the Mosaic Command, "Thou shalt not take the name of the Lord thy God in vain." It is well known that "Jehovah" is the name of the Lord thy God, which must not be taken in vain. And the name "Jehovah" means, "I am."

Now, as the children of Christ's kingdom have crucified the carnal self, so that they recognize only the Divine within, therefore they can not take in vain the name, "I Am," because it is the name of "the Lord their God." They can not say, "I am sick," "I am weak," "I am poor," for that would be taking in vain the Divine name, Jehovah—I Am. The truly regenerate speak only from the consciousness of Being—of I Am—and carefully place only words of Truth after their "I Am," as, "I am strong," "I am well," "I am good," "I am free," etc. He who has slain the carnal self—becoming dead unto the sinful consciousness—and hence a mourner never takes that Great Name in vain. On the other hand, he is "comforted" in the understanding of his own Divinity, which he honors in the true use of "I Am."

The Third Beatitude in Christ's Decalogue is: "Blessed are the meek, for they shall inherit the earth."

And this Beatitude corresponds to the Mosaic command, "Remember the Sabbath Day, to keep it holy." In the spiritual sense the "Sabbath Day" stands for a state of mind called Realization—realization of your own Divine Estate in Being. This is conscious blessedness. The fully Christed man keeps holy this Sabbath Day always. The meek

are they who have humbled self, the carnal self, that arrogant self, the sinner self, have even crucified self, thus eliminating all carnal desires; that the Christ may be all in all, and that they may now enter into their Divine Inheritance—into their Sabbath of Realization.

"He that overcometh shall inherit all things—the earth."

Without meekness as to self you can not enter into your own bountiful estate of every needed good, symbolized by the expression, "the earth." This inheritance of "the earth" is perfect dominion over the whole body and environment.

The Fourth Beatitude of Christ's Decalogue is: "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

And this Beatitude corresponds to the Mosaic command, "Honor thy father and thy mother, that thy days may be long in the land."

God is thy father and thy Divine mother, whom thou must "honor" by recognizing thyself as Divine. This reveals your true self and your true paternity. There is in every man's heart a certain undefined, unsatisfied hungering, which the world can never satisfy. Men plunge into dissipation, speculation, sensuality, and crime, in the vain endeavor to satisfy this unsatiable soul-hunger. But things of sense have no satisfying power, because the sense-man is not the real man. The sense-man is the man that Moses saw and made laws for; but the man whom Jesus saw and called forever "blessed," the real man, is the spiritual man, who, because of his own essential spiritual nature, hungers and thirsts for the all-satisfying righteousness of the Christ. Blessed are they who know how to interpret their hungerings and look to the spiritual for satisfaction instead of to sense gratification, which only mocks and does not satisfy.

Moreover, this consciousness of Divine holiness and righteousness contributes to health and longevity—"That thy days may be long in the land which the Lord Thy God giveth thee."

Only in understanding the spiritual meaning of the word, can we see a reason why keeping the Sabbath contributes to health and long life. Health, and even immortality, belong to man who knows and keeps the law of Christ.

The Fifth Beatitude of Christ's Decalogue is: "Blessed are the merciful, for they shall obtain mercy."

And this Beatitude stands for the Mosaic command, "Thou shalt not kill."

The law assumes that man is a sinner and must

be restrained from killing. The Gospel, on the other hand, declares that man is a Son of God, who can not even desire to kill or sin, because he continually lives in the thought of love and mercy toward all. Therefore he has the consciousness of God's continual mercy. The true Child of the Kingdom dwells in the consciousness of Divine Love. Being only good and seeing only good. "Blessed are the merciful."

The Sixth Beatitude of Christ's Decalogue is: "Blessed are the pure in heart, for they shall see God."

And this Beatitude corresponds to the Mosaic command, "Thou shalt not commit adultery."

Adultery is the adulteration or corruption of Love; and the Divine Man of whom Jesus speaks, the Child of His Kingdom, can not adulterate Love—dwelling continually in Love—and "He that dwelleth in Love dwelleth in God, and God in him." Therefore Jesus said, "Blessed are the pure in heart," these children of the Kingdom of Heaven. The law against adultery is not for the True Man at all, for the True Man can not commit adultery. He is "blessed," he sees God and dwells in God.

Now, while the man whom Moses saw and gave commandments to, is male and female, in two beings; in the spiritual sense the True Man, whom Jesus saw and pronounced "blessed," is both male and female in one; [that is, there is a female side to every man, and a male element in every woman. The Divine Woman within is Intuition; who is always the spotless Virgin, and who in her purity is to conceive the Christ idea. And in no other way can the Divine Idea of man be conceived than by the pure Virgin thought. This is the true Immaculate Conception. She is also to bring forth the Christ man to your consciousness, so that you become consciously the pure son of God. There can be no adultery in the Divine Man. He is your God begotten Self—who dwells "in the bosom of the Father"—continually seeing God and knowing God. Jesus came to reveal your True Self to yourself; and salvation consists in finding your True Self. You must deny yourself in order to find your Self. You must humble your False Self in order to find your True Self. You must crucify the carnal self that the True Self may have a resurrection.

The Seventh Beatitude of Christ's Decalogue is: "Blessed are the peacemakers, for they shall be called the children of God."

And this Beatitude corresponds to the Mosaic command, "Thou shalt not steal."



Stealing consists in taking from another and appropriating to one's self. It is a thought of the mortal consciousness, which arises from the idea of separateness of individuals and individual interests. But in the Spiritual sense I am inseparable from God in whom I live, move, and have being; and so is my neighbor. Understanding this, I can see that I and my neighbor are one and inseparable, and my neighbor's interests are my interests. In this view of myself and my neighbor I can "Love my neighbor as myself."

Then, since in the Spiritual Kingdom there are no mine and thine, where all are one, I can not do my neighbor wrong, nor can I desire to. Thus in this higher understanding I become a peacemaker; through understanding that I and my neighbor are one—both children of God. If children, then heirs, "heirs of God and joint heirs with Jesus Christ" to God's bountiful abundance of every needed good—to all good. Why! we are in perfect peace through understanding.

"Blessed are the peacemakers; for they shall be called the Sons of God."

The Eighth Beatitude of Christ's Decalogue is: "Blessed are they which are persecuted for righteousness sake, for their's is the Kingdom of Heaven."

And this beatitude corresponds to the Mosaic Command, "Thou shalt not bear false witness against thy neighbor."

Thus it is clear, that while Moses says, "Thou shalt not lie about thy neighbor;" Jesus says, "The true man who is lied about is blessed." And why? Because he is innocent; and innocence is the true and divine estate of character of the true man. Even the Law itself is given from the standpoint of this lie concerning man. Mortal mind is a liar from the beginning; and Man, the Divine Son, is the Blessed one lied about. This lie is not against Principle but against Character. "Speak ye every man truth to his neighbor," says Ezekiel. Man has been lied about long enough; and it is time that we disclose the truth of his being, and speak truth concerning him. The Divine Man, made in the image and likeness of God, against whom mortal mind has always been lying, has really always been "blessed." This is God's attitude toward His children.

This beatitude of blessedness reveals the lie of mortal sense concerning the quality, character, or righteousness of man—it is "for righteousness sake." Therefore the decalogue of Moses sets up a false idea of righteousness, namely, that righteousness con-

sists in restraining the sinner from doing wrong, and compelling him to do right, contrary to his nature. While the Decalogue of Christ reveals the true man, whose righteousness consists in acting out his Divine nature, and thus he is blessed, no matter what mortal sense may say, it cannot come nigh him. He is secure in his blessedness. He abides "in the secret places of the most High," where "no evil can come nigh."

The Ninth Beatitude in Christ's Decalogue is: "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you, falsely, for my sake."

And this beatitude corresponds to the Mosaic command, "Thou shalt not covet thy neighbor's wife." The word "covet," as here used, means, to lust after. The immaculate "wife" in every man is Intuition, his interior incorruptible Divinity. Therefore to assume that man is sinful, having carnal passions, that he is lustful, is a gross libel on God's man, whom he made after His own incorruptible likeness, and whom Jesus recognized as the Real Man. Blessed are ye whom mortal sense has thus maligned and libelled, because ye are discerning your true being. And as the wife is man's own "better half," his very self—for they twain are on flesh—so in the Spiritual sense, Intuition is his own Divine Self, his own Spiritual Christhood.

Thus the libel of mortal sense set forth in this beatitude is, not a libel against man's character, like the Eighth Commandment, but is a libel against the very Christ Principle of man's being, as is indicated by the term "for My Sake"—and "My" denotes the Divine Christ Principle within—"I am."

The Tenth Beatitude in Christ's Decalogue is not only a beatitude but a triumph of joy: "Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." Realizing your Blessedness rejoice exceedingly.

And this beatitude corresponds to the Mosaic command, "Thou shalt not covet thy neighbor's goods, his house, his field, his servant, ox, or anything that is thy neighbors."

Men on the mortal plane sometimes covet their neighbor's goods; but those on the Christ plane of thought continually "rejoice and are exceeding glad, for great is their reward in heaven." That is, they rejoice exceedingly, that they have no need to covet their neighbor's goods, because by Divine right they have a royal abundance of every needed good, as sons of God, children of the King of Kings. "All things are yours," said Paul, "be-



cause ye are Christ's." You have no occasion to covet when you know that you are a "prince with God," with the estate of a prince.

Let every man on the plane of sin and death heed Moses command, "Thou shalt not covet," but blessed is the man on Christ's plane of holiness and immortality; for he has no need to covet, he cannot covet, he is Divine, and he is therefore blessed.

He can say with Emerson:

I am owner of the sphere,  
Of the seven stars and the solar year;  
Of Cæsar's hand and Plato's brain,  
Of Lord Christ's heart and Shakespeare's strain."

This is the man that God made in his own image, and this is the man of whom Christ speaks. Such are the children of the Kingdom, who see themselves from the standpoint of the Christ as Jesus did.

We, His followers, are called upon to follow Him in the "way He went, even to claiming highest things for ourselves—"I am the Way."

## Is There No Sin?

**I**N answering this question scientifically or in accordance with Christian Science, we come in contact with the views of all the orthodox churches. The orthodox churches teach that there is an evil spirit abroad in the land, directly opposed to God, which they call the devil, and most of them teach that the abode of this evil spirit when he is at home is a hell especially prepared for him and his angels and equipped with a full supply of brimstone.

This doctrine has been preached to man for hundreds of years as the means of making him fear, and by this fear retard him from doing evil and make him do good. There is one thing, however, which our orthodox brethren fail to enlighten us about, and that is Who made this devil and his hell? At what time and place were they made? The only creation we have any account of is found in the first chapter of Genesis, and we do not find in all the enumeration of the things that God made where He created anything except that which was good, for after He had finished He said:

"God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good."—Genesis 1, 25.

Christian Scientists claim that there is no such thing as sin or as an evil spirit because there is but the one Spirit, and that is God; then we declare

that sin is unreal and that it has no existence because God never created any such thing, and it having no creator has no existence except as is suggested by mortal mind.

Then the question is asked Where does this thing come from, and what is it that mortal mind calls sin? When God created man He created him absolutely free, had to create him free in order that he might be perfectly happy, because the very minute you abridge in the slightest degree the freedom of man you cripple his happiness to that extent. Therefore, God endowed man with the power to choose and gave him right and power to control his own actions in doing good or evil, right or wrong. Then man having nothing put into his hands but that which was good and not only good but very good, and he himself being created in the image and likeness of God and being perfect as God is perfect, there was no evil thing which he could deal; therefore, he had nothing to use or to do with but that which was good.

In the exercise of this power to choose man has perverted the use of the good things which God has given him and has made the wrong application, and therefore he has brought condemnation on himself. He by this choice and in choosing the wrong has created whatever hell there is and he suffers accordingly. We claim that for man to be changed and become a new man in Christ Jesus he must change his old conceptions of man and his beliefs of his relation to God and take on the new conception, which is that God is Love; that He created man in his image and likeness; that man is His child; that Jesus Christ is his elder brother, therefore man composes God's family, and that He is ever present with him, not to slay him and afflict him with disease and suffering, but to love him, do him good, guide him in the right way and make him happy and contented at all times.

Man can love this kind of a God, and can love Him with his whole heart; but when you preach to a man and teach him that God is abroad in the community to slay the best man or the best woman, or to afflict some dear innocent child with one of the worst diseases, or to cripple others and bring all manner of distress and trouble into the community, no man can love such a God. People have a kind of horror which they have misconstrued entirely, and have called it Love. Don't mistake horror for love, and don't accuse a God of Love of doing things that would make Him a monster.

J. H. T.

## UNCHAIN THE TRUTH.

Unchain the Truth, it shall be free;  
God sent it to the poor.  
Open our eyes that we may see—  
Truth is the open door.

Unchain the Truth, it must be free;  
For God has so ordained.  
Who learns the Truth is led to see  
How heavenly peace is gained.

Unchain the Truth, it will be free;  
That all may know and do what's right.  
It is for all to know and see—  
God gave no copyright.

—L. S. Wood.

## Healing Paragraphs.

BY FANNY M. HARLEY, IN UNIVERSAL TRUTH.

**I**N affirmation which may be either intensely human or grandly divine in meaning is this:  
"I can; therefore I will."

The Scientific Truth of Man's Being gives its students a reason for every statement made. It also teaches that unless a reason for a particular statement can be deduced from Divine Principle the statement can not be correct and therefore is not scientific. If we will carefully investigate the true nature of man we will discover that by the faithful use of the above affirmation and the cultivation of the positive mental state which repetition of these words engender every one will, in the fullness of time, prove himself to be the "very good" child of God. Since only man has the power to frame and to speak a word language it must be that only man has the capacity to apprehend the full meaning of words and the possibilities with which each word is filled. Also that these possibilities may be appropriated and manifested by none but himself. When a personality intentionally speaks, either by definite thinking or by audible words, a certain true statement, there will develop in his consciousness not only a perception of the highest meaning of his words, but also a realization of the mighty and incessant energy which they contain. "The entrance of thy words giveth light; it giveth understanding unto the simple."

A grasping desire to obtain and own material things for our own personal possessions solely is a carnal one, and it implies the cultivation and the exercise of the lower human will which unfailingly, though perhaps unconsciously, nourishes in the

heart that selfishness which promotes thoughts, feelings, and actions which are contrary to the teaching of the Golden Rule. Obviously, then, our affirmation is not to be used in that way.

Every student of soul evolution must, soon or late, be led to the conclusion that there can be but one reason for that Divine Principle, which we call God; this reason being that It may be used; that is, understood, enjoyed, and made manifest. For what other reason than for use are the principles of music, mathematics, astronomy, electricity, etc.? Of what actual value were any of these principles before they were discovered, until some measure of understanding was gained regarding them? Moreover, until this understanding was used in so practical a way as to make the principles manifest, the several discoverers of these principles perceived their omnipresence, somewhat of their nature, and of their possibilities for usefulness to mankind, long before they were able to prove them by practical demonstration. Notwithstanding this fact, the true nature of the principles took such mighty hold upon the attention of the investigators as to cause them to work courageously and industriously in their endeavors to individually understand these principles and make them of service to mankind.

Do you suppose there was not failure after failure, and that disappointment did not follow disappointment with every one of these workers? Were not increasing understanding of the nature of the principles, determination to succeed in spite of failures, perception of their own inherent ability to succeed, and patience, all necessary to the attainment of understanding, and all of this before there could be any evidence to other personalities of these hitherto unknown principles, consequently of their manifestation? Every one of these magnificent principles would be unknown to-day if there had not been within the consciousness of the discoverer a deep-seated conviction of its usefulness and of his own power to demonstrate it. Because of this recognition of his ability he cultivated the perseverance necessary to success. Consequently, our affirmation must have been used by him, even if in the subconsciousness only.

Now, what is the highest and most righteous use to which we can put this mighty affirmation? With what motive must these words be charged to make them omnipotent? Just how tenaciously must they be held in thought so that they will be unfailing in result?

Since it is Divine law that the fact of God principle must ultimately result in its manifestation;

moreover, since Man is God's Idea deriving in his ideal Being all God-like powers and possibilities, it is also Divine law that Man must manifest his true nature. This can only be accomplished by our individually perceiving what our powers and possibilities as Divine Man really are; then by determining to manifest them. Goethe said:

"What you can do, or dream you can, begin it;  
Boldness has genius, power, and magic in it."

When we resolve to bring the best out of ourselves, we are, whether we are conscious of it or not beginning to manifest what the perfect Man really is as the total expression of all that God is. This means that we are sincerely endeavoring to realize and to make manifest the perfect in character. When this is our motive we are putting the affirmation "I can; therefore I will," to Divine use. Even though one is giving his entire time, attention, and fondness to the most material pursuits and pleasures, it is at any time possible for his higher nature to be appealed to by some definite word or example or circumstance. There may flash into his consciousness, like a lightning stroke, a perception of the ideal character and of his own possibility to make it manifest. It is possible for one to catch a glimpse of the grandeur and nobility of the ideal character while he is living in the greatest bondage to material beliefs and habits. Moreover, he may, if he chooses, like the Prodigal Son, resolutely determine to "arise" from his mistaken way of thinking and living, and "go" in consciousness to the purity of heart which belongs to the child of God. "I will arise and go" means, "I can; therefore I will."

We may accomplish this because the power to realize ourselves to be the children of God belongs to us by Divine right, and we may begin to exercise that power whenever we choose. When we evolve to the degree where character building really becomes the dominant motive of our soul, "our daily bread" of patience, of perseverance, of hope, of courage, of Divine Love, of wisdom, of kindness of heart, of true charity, of gentleness, of nobleness, every other needful thing will be given us. In this way will we "Fight the good fight of faith," so as to win it without fail.

Realization of the perfect character is the highest point toward which we, as living souls, can aspire, and for which we can work. All lesser desires will become subservient to this one when we truly perceive what perfection of character really is and yearn to attain it.

The following affirmations will be helpers along the way to any soul who desires to leave the place of care and sorrow and poverty and sickness, and set his face toward the promised land of realization of the truth of his real inherent God-like Being;

Monday: Divine Love and Infinite Wisdom are the omnipotent forces which are helping me to build the perfect character.

Tuesday: An ideal character is too pure to behold iniquity, because it knows that every soul will, soon or late, arise and go to its Father.

Wednesday: "I want to love the Good."

Thursday: I can; therefore I will bring the best out of myself.

Friday: I now open my consciousness to perceive that the Good is omnipresent.

Saturday: Perseverance achieves all righteous desires.

Sunday: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

### Have Come into A Clear Understanding.

Somerville, Mass., May 14, 1900,

My Dear Mr. Sabin:

I believe the month's treatments are ended, and the healing is so far accomplished you need not continue them. I have come into quite a clear understanding of the Truth. The process of regeneration has gone on steadily and continually, and I never shall go back in the old conditions. I now understand the Christ teaching, "I and my Father are One," and rejoice in the knowledge of Life Eternal and the supremacy of the Spirit. Most earnestly and warmly do I thank you for all your instrumentality in the healing process, and faithfully and lovingly have you reflected the one life, love and mind of the universe. It will be my constant endeavor to live up to the teachings as the days go on.

Yours most gratefully and cordially, "C."

### Interesting Talk.

Col. O. C. Sabin, the talented publisher of The Washington News Letter, delivered an extremely interesting lecture on Christian Science Reform at Odd Fellows' hall last evening, before a large and appreciative audience. The lecture is published in full in the News to-day, and shows the work of a master mind, and from a neutral standpoint clearly demonstrates that the Eddy claims need some such reformation.—Lynn Evening News, May 10, 1900.

## Before the Reform Church.

[Lecture by Col. O. C. Sabin, April 22, 1900]

**S**UPPLEMENTARY to what I said on last Sunday I wish to add something of a preliminary character as an outline of the prayer which heals, which was the subject of the lecture, and after these remarks I will take up this prayer and apply it in a practical way. In the first place, every person who uses God's means for healing the sick must bring to that service a pure heart, with an honest endeavor and perfect faith. The faith will come to you later on, as you will be informed by practice. It is impossible for me to say I have faith and by the saying of that create faith in my bosom which will heal the sick. But it is not impossible for me to believe when I ask God to do something for another, and I see the answer to that prayer fulfilled immediately before me or in my own body, and I see it so clearly and so perfectly that I know it is in answer to prayer, I know then what it is to have faith. Faith comes with understanding.

I was walking along the railway one Sunday afternoon; I had a very sore tooth; it was sore at the root. I thought it was too small a thing to ask God to heal the tooth-ache, especially for a man who had the nerve that I thought I had. These words came to my mind: "The very hairs of your head are numbered," and "a sparrow shall not fall to the ground without your heavenly Father knowing it." The thought came to my mind, If God numbers the very hairs of our head He will heal my tooth, and I breathed a little prayer, and the sensation was as if some person or something had taken hold of that pain and pulled it out, about two inches and a half long. It was large at the commencement, but tapered down at the last and went out. I have never had a sensation in that tooth since. That was in answer to my prayer, and it gave me more faith.

You will say, "Well, I could not ask God to cure a cancer for me, that is certain death. I could not ask Him to cure a hot fever for me, I am too wicked." That will come up in every one of your experiences. You will say, "I will ask Him for some little thing."

Remember what I told you in that first lecture, that Christian Science is all true or it is all false. There is no dividing line on which it can stand. If God Almighty does, in answer to the prayer of man,

heal the sick in accordance with His laws, then He is able and can heal anything, for there is no stinting or measuring the power of God Almighty. If He will heal you of the slightest little thing He will heal you of the greatest thing. I told you two Sundays ago about a man who was taken to the hospital and cut open for cancer of the stomach. The cancer was found to have spread so much that if they were to cut it away he would have no stomach left, and he was sewed up and laid away to die. Christian Science was brought to his relief and he is not dead yet. It is no more difficult or strange for God to cure the most difficult so-called cases than it is for Him to cure you of a little cold. Therefore, to you as my students, I request each and every one of you to cease limiting God's power; and remember further that you do not heal the sick. You have no part or parcel in it except as the lightning rod conducts the lightning from the clouds to the earth. You are the means of transmitting this thought—this power. If you make a lightning rod out of lead, or any other kind of metal, or any other kind of thing which is not a conductor of electricity, will it conduct? Not at all. Therefore it is necessary, as I said before, to bring to this practice a pure heart, an honest purpose and a desire to serve God the best you know.

Now, there is no formula necessary in this work. While on Sunday I gave you the four parts of the prayer—the preamble, the denials, the affirmations, and the praise—yet there is no special formula necessary. God hears the little child as it lisp its thought to Him as quick, and perhaps quicker, than He does the most learned divine that ever offered a prayer. It is from the heart that everything is measured. Our Saviour saw a host of people coming up, throwing their gifts into the treasury. Here came along a poor woman with two mites, and she cast them in, all that she had. Jesus said she gave more than they all. It was all, and unless you come to Almighty God as a little child you will never heal the sick, and you can never enjoy this blessing. What does that saying, As a little child, mean? When a little child comes to you and asks you for bread and butter or something else, don't you know that that child knows it is going to get it? It expects to get what it asks for and we are promised if we expect what we ask for we will get it.

There is one other principle which I want to impress upon your minds, and never forget it in all your praying or treating—by whatever name you call it—always ask in the name and through the

name of Jesus Christ. You have no promise through any other name, and you can not heal the sick in accordance with God's rule unless you do. The promise has been given to us through Christ. He is our Wayshower. He came to the earth to teach us the way. After His ministry, the last thing He said to His disciples before He was received up into the clouds of glory, "Take this gospel and preach it wherever you go, preach this doctrine of love God and love man, and these signs shall follow those who believe. In my name shall they do so and so," You have no promise anywhere else. You take the name of Jesus with you, and in faith ask, and nothing can stand before you.

I want now to talk practical healing to you. I am going to suppose that each one of us is a practitioner, and we are called to treat a case of, we will call it, fever. We go to our friend's house. Of course, there is only one of us goes, but each one goes for himself. I will think I am the only one that goes and you will think you are the only one. To material thought the patient is laid on the bed and can not get up. There is the father and the mother, they love tremendously. There are the aunts and the cousins, and there are those good neighbors who have come in. There was one good neighbor came in to see my boy who was recovering from typhoid fever. She said "How miserable you look." I did not hit her, but I got her out of the room pretty quick. Then you have lots of other friends there. There is the fever. They are taught in mortal thought to believe that fever is real. They believe that this manifestation on this patient who is down with that fever they believe that fever is real, you have the effect of all this that is so depressing to overcome the thought of all these people around your patient. As you will see later on the power of thought is so oppressive, if it is directed against you, that it is worse than using physical force, infinitely worse. Therefore, when you treat one of these diseases do as Jesus did when He went to raise the girl. He put all of them out but the father and mother and two or three of His disciples, and after they were all out He raised the child from the dead.

How would you treat this patient for this fever? We will call the patient's name Jane Smith. I would say, "Miss Jane Smith, I want to talk to you about this manifestation of disease which you have in belief. You must know, my sister, that there is no life, truth, intelligence, substance, causation, or sensation in matter. All that does exist is infinite mind and its infinite manifestation, for

God is all in all. Spirit is immortal Truth, matter is mortal error. Spirit is the real and the eternal, Matter is the unreal and the temporal. Spirit is God and man is His image and likeness, hence man is spiritual not material. Therefore, my sister, you being created in the image and likeness of God, God being spirit, your life is a spiritual life and not a material life. You are in reality a spiritual being, living in spirit, the perfect image and likeness of God and His child."

Now that is the end of the preamble, we will call it. We will next take up the denials.

"Now, therefore, my sister, you being the perfect image and likeness of God, a spiritual being dwelling in spirit, you can not be sick. You have no such thing as fever; there was never such a thing as fever; it never had an existence and never can exist, because spirit can not have fever."

Now, that is thought which heals. I am going to give you a thought and then I will come back to the treatment. If this person is the image and likeness of God, God being spirit, this spiritual being living, moving, and having its being in God, a Spirit, being a spiritual being residing in Spirit, do you not see that such a being as that can never be sick. Could a person be sick living in God? Could a spiritual person be sick? Now, you all see that it would be impossible. You can carry these denials along. "You can not have fever, you can not have illness of any kind or character. Nothing can make you afraid, nothing can harm you. You can not have about you inharmony of any kind or character for the reason that you live in God, you live in harmony, you live in perfection, you live in heaven, and you are perfect; you are a perfect child, you have perfect health, perfect harmony, perfect happiness, perfect peace, perfect ease; you have happiness, wholeness; God's love dwells in your heart; you love God with all your heart, with all your mind and all your strength; you love your neighbor as you do yourself, and you love all means of good and all those who work for good." Go and fill her mind full of this doctrine of love God and love man in all of its ramifications.

I once awoke in the night with a very serious choking, a sore throat to a mortal sense. I was sleepy. I simply repeated over to myself the words, "I am hid with Christ in God, I am hid with Christ in God," over and over again for perhaps ten minutes or less, and that sore throat just slid out, or that was how it impressed me, and that was the end of it.



As I told you in my lecture on Sunday that all sickness is evil and we might liken it unto fire. We will say that there is the fire (evil); here is a bucket of water (Truth). I want to put that fire out. Here is the water. What would you do? Carry the water and pour it on the fire. If the fire had got around in the crevices I pour it on more abundantly and gouge around the crevices. If you do not receive a response at once from your patient continue the treatment. I never saw a fever that lasted over an hour and twenty minutes before it was broken. Fever can not live with Truth, neither can any other kind of disease. You can pour Truth onto that fever and you can destroy it.

I told Friday night in our experience meeting about my little grand son. He came to my house with a very well-defined case of pneumonia. When I came home from the office he was lying on the lounge, quasi-delirious, not delirious, but he had strong symptoms of high fever. After I treated myself to keep myself from being scared I treated the boy, and he was up in two hours. It is actually true that if you pour Truth on error it destroys the error.

We will go on with this treatment. We affirm that this patient has everything that she wants or needs. Then we thank God Almighty that she has perfect health and perfect wholeness; and then thank God for everything. Are you telling the Truth? Now, in thus speaking to God Almighty remember this, that you never talk to the physical; never. You never see the physical. When I treat a patient I never see the physical; never think of it. I can look right through a person and see the Divine, and that is what I talk to. As I told you early in these lectures, in this Science it took two to solve a problem. You must state the proposition and God does the solving. You have a perfect right to know that this patient can not be sick. Why? Now, I want to ask each and every person here this evening if they understand why that young lady can not have fever? Those who do are asked to hold up their hands. Several hands are up. I want you that understand why this patient Jane Smith can not have the fever to hold up your hands. There is one hand up. Do not be afraid to hold up your hands. We are in school; six, seven, twelve hands up. Now, I am going to talk to you. This is a school. Jane Smith is created in the image and likeness of God, isn't she? The Bible tells us so in the first chapter of Genesis, God being spirit, Jane Smith must be a spiritual being, for she is the image and likeness of God. [A voice. "But she

has a body."'] We will come to that. We are assuming that the Bible is true. Jane Smith is the image and likeness of God. God is Spirit. Then how is Jane Smith, the image and likeness of God, to be sick? If you should travel in one direction a million miles a second for a million years, in that direction the same in this direction the same, at the end of each journey you would be just as far from reaching the end as you would be when you started, and wherever you go this infinite God is there; everywhere God is with you. He is everywhere, for God is omnipotent and He is omnipresent. Then we can not be like God physically, because God is not physical, God is Spirit, therefore Jane Smith is the image and likeness of God in that which is God. I ask What is God? God is Love, He is Life, He is Intelligence, He is Light, He is Goodness, He is everything that we need to make us happy—to make us perfect. God is all in all, and all that God is not in does not exist. There is nothing but what is of God and what is like God, and all these material manifestations are but nothing.

One Sunday afternoon Mrs. Sablin, another lady, and myself were going down the river and I was afraid we were going to be late. I was ready to go and told my wife that I saw the lady coming. I was so certain of it that I would have sworn to it, had I been called upon to do so. Upon investigation it was found that that lady had not been there at all.

I do not mean by that that these bodies of ours are absolutely nothing in the sense that my friend supposed. What is this body? There are some insects that are born, propagate their species, live to a green old age, and pass on, all in the enormous period of three minutes. Well, we look down on those insects and say: "If you can not live longer than three minutes what were you begun for if you are so soon done for?" What is their life compared to ours? Here is a mathematical basis by which we can calculate the percentage of its life as compared to ours. Here is a basis of three minutes compared to seventy years; and when you compare your seventy years with the circle of infinity that has no commencement and no ending, what is your seventy years? Simply nothing; so you can see that this physicality is simply nothing.

Jesus, after His resurrection, when He gave us this gospel, told us what it was for. He said, "Go, take, preach it, and these signs shall follow those that believe. In My name shall they do" so and

so. What did He tell them that for? What were these signs for? These signs were to attest the Truth of the religion that He had taught. You take the persons who believe in the materiality of matter and they can not heal the sick. It is utterly impossible. The only way by which you can heal the sick, and the only way by which you can prove your religion through God's divine sanction, is to take the religion of our Saviour as he taught it and the signs will follow. We now come back to our patient and continue the treatment. You, Jane Smith, was born in the image and likeness of God; you are therefore His perfect child, because you live in Him—a spiritual being residing in Spirit. That is the thought which heals the sick, and whenever you realize the truth of that, the truth of what I tell you—that you live, move, and have your being in God, and recognize and realize that your patient is a spiritual being, living in Spirit, recognizing this thought clearly, you will heal the sick. Realize that this child of God is a perfect spiritual being, living in the Father, where harmony eternal must reign and you have healed the sick. That is as far as you go, that is as far as you can go, and God Almighty proves and approves your prayer by forcing the physical body to respond to the spiritual thought. By the rapid realization of these things, which we will talk about later, you will heal the sick instantaneously.

Now, in regard to this praise part of the prayer. There was once a man reported to have had epilepsy for forty years. He was reading along this line and all at once the thought occurred to him, Why, I am the image and likeness of God; I live, move, and have my being in God; therefore I am perfect, and I have perfect health, because I could not have anything else, and in the very exuberance of his heart he began to thank God and to praise God that he could not have any illness, and he did not have any more, for he was healed by the thought.

A few days ago I awoke in the morning with a very sore throat. I gave the thought that the spiritual image and likeness of God could not have sore throat, and it went away. When you get to practicing this instantaneous healing, and get into the condition where you can make this instantaneous realization and throw your thought into the object you desire, it will find a lodgment and perfect healing will be the result. This healing of the sick is as plain as A B C. Everything God has made is plain, and, as Jesus says, it is so plain that a wayfaring man need not err therein. Its foundation stone is the fact that

God being spiritual, and we being His image and likeness—living, moving, and having our being in God—we are perfect beings, spiritual beings, residing in Spirit. We can not be sick, therefore we are healed. Every minute you get that thought in any form or manner ingrained, sunk into your conscience, I do not care how you express it, then God Almighty will dominate and will heal your sick. This thing of treatments, so-called, or prayers are simply useful for perfecting and developing the mind, to bring you up to the point where you have got perfect faith; but when you get that and then go on as we are doing, you will heal the sick and raise the dead at the word as Jesus did. Everything is done by virtue of and in accordance with natural law. There are no miracles, in the sense of jerking a section out of the universe and stopping creative power for an instant. This world rolls on, moving the same yesterday, to-day, and forever, and God has no favorites among the children of men, but He loves you and me the same as He does anybody else. He loves all alike, we are His children, and I have no gifts that do not belong to you, nor you any that do not belong to each one of us. So, banish the thought that here is some miracle to be performed that heals the sick. All healing is done by virtue of natural law. This healing power is as natural as the power of gravitation. When you pour water into the gutter you do not have to pray for it to run down hill. When you heal the sick it is done by virtue of natural law. Can you understand this? Do you have to bow down? Do you have to think that God Almighty is something away over yonder, and if you will pray loud enough and long enough He will take a section out of the universe and stop long enough to come over and pay attention to your wants?

Now we have treated this case as much as we have time this afternoon. Chronic cases usually take a longer time for cure than acute cases. These acute diseases are almost invariably killed at the first treatment. Christian Scientists rarely ever get a case that the doctors have not exercised their utmost skill upon. When it is found impossible to save a patient then Science is called for. After materia medica has been tried and proved a failure, and when God alone can heal, they come to us and God does the healing. Ordinarily when you take an acute case it is so much quicker healed than a chronic case. Why this is so I can not tell you, but it is so. There is hardly ever a case of fever that is not destroyed in one good treatment. I knew a case of fever once that lasted over an hour and

twenty minutes. That was considered very long. You pour on the Truth and you destroy the evil. Every kind of so called sickness is evil, and all manifestation of disease is evil. The cure is Truth.

This fever on the patient which we see lying before us in this case is nothing but the manifestation of evil. The only way to heal evil is to destroy it with the good. How do I know that? Simply because the Truth is demonstrating itself every day, and what I say is true, I know, and every day of the world it is being demonstrated that good does destroy evil, and when you pour Truth upon disease it destroys the disease.

If any of you are foolish enough to have any prejudice in your minds I want to talk to you a moment before the close of this lecture on that subject, and I want to give you this personal experience. I had been a practicing lawyer for over twenty five years, and without wishing to say anything about myself, I had arrived at that stage in life where I did not want any religion. While my library was full of Bibles I never looked into one except sometimes in law suits when we wanted quotations from the Bible. This thought was brought to me by a young man who worked with me. He was cured of the morphine habit—a very severe case. I commenced to study to find out how he had been healed. I do not care how hard your heads are, I do not care where you have been carried in belief, I do not care how high you are in life, I say to you that this Truth is susceptible of demonstration; it proves itself, and will demonstrate over every particle of unbelief in everybody who will test it and go far enough to prove it. I only wanted to know how it was done, and I studied at it day by day, and after a long time God Almighty showed me how to heal diseases. I obtained a knowledge of the Truth and the Truth gave me freedom. When you get hold of the Truth and understand that you are the spiritual image and likeness of God—live, move and have your being in the Father—you are free, and you can not have sickness. When you get that thought grounded into your consciousness you will not only have perfect freedom for yourself, but you will have power through God Almighty to demonstrate over disease and mental trouble wherever you find it. I have seen broken homes that have been reunited, happiness placed upon the hearthstone where misery has reigned for years, where want has been a constant companion, and luxury and plenty has taken its place. In every department of human life wherever you take Divine love into your heart you have freedom, health, and happiness, because you realize that God is with you.

### Wants Reform.

Buffalo, N. Y., April 30, 1900.

Dear Col. Sabin: I have just finished reading your "News Letter" for May, and although I am a follower of Mrs. Eddy and fully identified with the Christian Science cause, as she and her students teach it, I must confess that, "standing afar off," I am deeply interested in your paper and in your work. I hold that there is abundant room for both Christian Science and the Reform Christian Science workers. With your low scale of prices and your cordial welcome to those even who are unable to pay at all, you reach and save hundreds now, and will soon reach and save thousands whom the Eddy methods and high prices would repel. That my sincerity may not be tested by words only, I enclose you a draft for \$25, my mite for helping along your good work.

Your comments on mental malpractice greatly interested me, as many of my friends here have suffered from it, and it is generally understood among those who are prominent in either of the two smaller Christian Science Churches that they must "demonstrate" successfully, or go down under the thought of their leading rival. Think of "malicious rivalry" among Christians. And yet, this is the rule: rather than the exception in many of the large cities. A victim in New York city who had endured the penalty of thinking for himself, instead of having it done by the leader in his church there, cried out to me in a voice of anguish, "Oh, I would rather die under the good old 'Calomel' and 'bleeding' process of 40 years ago than to suffer again what I have the past year from mental malpractice."

I understand that Chicago is about the only city with several Christian Science Churches that it is safe to live in, if one desires to do any thinking of his own. God bless Mr. Kimball for his good example and teaching there. I hope the day is not far distant when every honest and efficient Christian Science worker will be encouraged, not crushed, by Mrs. Eddy's students. If a reform is not soon affected, some time there will be a great fight, entitled, "The newspapers and the public against Christian Science." The victims of mental malpractice will not always suffer in silence.

I am always your friend,

If you would cease to dislike a man, try to get nearer his heart.—J. M. Barrie.

## A Health Resort.

Mr. Oliver C. Sabin,  
Washington, D. C.

Dear Friend: A copy of The News Letter has been handed me, and has been read with great interest, both because of its own high merit, and because our mutual friend, Mr. Dulin, has told me of your excellent work.

You are fanning aside the chaf and husbanding the clean grain. You are ministering to the weary seeker for the Gospel of Universal Health of body and soul—universal harmony—a gospel free to all and understood by those who truly seek.

Your ministry is trinitarian. With one arm doing the works of mercy, reaching around brothers and sisters and rescuing them from disease and unhappiness; with the other arm performing the mission of Love, teaching the many how to heal themselves and others; with your entire being you are working Wisdom, leading with you all who will go to that true life, beyond the clutches of disease or discord, and in harmony with infinite forces which work only good to those who recognize cause and effect in the realm of spirit.

I am impelled to write you a vision that came to me seven years ago, and has remained with me undimmed and with frequent promises of its realization. I have seldom, if ever, spoken of this fully, and never written of it except to a personal friend soon after it came to me. I am impressed that the time has come for me to state it fully, and that its realization is near at hand. I doubt not that others have had similar visions, and likely more complete, but that is no reason why I should not give mine to you and the readers of The News Letter.

The vision is of an ideal home in which the home makers are high minded, Spiritually sensitive, living the Truth which they recognize under the banner of Christian Science, and of others similar in aims. They manifest health, strength, happiness, peace, and they heal those who ask to be healed, and teach those who seek to learn.

To these ends the home is open to those who wish to come within, and it is a living center of great power. While it may be outwardly considered a sanitarium, it seeks to be known rather as a health resort, where every one who enters realizes perfect health.

This is a Metaphysical University, including a general school from kindergarten on through collegiate courses, all the methods of instruction being

strictly consistent with the best that can be known of Spiritual and mental development of the highest and most complete sort.

All who come to the Home or University seeking to be helped soon learn the Law that the true way to be helped is to help others, and so the whole institution is thoroughly co operative, and has become so without effort or legislation. It is a Church of the living Christ.

I will not further picture the vision, though I have been given much more and many details, but it is best to give here merely the outline.

I have been deeply impressed of late that there is some one now ready to give the requisite real estate and personal property to the Reform Christian Science Church Association, dedicating it to the fulfillment of the prophesy set forth in the above outlined vision. I believe there is a beautiful property in the country or districts suburban to some city whose owner is ready to donate and subscribe it for this magnificent use.

This gift may not have been long premeditated, but the donor may suddenly awaken to the knowledge of his ability and willingness to build thus for himself as great a monument as any known, and to aid thus in the early stages of a work that in the near future will be one of the leading features of the times, and ever increasing in favor and value.

WILLIAM W. KENT.

### A Thankful Student.

Victoria, Tex , May 17, 1900.

Mr. J. H. Turner.

Dear Brother: I am in receipt of the supplement and diploma from the International Metaphysical University, which completes the course of class instruction by correspondence. I must thank you over and over again, dear Brother Turner, for all your goodness, kindness, and encouragement. I can not express how thankful I am for having taken this beautiful class instruction. It has brought me into the light of God, and I hope I will now be able to have many many more wonderful demonstrations. May God bless you and dear Brother Sabin for all your kindness, it is my prayer. May the grace of God be with you always.

I remain yours in Truth,

MRS. GUS SCHMIDT.

We cannot be helpful to a living soul until we learn to see things and people at their best—as thoughts of God made visible.—W. R. P., Jr.

## The Next Step In Human Evolution.

BY CHARLES F. BURGMAN IN FREEDOM.

Some years ago I viewed the astronomical exhibit produced at Mount Hamilton Observatory, California. It was a miniature reproduction of the stellar universe through the photographic lens. There were stars upon stars in the immensity of space—countless as the sands on the shores of the ocean—and surrounded by all this bewildering array of worlds was our own habitation, the earth, swinging in accordance with well defined and immutable law and in rhythmic companionship with the celestial brotherhood around a common centre. Through the medium of photography, applied to astronomy, we have of late years obtained pictures of every object in heaven from the nebula in Orion to the spots upon the face of the sun.

Man in his restless search for knowledge has made himself master of his surroundings. He made the wind and tide his servants and chained the flashing lightning as well as the foaming cataract to the chariot of commerce and productive industry. He goes thousands of feet below the surface of the earth in search of glittering metals, and converts mountain, desert, and stream to yield product for his needs, comfort, and benefit. In his search for heaven he peered into the immensity of space and encountered innumerable other worlds. In his desire to define the uttermost limits of space he expanded his power of vision through the most marvelous telescopic improvements—but, lo! the farther his vision reaches the farther recede the boundaries of the universe, until the intellect staggers at the contemplation of time and space which it fails to grasp, and man is forced to the conclusion that the universe is boundless and had no beginning.

Not content with solving the mystic problems of the stellar universe he calls to his aid the microscope, and a new and equally wondrous world is revealed to him. Follow matter wherever he may, to its most minute particles, it is still capable of division. Follow life wherever it may be revealed to him there still exist smaller manifestations of individual being. And where on the one hand it takes countless billions of years for light rays to reach our planet from the most distant perceptible nebula, demonstrating the unlimited vastness of space, matter on the other hand dissolves itself into such minute particles that it escapes even his most

powerful microscopic vision. Life manifests itself to him—nutritive and propagative—in a space occupying the five-millionth part of a drop of blood, and even less, until he follows it to the invisible atom, and from there to the monad, until again his intellect becomes bewildered, and he lays down his instruments to take an introspective view and reason from cause to effect.

Matter and force, life and motion, are correlated. Inseparably blended and interlinked as they are they represent the endless chain which, through time and space, keeps the mechanism of the universe in working order to produce all the varied cosmic phenomena. All is controlled by a supreme law which governs and gives stability to all existence and holds in relationship all manifestations, be they in the luminous stars or the invisible atoms; this is the Law of Attraction.

Matter in its ever changing manifestations ascends from, and resolves back into, universal ether. Vapor, combustion, and condensation are the successive stages through which all celestial bodies pass before they assume solidity and form. Each in its restlessly swinging movement through interstellar space is forever attracting its own out of the all-pervading ethereal cosmic substance which contains all potentialities, mental and physical, and is capable of assuming an endless and ever changing variety of forms. Man, evolving through planetary evolution out of universal ether is therefore heaven-descended, and is in fact as much in heaven upon this planet as he would be upon any other celestial body. We have our lessons to learn and our problems to solve right here upon this swinging orb of ours, which serves us as habitation, workshop, school-house, laboratory, and pleasure ground; and to despise it and the knowledge we may and can acquire here is to despise ourselves and our proper relationship to our cosmic surroundings. But if the law of attraction is binding then we are inevitably forced to remain here with or without our physical body until we have learned all the lessons to be learned here, and possessed ourselves of all the knowledge that is to be acquired here, thus becoming masterful and superior to all below us; then and not until then can we expect to rise to higher spheres.

Life as an inherent attribute of the smallest particle of matter will be made manifest when placed into proper relationship to other particles, thus forming atomic substance. If life is inherent in the atom it is safe to conclude that consciousness is also. And if life and consciousness are attributes



of atomic substance upon this planet, it is safe to conclude that it is inherent in matter composing every planet and every cosmic body in the celestial universe. If life upon this planet could and did evolve into self-conscious individual intelligence, we are bound to concede that the same law is in operation upon other planets, and produces the same results upon all celestial bodies in the course of ages. We are thus brought into direct relationship with all that the universe contains, and from the primordial cell to the great central sun spirit we constitute an inseparable universal brotherhood, whose divisions present only varying degrees of development.

Physically man traces his descent from the primordial cell, and, uniting through the law of attraction with correlated cells, he gradually built a diversified organism. Drawing substance from universal matter and consciousness from universal mind, desire became manifest which constituted the motor force in atomic accretion and the addition of new organs until during the lapse of ages we built for our intellectual and physical use this marvelous, self-operating mechanical structure—the human body.

Mentally we took on consciousness with the first atom and with the addition of every cell and atom to our structure we received additional mental reinforcement and increased power. Out of consciousness evolved individualized thought, and out of individualized thought evolved conscious human will, which makes us master of our environments and places in our keeping the shaping of our destiny. Step by step we have broken through the bonds of our environment; through the mineral to the plant; through the plant to the animal; through the animal to the human. And through all the stages of human savagery, ignorance and superstition we have subdued the forces beneath us, conquered the powers surrounding us, and reached out and brought down knowledge from the apparently unknowable regions above us. Having made ourselves masters of our surroundings our next step in the onward march of evolution is to become masters of ourselves. Mental Science points the way.

#### Personal.

One of our best workers, Mrs. J. Anderson Root, of Lynn, Mass., will spend her summer vacation in the State of Maine, and will do some splendid work for the Reform Christian Science Church.

#### Let the Fight Come.

The M. D.'s of Georgia, or at least a portion of them, are proposing to open up a fight on all classes of healers outside of their own ranks. The laws are already very strict in that State, but have never been enforced, as public sentiment is against it. Now, however, the doctors are getting desperate and propose to force public opinion and prevent any one from doing any healing unless he does it with drugs after having passed through a medical college and been examined by the State board.

The doctors engaged in the crusade ought to be ashamed of themselves, and if they are not they should be made so. The very fact of their demanding that they alone be allowed to attend the sick emphasizes their inefficiency and should make them a laughing stock in every community. If they healed more people than those against whom they are starting the crusade there would be no need for them to call upon the law to choke the irregular practitioners off.

The people are not fools, and in the long run will employ the healers who are most successful, and that is where the trouble comes in; the "new school" healers are more successful than the "regulars," and the regulars are mad and propose to shut off competition. It can not be done. Public sentiment will condemn the attempt and those attempting it—provided the public is made aware of the attempted outrage. We hope all journals of the new thought will keep the matter before the public, and hold up to the deserved condemnation, individually and collectively, every doctor who aids in the effort to snuff the new school of healers and teachers.

H. W.—In Freedom.

#### Lecture.

An audience assembled in East Lynn Odd Fellows' Hall Wednesday evening to hear the lecture delivered by Col. O. C. Sabin, editor of The News Letter, of Washington, D. C., his subject being "The Necessity of Reform Christian Science Church Organization." Prior to his lecture Miss Cole sang contralto solos, after which Frank A. E. Marsh introduced the speaker. The trend of the discourse was illustrations from the Bible, depicting many incidents in the life of Jesus in His death and resurrection, the power of His mind over matter, as shown in His works. He spoke of the many discrepancies in the doctrines in the mother church and the need of reform.—Lynn Daily Item, May 10, 1900.

# WASHINGTON NEWS LETTER.

—Published Monthly—

512 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter.

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# Unchain the Truth.

The progress of the Reform Christian Science Church work during the past month, in accordance with the general law of progression, has been advancing all along the line. A number of charters for new churches have been petitioned for, and other inquiries were received from various parts of the United States.

A most encouraging feature of the work is that we are receiving letters from Scientists who until now have been holding aloof from our work, fearing that it was not in accordance with the Divine sanction, but now that it has become so pronounced a success they no longer hesitate to throw their weight and influence to the cause of Unchaining the Truth. The moral pressure brought against such action amounts to absolute ostracism to those who quit. The News Letter is absolutely forbidden to be read by the orthodox branch or Eddy school of the church, and its members are absolutely forbidden to permit it in their houses, and it must be consigned to the flames. And yet their leaders are quite careful to read and scan everything in it, and some of them even send to our office for copies of the News Letter, and the

more independent have been reading the News Letter all the time, and now openly espouse the Truth. It has been very foolish on the part of the Publishing Trust to attempt to destroy the News Letter and its influence by prohibiting people from reading it. The truth is that the more such persecution, if we may call it such, is indulged in the greater will be the desire to read the News Letter and the more determined does it make those who are convinced that the Truth should go to all the world.

If the editor of The News Letter was attempting to propagate anything that was wrong—wrong morally, or wrong principles—then there would be justification in their trying to prevent such teaching from taking root, but it only teaches the doctrine of "Love God, Love Man," as taught by our blessed Saviour, and is also teaching the doctrine of this healing Truth. If this is not right then of course they are right to try to prevent such teachings. But the last words our Saviour uttered when on earth to His disciples and followers were to take this Truth and teach it to all the world, wherever you go teach the new Gospel, "Love God, Love Man," in all nations everywhere, and "These signs shall follow those who believe;" "In my name shall they cast out devils; they shall speak in new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them, and they shall lay hands on the sick and they will recover." This is the commission which we are carrying out, the command which we are obeying to the utmost of our ability, and we are endeavoring to teach these blessed Truths to all the world, and God is blessing us with the signs which follow.

God is not only blessing us in healing our sick, as we have never heard of it being done since the days of our Saviour, but He is blessing us with the means to propagate this Gospel and send it broadcast throughout all the world more and more every month. Larger and larger every month is the edition of the News Letter becoming, and the little book and the leaflet each are doing their work in this mighty course of teaching the Gospel of Truth. Our hearts are filled with rejoicing that God is with us, and that God is sustaining us, and that all the

efforts of those who would destroy us are made to go down before our upbuilding and advancement.

#### LECTURE AT LYNN.

The lecture which was delivered at Lynn, Mass., on the 9th of May is published in this issue of the News Letter. The object of that lecture was to show to the world at large that the members of the Reform Christian Science Church were the followers and believers in our Lord Jesus Christ. Wherever we go one is met with the assertion that you, as a Christian Scientist, do not believe in Jesus Christ; that Jews join your church because they do not believe in Jesus Christ and have found a religion which has Jesus Christ eliminated from it.

How true this may be we leave others to judge, only we do not intend that the Reform Christian Scientists shall labor under this, to us disreputable imputation, therefore this lecture at Lynn was thought to be a necessity, that it might go to all the world and show our belief upon that great foundation principle of our faith.

#### COLLEGE TEACHING.

New students are being constantly added to the classes in the college, who are being taught by correspondence, from various countries in the world. The College already numbers hundreds of students, and the work is but in its infancy. The College receives large numbers of applicants for the lesson course from people who have been in the Science thought for a number of years, many of whom have gone through classes in the other school; and the universal verdict is that this system of teaching is better than any other that has been adopted, because, in the first place, everything is stated in simple and exact terms so all can easily understand, and, further, they have the text of the lessons with them all the time and can read and re-read until the principles are thoroughly understood. Those persons who simply go through the oral classes and listen to a lecture two hours a night, and that being all the teaching they have upon the subject-matter of that lecture, can not understand the principles, and it is no wonder so many hundreds are turned out who know nothing of what they have been studying, as there are by the Eddy students. The New Church

teachings teach everything that the other church teaches in the way of healing the sick.

#### THE LOCAL CHURCH.

The Washington City Church has been increasing in its attendance until now it has between three and four hundred every Sunday to listen to the lectures delivered upon the subject, "How to Heal in Christian Science." We believe that the great Truth should be taught and should be given to all the world, hence we are giving lectures free to those who can attend, one lecture being given each week, and many of those who are attending have already reached that period of understanding whereby they can apply the Truth which heals the sick.

#### HEALING THE SICK A DUTY.

We hear the objections sometimes that this religion would be all right if it did not talk about healing the sick—that we make too much of the body, and so forth. The truth is that the command to "preach the Gospel and heal the sick" go hand in hand, and wherever Jesus went He went healing the sick. Even the very night He was arrested and tried for His life and condemned He performed an act of healing. Wherever He sent His disciples He told them to go and preach the Gospel and heal the sick, and wherever the command to preach the Gospel went it was always supplemented by the words "and heal the sick." His last words, which give us the only definition of a believer, given within the lids of the Bible, were, "And these signs shall follow those who believe."

One has the right to infer from these words that unless the person can heal the sick in accordance with Jesus' commands he is not a believer in the sense that He required. If you believe you can heal, and He said that we would do even greater works than He did because He would go to the Father and be an advocate for us.

The art of healing the sick through God has been lost to man for many centuries, and the world of Christianity has not been taught how. The Orthodox churches teach Christianity so far as they go, but they stop too soon. The true redemption is not

only for the soul but for the body also, the whole man, all in God, perfect.

#### THE FIELD.

If we look at the cause from all standpoints, from everywhere, considering the rapidity of its growth, the champions that have been raised up for the cause, men of means who are taking hold of the propaganda, who are pushing The News Letter, the Leaflet, and the little book, the numbers of able lecturers who are now working the field everywhere is most encouraging, and all show conclusively that God is with the work, and we who are working in the field are doing so with happiness and joy unspeakable, and the love of God is the beacon light which guides us in our work.

#### ALBERT S. DULIN.

Mr. Dulin has now returned to Washington with his good wife and they both have entered the arena as healers of the sick. His address is 1704 4th street, N. W., Washington, D. C. Mrs. Dulin has long been in the Science thought, and Mr. Dulin a little over three years, but both have clear, clean perceptions of the Truth, and are active, earnest workers, having dedicated their whole lives to the work of God, the healing of the sick and alleviation of distress and the teaching of the Truth. God will bless them as He does all of those who implicitly rely upon Him.

#### THE NEWS LETTER.

The News Letter circulation has been very much increased during the past month, and the offer of six subscribers for one year for five dollars or twelve subscribers for six months each for five dollars is still open for this month; and we wish to urge this one thought upon those who have means they wish to expend in the propagation of the Truth, that the most effective way is to send this paper into families. If The News Letter goes into a family for six months and is read by that family, they will know the Truth which gives them freedom by that time or they will have become so interested in this thought that nothing can prevent their going on and studying it until they reach perfection. How many ages it will take to reach perfection we can not tell, but we do know that the study is onward and upward forever and for-

ever, and the sooner these primary lessons are commenced the better it will be for all people.

Jesus tells us that we shall know the Truth and the Truth shall make us free. The sending out of The News Letter has a tendency to impart that knowledge which gives us freedom. If all could understand the importance of this work; if they only knew that giving did not impoverish; if they only knew that by sending out twelve or one hundred subscribers to The News Letter, with the purpose of spreading God's Truth, that such action would bring them blessings, our friends would never need a second invitation. We are told by our Saviour that if we would have all we must seek the kingdom of Heaven and its righteousness, which means simply to seek the kingdom of God and its righteousness for the sake of the right and the good and God will bless us with everything we need, give us all prosperity, all happiness, and all joy here upon earth and enable us to enjoy perfect happiness or Heaven now and here and forever.

Lovingly yours,



GET THE GOOD OF IT.

Some devout Christians seem to have a partiality for the most sad and solemn chapters of the Bible, and thus, in their religious morbidity, resemble one who prefers to gaze upon the dark clouds that veil the light of heaven from our eyes with their sombre drapery, rather than upon the rainbow with its resplendent glories. They do not seem willing to trust as true what is brightest and most cheering in Holy Writ. They never get the good out of their Bible faith. They have a sort of half trust in the Scriptures, beholding always the cross, and never lifting up their eyes to contemplate the crown. They allow their thoughts to dwell rather on the agony in the Garden of Gethsemane than upon the dazzling radiance of the Transfiguration and the unspeakable glory of Christ's final ascension into heaven.

You believe in God's Omnipotence, Omniscience,

and Omnipresence, and that He is the Supreme Judge of the quick and the dead, and in the awful infinity of all His dread attributes, why not believe with a realizing trusting faith that "God is Love?"

You believe that He guides the march of the planets up the starry heavens, that "He touched the mountains and they smoke." Why not believe as firmly in His loving watchfulness over all your ways through life, and His ever kindly guardianship that numbers even the very hairs of your head?

Trust in His love with the perfect faith that led the good Quaker poet Whittier to write when greatly afflicted:

"I know not where Thine islands left  
Their fronded palms in air,  
I only know I can not drift,  
Beyond Thy love and care."

Do not approach God with fear and trembling, but with love and trust, remembering always that He is as our Lord and Saviour Jesus Christ declared Him to be, "Our Father, who art in heaven."

Until you banish all fear from your heart you have not attained to that greatest of Christian virtues a perfect love of God, for, as the Holy Bible tells us, "Perfect love casteth out fear."

We must glory in Jesus as well as in Jehovah. We dwell in a wider and more beautiful garden than that of Eden without any of the limitations that were imposed there. Here we may freely eat, both of the tree of knowledge and the tree of life. If we will only help ourselves we shall get the good of it and abound in peace and plenty.

### BEWARE OF "SMALL SINS."

There can be no doubt that the indulgence in what we term "a small sin" to deceive our consciences invariably leads to the commission of greater sins.

If once we disregard the admonition of Scripture "Keep thyself pure," it will be hard, indeed, to fix the limit to our moral transgressions, for the conscience itself gradually becomes tainted, and the sin that we at first viewed with abhorrence we will practice without any sense of shame or regret.

The great Napoleon said, in forecasting a mighty war between France and United Germany, fifty years

before it occurred, "Paris must be defended on the Rhine." So we must summon up all our moral forces to resist the first advance of sin, and not permit it to make a lodgment in our breasts.

There is sound moral philosophy in the well-known lines of Pope:

"Vice is a monster of such frightful mien,  
That too be hated needs only to be seen,  
But seen to oft, familiar with her face  
We first endure, then pity, then embrace."

Carnal mind is always actively engaged in its evil work. It is a Sabbathless Satan busy in doing mischief seven days in the week.

We can baffle its wiles, and beat back its insidious delusions, only by realizing that we are the "image of God," the Eternal All-Good, and that evil therefore can have no power over us unless we first prove traitors to our own souls and consent to pass under its dominion.

The Roman Catholic Church classifies all sins in two divisions—mortal sins and venial sins. The mortal sin is one which, if unrepented, dooms the sinner to everlasting hell-fire, while he who dies unabsolved from venial sin suffers only the pangs of purgatory, which is a sort of sanitarium for the impenitent soul, which, through its discipline, is finally purged of all sin. The period necessary to effect the cure may extend, however, to a thousand or more years.

This classification ignores the fact that all sins endanger the soul and tends to encourage the false idea that there are sins that may be indulged in without irremediable injury to our moral natures. Whereas, if we fail to repel the advance of the lesser, we impair or weaken our power to resist the greater sin.

The famous Surgeon, Sir Ashley Cooper, when testifying in a murder trial was asked the question, "What is a mortal wound?" And his answer was, "I never yet saw a wound, however slight it may have seemed, but what might have proved mortal."

It is thus with sin. The smallest in appearance may work corruption in our souls and prove fatal to moral life.

We can not, therefore, be too vigilant in guarding ourselves against the approach of what are falsely termed "small sins" as the least of them may prove mortal.



## Christ in Argument and Oratory.

IN whatever aspect we view our Lord and Saviour Jesus Christ we behold in Him the perfect man, standing "Four square to all the winds that blow." His intellectual powers were of the highest order; His learning most profound; His life unsullied by a single sin; His manners gentle and refined; His moral code the most exalted ever declared to man, and in His all-abounding charity He blessed those who had never been blessed before.

He was the first to proclaim to the world the universal fatherhood of God and the universal brotherhood of man.

Crucified as a man, He died like a God. He illumined the degrading cross whereon He was nailed as a malefactor with the light of His divinity, and while it was designed by His enemies to be the symbol of His shame, that light has made it throughout all ages, and in all lands, a badge of honor, converting the instrument of deadly malice into the revered emblem of Faith, Hope and Charity, and making the structure upon which He met a cruel death the recognized symbol of everlasting life.

The life of Christ presents him in two great characters. First, as man, teaching men the ways of God to man, and the duty of man to God by the utterance of precepts marked by the highest wisdom, the most sublime morality, and illustrating them all in his faultless life. He was thus at once the greatest of teachers and the most perfect example of his teachings. As man, unlike men in general, who build worse than they know, He lived up fully to the lofty standard of conduct that he reared for others. As God, all his works exemplified his Divine character, asserting him as the Supreme Executive power of the universe, the potent and benign healer of the sick and raiser of the dead, and attesting Him as the Omniscient and Omnipotent Master of Life.

But we do not propose in this article to consider Christ in either of those great characters, but only to notice briefly one of the striking qualities exhibited by Him as incident to his teaching, and which is essentially human, exhibiting Him as a scholar of vast learning, an eloquent orator, and a debator of matchless skill.

His discourses abound in examples of the grandest prose, and the most beautiful and pathetic poetry.

All his diction, though chaste and simple, so that

the unlettered mass of the people could understand the meaning of his words, was yet marked by great force and elegance. Those qualities of his teaching impressed the learned Jews, who heard Him as he taught in the temple, and led them to exclaim, "How knoweth this man letters, having never learned?"—John vii, 15.

The term "letters" as here used had a wider meaning than might first appear to the reader. It meant the whole range of Hebrew, Greek and Roman learning. Just as at the present day to term one "a man of letters" is to state that he is a classical scholar.

The poetry in Christ's nature was strikingly illustrated by his referring to the beauty of the lillies as proof of God's benign care for all that he has created. The example was the more impressive because he referred to the lillies of the field, exposed to the elements—the wind and rain, the hail and storm—and not to that most delicate of flowering plants as sheltered and tended in a garden or conservatory. As a perfect poetic figure to enforce a teacher's lesson it has never been surpassed. His words are—

"And why take ye thought for raiment? Consider the lillies of the field how they grow, they toil not, neither do they spin. And, yet, I say unto you, That even Solomon in all his glory was not arrayed like one of these.

"Wherefore, if God so clothe the grass of the field which to day is and to-morrow is cast into the oven, shall He not much more clothe you. O ye of little faith."—Matt. vi, 28-30.

With what deep and tender pathos he expresses his love for the people of Jerusalem, and his watchful solicitude for their welfare notwithstanding the guilt of murder that rested upon them in his exclamation, uttered not in anger, but in sorrow—

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

"Behold, your house is left unto you desolate."—Matt. xxiii, 37, 38.

This embodies not only poetry of the highest order, but presents the most forcible illustration of both the ingratitude of the Jews and their hardened impiety, while it likens the love of Christ for them to that of a mother for her offspring, instancing as an example an object that was daily under the eyes of even the humblest of his hearers, a tenant of their homesteads whom they had doubtless often seen

sheltering her helpless brood from the cold, and the rain and the tempest, and from the deadly swoop of the bird of prey, by stretching over them her protecting wings. So, too, they had seen her and heard her as she called back to her from their straying that they might eat the grain that through patient search she had unearthed, thus exhibiting that Divine spirit of self sacrifice which is ever joined with a mother's love for her offspring. But, like the shield of Achilles that had both an iron and a golden side, Christ could turn, as the occasion justified it, from the most gentle persuasion and touching pathos and administer in stern argument the harshest reproof and utter the most terrible invective. When he went to "Nazareth where he had been brought up," He received no kindly welcome from its inhabitants, for it was a "Synagogue town," and therefore dominated by the powerful sect of the Pharisees, who were supreme in all religious ministrations throughout Judea. We are told that he entered the Synagogue and stood up to read :

"And there was delivered unto him the book of the Prophet Esaias. And when he had opened the book he found the place where it was written :

"The Spirit of the Lord is upon me, because He hath annointed me to preach the gospel to the poor. He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

These words of the prophet referred to the coming Messiah, and when Jesus said, 'This day is this Scripture fulfilled in your ears, they at once understood him to mean that the words applied to him, and hence he claimed to be the promised Messiah.'

They ignored all the evidence which supported that claim, the moral grandeur of his teachings, the unsullied purity of his sinless life, and his stupendous miracles, and with scornful complacency they said, "Is not this Joseph's son?" They intended that question to be understood as an affirmation of a fact sufficient in itself to refute Christ's assertion of his Messiahship, for Joseph was known to them as one of the common people, who toiled at his trade as a carpenter, a plain man in a double sense, whereas it had been predicted that the Messiah was to be of the royal line of David, and they believed that he was to appear with majesty and power, and restore the ancient glory and splendor of the kingdom of Israel, which had been trodden into the dust and reduced to seemingly hopeless vassalage, under

the iron heel of a foreign conqueror. Jesus, divining their thoughts, thus rebuked them :

"Ye will surely say unto me this proverb, Physician heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country.

"And he said, Verily I say unto you, no prophet is accepted in his own country.

"But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land.

"But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

And many lepers were in Israel in time of Elisens the prophet, and none of them was cleansed saving Naaman the Syrian."—Luke iv, 23-27.

There is a vein of lofty scorn running through this dignified answer of Christ to the insult offered him by his immediate countrymen, whose garb he wore to denote himself a Nazarene.

They had referred contemptuously to his humble birth as a reason for rejecting both Him and His doctrines. His greatness rebuked their mediocrity, for they stood for the wretched town of Nazareth and He for the whole world.

Answering their designed reproach in the spirit of a true orator, who reddens his adversary's cheek with the blush intended for his own, He gave them to understand, by reciting facts well known to them, that henceforth he would ignore them as unworthy to have any miracle of His performed among them, as God, in the olden time, had ignored the whole people of Israel because of their disobedience to His commands, by having His prophets torn away from them to minister to and heal the Gentiles in far off lands.

They felt the merited reproof keenly, for they "were filled with wrath, and rose up and thrust Him out of the city," and would have taken His life, "but He, passing through the midst of them, went His way."—Ibid, 28-30

In the same spirit he enjoined upon His disciples to obey the laws expounded by the Pharisees, sitting, as they were, in Moses' seat, but never to follow the evil example of their works; to do as they said and avoid what they did, and, turning to that self righteous sect of arrogant scoffers, He thus drew their portrait in fadeless lines:

"Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited Sepulchres, which, indeed, appear beautiful outward, but are

within full of dead men's bones and all uncleanness."

No other figure could have so forcibly expressed utter moral rottenness underlying an exterior gloss of piety.

There was a touch of Solomon wit in His remark to Simon, called Peter, and Andrew, his brother, when he summoned those fishermen from the nets that they were casting into the sea of Galilee, "Follow me, and I will make you fishers of men."—Mat. iv, 19.

And He even deigned to make a pun on Peter's name, which meant a rock, saying to him, "Thou art Peter, and upon this rock I build my church, and the gates of hell shall not prevail against it."—Mat. xvi, 18.

With the same appropriateness He termed the gentle John, the disciple whom he loved, as more fully reflecting His own Divine nature, "Boanerges," or Son of Thunder, referring to his eloquence and dauntless bravery, for of all the disciples he alone stood by the cross at the crucifixion, and he was the first of them to reach His sepulchre when Mary Magdalene had announced His resurrection. He was a striking illustration of the truth of the poet's lines:

"The bravest are the tenderest,  
The loving are the daring."

Oh! Adorable Saviour of Men! Perfect Man and Perfect God! Divine Healer! Hasten the coming of the blessed day when at thy name every knee in Heaven and earth shall bow, and every tongue shall confess that thou art the Lord.—Phil. ii, 10, 11.

### THE ALL-POWER OF SPIRIT.

San Jose, May 15, 1900.

O. C. Sabin.

Dear Friend: Your letter received and contents carefully noted. I wish to state that I do not believe in the "efficacy of matter," but in the all-power of Spirit and that Spirit is the only substance. Jesus, after His resurrection, brought His material body into the room where His disciples were, the doors being shut, proving that matter is only a shadow and has no resistance to Spirit. His walking on the water and ascension annulled the so-called laws of matter. "The things which are seen (by mortal sense) are temporal, but the things which are not seen are eternal."

While in mortal consciousness we can not behold the real Substance. As our vision becomes clearer, and we behold the unchangeable things of Substance matter will become less substantial and unreal.

Mortal mind and body are but the image and likeness of our mortal parents. I am more than these. I am a perfect expression, Infinite Mind, co eternal and co-existent with that Mind.

Do Scientists condemn money as error? No!

It is the shadow of power, a temporal servant.

Neither do we condemn the mortal body, even if it be but the reflection or shadow of the Spiritual body. Man appears to see double, but the I is always single.

How are we going to realize the perfect man if we give disease a name and use denials?

Who gave us disease and its legion of names?

Mortal mind.

Disease has no name.

Are we going to keep on parroting mortal mind?

Affirm the Truth of Being and it will free us from all illusions.

Some day mortal mind and its illusions will disappear from our consciousness never to be remembered. He that keeps his face toward the Sun sees only Light.

"I will create a new heaven and a new earth; the former shall not be remembered nor brought into mind."

After his resurrection Jesus saw no dead to raise or sick to heal, for He was no longer deceived by sense perception.

Had Scientists faith in their word they would not go on repeating it over and over again: If the word spoken is the Word of Truth and comes forth from the God consciousness and is not a mere echo of mortal thought, it will abide forever and bring forth the harvest in time of fulfillment. "My word shall not return unto me void, but shall accomplish the thing whereunto I sent it." A man to affirm the Truth must hear the voice of God affirming the Truth in the God consciousness.

A man must be born again before he can have the Truth affirmed in him. For it is only God that can affirm the Truth.

Many are parroting the word spoken by others, but their words have no power because they are speaking through mortal consciousness. We see the Kingdom of Heaven before we enter it. After we enter it we hear the voice of Spirit. It is only then that we speak, as the Spirit gives us utterance. "For it is not you that speak, but the Spirit of your Father that speaketh in you."

No man can affirm himself into the Kingdom of Heaven. He must let go of his own will with a full desire to do the will of Divine Principle if he would know of the doctrine.

Create within a new heart, Oh, God, and renew a right Spirit within me.

A man can no more regenerate himself than he can generate himself. Why this much ado about the scarecrow malicious animal magnetism. This planet is surrounded by an atmosphere which protects it against destructive meteors.

So man is surrounded by an atmosphere or aura made by his thoughts. If he is sending out positive Love thoughts he need not treat himself or defend himself. For this Love atmosphere well "will quench all the fiery darts of the wicked," and their efforts will end in a harmless meteoric display.

The Dainal individual who prays with his window open toward Juresalem will find the roaring lions of mortal thought harmless and unable to injure him who's weapon is the power of man resisting love. Any weapon formed against this man will not prosper, but will act as a boomerang upon him who formed it. God is blessing you and prospering His work through you.

I am,

C. A. BAILEY,  
424 N. 16th st., San Jose.

## "I, I, I, Itself I."

The inside, the outside, the what and the why,  
The when and the where, the low and the high:

All I, I, I, Itself I.

**I** HAVE been declaring the all-embracing all-pervading, all-providing, all healing I for ten years. I am bath sent me to declare unto you the greatness and goodness and luminosity of this changeless, eternal I. I am sent to tell you that if you wrap this I around health, it will bring health forth from its hiding place, that you may enjoy it in its fullest possible measure. When you wrap I into your statements of happiness, plenty, joy and serenity, it will furnish you proof beyond measure that all these things, now fulfilled in your ears, manifest in and through your I's. If you reject this proposition, you will seem to have fruits of your rejection.

Man can not know what he insists on not knowing.

All can know what they are willing to know.

"For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath."

This eternal, changeless 'I' is ever present with

you to do your bidding. You have but to accept its willingness to minister unto you. As it pours itself out over your ways and the ways of those around you.

It teaches only its present greatness. Any attempt to limit its usefulness is only a stumbling-block to those who entertain limitation. It is all Being, not becoming. It is not going to. It is. It is not re-incarnation, because re incarnation must necessarily dwarf the possibility of incarnation.

If it were possible, becoming would mutilate Being, as God saw all that He had made, and behold! it was very good. In order to realize this, we must be in accord with this goodness of beholding.

This universal, eternal, all-seeing I, names itself through everyone, whose willingness is embodied in I.

"Before ye ask, I will answer. And while ye are yet speaking, I will hear."

"I am that I am—I am the way, I am the truth, I am the life, I am the bright and morning star. I am the resurrection and the life. I am the Alpha and Omega, the beginning and the end.

"I will heal thee.

"I will comfort thy afflictions.

"I will provide for thy wants.

"I will make thee ruler over many things.

"When thou walkest through the waters they shall not overflow thee.

"I will be with thee.

"I am the Almighty God.

"I will hide thee from the scourge of the tongue (your own tongue).

"There is now no condemnation in Christ Jesus."

We shall insist on presenting in every paper the very best we have.

We will continue to assure you that we have no time to look back, no interest in looking forward. We believe in the ever-present possibility, "Now is the accepted time." "Now is the day of Salvation." "This day thou shalt be with me in Paradise."

What a joyous testimony, in the above quotation, to the value and utility of the ever-present, all-pervading Now. \* \* \*

We recognize all men everywhere, as one with the all pervading I. The readers of "The Light" are realizing now All, that is included in "I, I, I, Itself I." Praise God!

D. L. SULLIVAN.

Virtue is a quality of the mind—not of the body!

# It Is The Work of God.

BY OLIVER C. SABIN.

“**W**hen they heard that, they were cut to the heart, and took counsel to slay them.

“Then stood, there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space:

“And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

“For before these days rose up Theudas, boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered and brought to nought.

“After this man rose up Judas of Galilee, in the days of the taxing, and drew away many people after him; he also perished; and all, even as many as obeyed him, were dispersed.

“And now I say unto you, Refrain from these men, and let them alone, for if this counsel or this work be of men, it will come to nought;

“But if it be of God, ye can not overthrow it, lest haply ye be found even to fight against God.

“And to him they agreed; and when they had called the apostles and beaten them they commanded that they should not speak in the Name of Jesus, and let them go.”—Acts v, 33 40.

The good old Jewish lawyer gave very sound advice to those who were determined to slay the apostles, which advice, if followed by all the persecutors of the later ages, would have redounded much to their credit and caused much less discomfiture.

The Wednesday evening prior to the 6th of September, in which the Editor of the News Letter took his stand for independence through the News Letter and nailed upon his banner the words that had been given to him by inspiration from God, “Unchain the Truth; it shall be free,” he told the little congregation there assembled of his love for them; of his love for the great Truths which God was making known to His children in this age of the world; that he had love for them each and all, and that wherever he went that love would remain unbroken and undimmed. With a heart full of love he would ever look back to the happy and pleasant days spent in their midst, but to him it

seemed as though God was calling him to go farther, to take one more step, and where duty called he had neither the power nor the inclination to decline, but must follow.

We received a letter from Boston during the past month which recalled that little incident to us and also recalled what the Church Trust had done to thwart this call which God had given to us, and we desire to publish the letter as a warning to all who in future ages would try to destroy the works of God and the advancement of His Kingdom here on earth, with the admonition that they should remember the words of the old Jewish lawyer, which we publish at the head of this article, remembering that if the work be of God that all the world can not injure it, can not hold it back, can not disturb it nor delay it; but on the contrary that all the works of evil are made to redound to the good and the benefit of this work for good. The new work and the new cause has prospered from the very start, but not with anything like the progress it is now making, because the time has come when these evil workers (as perhaps this man who writes this letter which we publish may have been one). These workers of evil are now satisfied that the commands which they have received to destroy the News Letter and its Editor and the work which he is giving to the world were not of God and were of evil, and that the command which the Editor of the News Letter received from God to “Unchain the Truth; it shall be free” was from God, and those who are honest and God fearing are fast coming into the light and knowledge that this new movement is a movement of God for the dissemination of Truth, that all the world may know its blessings, and that all the world may have the healing Truth, not only for themselves, but that they may give it to those who have it not, until it shall become as broad as the universe, as free as air, belonging to all as God intended it should. The letter is as follows:

Boston, Mass., May 11, 1900.

Dear Col. Sabin: You will remember me when you look at the name at the bottom of this letter, and know me to have been your friend in the days of your affiliation with the Mother Church. I wish to say now to you that I rejoice in your work for I am sure that you are accomplishing much good. Your opportunities too, are continuing to enlarge in that direction. I, in common with many others, always considered The News Letter far ahead of our Boston publications, so much so that comparison was



scarcely suggested. All I may say to you now is to push the work, for God is with you and you have His work to do. You remember the little speech you made in the church at Washington on the Wednesday previous to your bold stand in The News Letter? I remember it well, and so do many others of the Eddy Scientists remember it, for it meant much work for us then.

I wonder if you know how extensively this malicious mental malpractice is carried on? It is simply terrible. I know too much in that direction and am sorry that it ever came into our church. Take your case when you announced your withdrawal at the Wednesday evening meeting in Washington. The next A. M. every "expert" in the art received a telegram to come to Boston immediately, and some stayed there many days and some at the hotel in Concord. On at least one other occasion when your paper came out they were all called on. I remarked at the time. Now we will learn if Col. Sabin is a genuine Christian Scientist, and whether his calling is of God or not. The fact that you were able to stand tells the story. God was with you and is with you now.

Your brother in Love,

The editor of the News Letter was never taught the system how to transmit mental poison into the mind of his neighbor in order to destroy him; he never was taught any system of highway robbery, nor murder; nor was he taught the different sciences as to how to poison his fellowman; nor was he taught how to use the stiletto. In all these things his education has been neglected entirely, and all we can do is to praise God that such has been the case. In our religion we love God supremely and we love our fellowman; the weapon we fight with is Love, the weapon Jesus used, "Love your enemies and do good unto those who despitefully use you," such is the shibboleth of our warfare; our war cry is LOVE. Take the name of Jesus with you wherever you go and inscribe upon His banner, "Love God, Love Man," and with this banner all the workers of all evil can have no effect against you but will go down before you as the mist before the rays of the morning sun. Have no fears, for though "thousands may fall at your side and ten thousands at your right hand," no harm shall come near thee, or near those who put their trust in God.

If God selected the Editor of The News Letter to do a certain work that had to be done the Editor of The News Letter was impotent to withstand that command. He must do it, if he had so chosen, he

could not have disobeyed, and those who would destroy, delay, or hinder the work, can have no possible power or effect. It is of God and the work is upward and onward and the hand will never be stayed until Universal love shall be planted upon the battlements of the Most High, and the shout of the redeemed from all the world will go up in the glad refrain:

"Praise God from whom all blessings flow,  
Praise Him all creatures here below;  
Praise Him above, ye heavenly host,  
Praise Father, Son, and Holy Ghost."

## A Letter from Massachusetts.

Saugus, May 21, 1900:

Col. Sabin.

Dear Sir: The amount of good that has been accomplished by the Reform movement in this part of the country can not be estimated. Professor Watson's lectures in Boston have created considerable strife in Mrs. Eddy's mother church. The members there have begun to investigate for themselves, and have found that Christian Science had no beginning, had no discoverer or founder, but was and is practiced by metaphysicians of all nations.

The Lynn News containing your lecture, which was delivered in Lynn, is eagerly sought for in Boston, and the stand you take meets the approval of the most intelligent Scientists who have become disgusted with the blindness and illiteracy of members of the Eddy mother church.

Professor Watson's next class meets at my home in Saugus, which begins Monday evening, June 4, and as there are many in adjacent towns desirous of taking lessons I extend a cordial invitation to them, and they will be made welcome at my home.

Your friend,

MRS. J. R. SCOTT.

Do I desire Truth to be manifest, or my own idea of what is Truth? If you decide this aright you can lay your burden down, it will be a burden no more. You will be free.—Ida A. Nichols.

Magic consists in the application of the Sermon on the Mount.—Manns.

God is love, the only power;  
Love protects me every hour;  
Love in all without alloy  
Brings forth health, wealth and joy.  
Love is; there is naught beside;  
In IT, my LIFE, I will abide.

—E. Gertrude Thayer

## Are We Blessed in the Multitudes of our Ways?

**I** ONCE knew a man who had done some very good work in healing. At the time I became acquainted with him he had a case that had not yielded very much to his treatment. So one day while thinking about this case, and wondering why there was not a greater response to his treatment, he suddenly "took on" the conditions of this patient—or sensed them—and great fear seemed to possess him; for the moment he thought, "I am certainly dying." However, he soon recovered his normal mental state by very energetic denials and affirmations, and threw off the sympathetic feeling.

The next time the healer saw his patient, he related his experience, and said: "I was in great fear, and thought I was going to die, but I got rid of it quickly. Now, this proves to me that your condition is unreal, and you can do likewise if you want to; there is no need of your having it. While this was true, the healer kept on treating, and the patient did everything as directed, and much more, and both persevered, yet there was no relief apparently through the efforts of either.

Then another healer took up the same case and in a short time he sensed the conditions of the patient. He told the patient about it, and said: "I did not mind it, it was of short duration. Now, my dear friend, I had no idea that you felt so badly. I will hold more firmly to freedom for you, and I am sure that God giveth to men liberally, and upbraids none. I know that you will come out all right." The healer's encouraging words strengthened the patient's faith, and spurred him on to do all he could unto a final recovery.

This patient also had several other healers. The third one did not sense the conditions, but constantly tried to find mental causes by which to account for the conditions, and mentioned a number of things that he thought were the cause of the seeming sickness, but the patient had no conscious knowledge of believing in any of the things mentioned, or of thinking anything like unto them. So as fast as mental causes were brought up and named, to be treated against, the patient would quietly say: "I do not believe in them. I know but one cause. You need not treat me against false beliefs. I truly have none." The patient had learned this through applying the true affirmations. Finally, the healer grew discouraged, and said: "If I can not find a

mental cause to treat against, I am at a loss to know what to do."

By this time the patient, having been encouraged by the second healer, felt that he must study and apply the science. He had already grasped too much of Truth to believe in mental or physical causation, for he had made the Divine Science statement of Being his own. "The All in All is God, and God manifest." He never forgot encouraging words, so as he persevered he came to recognize God in all his ways—that the Kingdom of Heaven is at hand. Herecovered his health, and was happy and prosperous, and lived a life of usefulness to humanity. He knew his oneness with God and man.

So, friends, we are to see that he who gives encouragement based in the law of liberty, gives liberally and upbraids not. Such lead aright and call forth what is within. It is by thus giving spiritually that healing is done, and not by accusation and placing of mental causes. Let no healer accuse a patient of believing falsely.

Let us teach Truth wisely, lovingly, acceptably in the sight of God, and not make rash statements that are not understandable. Let us be wise in our ways with wisdom, true with Truth, faithful with faith, good with goodness, and healthful with health. "God is the health of His people." Let us encourage ourselves by rejecting the error of belief in mental causes, and when called to heal a patient, not put all the responsibility upon him. Co-operation is good. It is, and is eternal; so let us find the true unity and work its law and not allow ourselves to feel discouraged.

The warmth of Divine Love is true sympathy and kindly consideration for those who need a healer. True sympathy with a patient is a demonstration of love and kindness. It is not coldness, nor is it accusation. This man was healed through receiving the Truth for himself. It was his to know God, and to recognize Him in all his ways. Thus was he blessed in the multitude of his ways. Thus are we all to realize God's blessing in the multitude of our ways. Now does the Omnipresence of Spirit bless us with health in every part of our bodies.

E. C.—In Harmony.

### AT HOME.

Mr. and Mrs. O. C. Sabin will be glad to see their friends any Tuesday evening at 1800 Wyoming Ave., N. W. Our daily hours at home are 2 to 6 P. M. Strangers from out of town always welcome.

## Saying Grace at Meals.

A subscriber asks for a suitable formula for asking a blessing at the table. All use of forms will degenerate into formality. This is why Jesus never offered a public prayer and probably did not utter audible words in blessing the bread. Occultly we know that the mental attitude during and immediately after eating has great effect upon the life. So true is this that we direct our pupils not to eat with other people at times. If you can not eat with kindred spirits and in circumstances of the completest harmony persist in eating absolutely alone. During the entire time of eating and for at least half an hour thereafter you should have the mind in perfect peace and fixed upon important truths of some kind. For myself, I eat alone. I say no preliminary blessing, but for an hour I guard my mind most carefully and think upon occult and divine things. It is well to have some occult literature to glance at, enough to give trend to the thoughts. Not for untold riches would I habitually sit at the average home table where criticisms of food, of people, of political matters, of religious creeds or foolish sermons go on; nor where talk of animals, family or neighborhood gossip will be retailed; nor where envy, jealousy, conceit, worldliness, argument, scolding, scheming, malice, or revenge shall enter. To spend 60 seconds in asking a blessing and then follow with 60 minutes of such stuff as habitually follows in most families is very reprehensible. The momentary prayer is of little if any account. No form of prayer can be of much account. If the life is a prayer no thought need ever be given to forms, and if it is not, the forms can do but very little good. He who has discovered the occult things finds his whole life absorbed therein. He can talk of little else. He wants no other companions than those who are in it. It is the All. It absorbs not only waking but dreaming hours. It tinctures all the affairs of life with sweetness. Such an one eats his food in exquisite peace and thanksgiving. He has passed beyond prayer. He knows that he has nothing to ask from he All. To ask would be like doubting the supreme abundance which showers upon all who are willing to be recipients. "God" eternally prays man to become reconciled to those methods by which bounty is manifested. The man who prays is a fool if he thinks any God will be influenced by his requests. Prayer may, in a deluded mind, have a reflex influence to-

ward lessening the delusion. It should be addressed to the deluded mind and not to any "God." To pray to "God" is to create in your mind an illusory image of an anthropomorphic god. As soon as possible banish all such conceptions. To this end, quit praying to all external powers. But eternally commune with the divine within and beseech yourself to be reconciled unto the Good. Do this everywhere and in all leisure moments. Don't humbug yourself with the idea that 60 seconds of "saying grace," will amount to more than a pint of water upon a conflagration. If you observe any rite you thereby befog your mind with delusion. It takes on a delusive appearance of importance which is not there. Once over, room is made for opposite excesses.

How can men deliberately murder oxen and cows and lambs in order to eat their carcasses and ask God's blessing on the meal? Only by the most blatant hypocrisy and infamous misconception of the character of "God." The Figi who eats a human carcass is not so degraded as the Christian who eats a hog's carcass, because the former asks no blessing and the latter profanes the name of "Christ" over his crime. Shun all such people. Refuse to eat with them. Come out from among them and be ye separate that ye may be the children of truth and justice and wisdom.

You can put away blood and bloody meat and then say to YOURSELF: "This food will nourish my body and aid me to live a happy life, because I have not shed innocent blood." Don't ask that it may. It will. Ask that the sun may rise? How absurd. To suppose an opposite possibility in either case is to debauch the mind and plant the seeds of disease. The same is true of all petitions addressed to the Supreme. Don't insult the Almighty by asking for air. Open your lungs and appropriate it. So of every other bounty of earth or air or water. It all is yours now. You don't have to ask any anthropomorphic god to give it to you. Keep away from churches and from people which utter such silly prayers, for their influence may contaminate you. Realize that all is your's and ye are Christ's and Christ is Good. Then you surely will not ask for what is your's already.—Occult Truths.

"While I draw this fleeting breath,  
When my eyelids close in death,  
When I pass to worlds unknown,  
See Thee seated on Thy throne,  
Rock of Ages cleft for me,  
Let me hide myself in Thee."

## The Origin and Destiny of Man.

BY ALBERT S. DULIN.

I have no creed,  
But I have in me, that surpassing words,  
A faith in God as boundless as the sea;  
A love that takes in all the human race.  
I see good in all creeds,  
Good in all religions,  
Good in all men,  
Good in all living things.

That state of consciousness, which seeks the universal truths of God, in the creeds of men is more hopelessly in bondage to error than was ever the benighted invalid who, knowing not God's power to heal, submitted to the rule of disease. For the later there is always hope. The ailment being physical in its manifestation must disappear when the metaphysical solvent of health is carried on the wings of Love and so on in the consciousness of the suffering one. I have known more of Christ and the kingdom of heaven when it was my privilege to plant, nourish, and cultivate the Divine seed of health and Love in the thought of some suffering brother or sister than at any other time. Nothing elevates one to an eminence of wisdom, to a conscience realization of the unity and at-one-ment of all life, to a discernment of the source of all causation, as that Spiritual illumination which comes to him who seeks to do the Master's will, to heal the sick and raise the dead. That Divine health-giving power, the essence of Love, that Jesus constantly drew from the heart of God and transmitted to the weary and heavy laden ones around Him, is the sweetest balm the suffering world has ever known. He utilized the power the Father had so freely given Him, and as He gave so He received again. In destroying the spectre of death at the couch of suffering He made manifest the wisdom of God in endowing man with the passion of Divinity; the conscience possession of which will alone enable us to demonstrate the Truth of immortality. In life there is no death. And the gentle Nazarene was radiant with the glow of conscience life and Godlikeness. He submitted his consciousness to the government of infinite wisdom, and the thought of the Father was expressed in the actions of the Son. Polarized to Deity He not only demonstrated the immortality of man, but has become the central sun in the universe of wisdom, radiating the thoughts of God in the soul of men, and making conscience to the creature the purposes of the creator.

The unfoldment of the Infinite Plan is a mystery indeed to those who seek to engraft a humanized creed or theological dogma onto the tree of life. Jesus never attempted or suggested the application of mammon methods, in order to assist the all wise Father in demonstrating to His children the Divine presence ever in their midst. He had no use for creeds, and His most scathing rebukes were rendered against those who fostered them. He knew that the result of creeds had denied to men that liberty which is the heritage of the Sons of God. He made His Divine attributes known by the evidence of His mastery over sin, sickness, and death. He substituted life for death, and health and happiness, when sorrow and sickness had held sway. He knew that creeds were but little tents that sheltered spiritual babies for awhile.

While tender and compassionate to all mankind, reflecting a Love as boundless as the universe His deeds were so stupendous as to overturn the entire philosophy upon which every creed was founded. He used the mighty forces that govern the universe to prove the Divinity of man. He built no edifice wherein ceremonies of worship would be substituted for the Divine craving of the soul for Infinite Love. He knew that the form of a creed, or the shell of an hierarchy, when exposed to the light of Truth, destroyed the kernel within, which it sought to protect, and left desolate and forlorn the dupes of its craft. He knew that efforts to circumscribe wisdom was the folly of fools, and to demand tribute for Spiritual bread was treason to God. He knew that pretenders to glorified crowns had crimsoned the world with blood, whenever their sole right to exercise the prerogatives of Deity was question. Fortified with this wisdom He mastered every environment that surrounded Him, and left to all mankind the unmeasured treasure of His example.

Theologians may moralize, philosophers theorize, statesmen temporize, and resurrect the "dicts of dead scholastics" to harmonize the theories they may entertain of man's relation to his Maker, and they can never solve the problem. Should they possess all the knowledge the world has ever known, yet disobey the mandate to "go thou and do likewise," the mystery of life will remain forever closed to them.

Jesus became the most colossal figure in human history by demonstrating the immortality of life, the Divinity of man. He constantly admonished His followers to emulate His example if they would have life eternal "I and my Father are one." "Go ye into all the world, heal the sick and raise the dead."

The only way to obtain life is to give life; the only way to obtain health is to give health; the only way to obtain Love Divine is to give Divine Love—inherent in you—to God and man with all your heart, all your mind and all your strength. "As my Father has given me, so give I unto you," is the solution of the origin and destiny of man.

### Believe In Him.

Dear Brother Sabin: The News Letter of this month (April) contains queries from Mrs. T. O. Smith, of Alabama, that found such a response in my heart that I add my wish to that of hers that you will in the News Letter make plain the fact that the Reform Church believes most sincerely that Jesus Christ is not only the Way-Shower and Truth, as Mrs. Eddy explains, but the essential Christ is the Divine life within us.

I have read somewhere and believe there is no one upon the earth who has not the Divine spark within them; no one who has not heard the voice of the true Christ; no one who has not been appealed to by the spiritual side of his own nature; no one who is not invited to become a member of the body of Christ. This is what Paul had reference to when he said there are many members but one body.

The Christian Churches will not accept Mrs. Eddy's theory of the at-one ment. Spiritual at one-ment does not seem to penetrate their consciousness as being above and more than vicarious at one-ment. I have conversed with many on this same subject and find many willing to concede the healing but repudiate the whole on the very grounds spoken of by Mrs. Smith, and as you have attempted to unchain the Truth, let us hear more on this subject.

Christian Science, or Divine Metaphysics, is the Truth that Jesus taught, and has been proven by demonstration beyond doubt by those who believe to be the commission given by Him to mankind, a commission with signs following so there could be no mistaking the true doctrine, and to those who believe there is much to gain and nothing to lose. We need not worship ignorantly, for we have line upon line, precept on precept, and no matter by what name we call it, if we solve the problems Jesus gave for our redemption, from sickness, as well as sin, then we are co-workers with Him in reforming sinners and healing the sick.

FRANCIS J BABCOCK.

April 4, 1900.

## Glad Songs of Praise.

We are in receipt of a beautiful volume entitled "Glad songs of Praise," the words of which are composed by W. H. Watson, one of the very earnest workers in the Reform Christian Science Church, and the music of which is composed by Bertha M. Snow, the talented daughter of our friend Sabina Snow, of Saugus, Mass. The book was written for us as the Hymnal of the Reform Church. This, of course, was not by the authority of the Church, for the reason that the Church cannot act in matters of that kind until the meeting in next January, when all such matters will be taken charge of and arranged by the delegates of the Universal Church.

While the present officers of the organization might have the authority to adopt a Hymnal, and do many other things in furtherance of the church work, we prefer very much to go slow and perform only such acts as are necessary and requisite to the proper conducting of the affairs of the church, and leave all others for the delegates and membership to act upon in their own capacity. We do not intend that the complaint can be truthfully made against us that we have sought to conduct in the matters of the church, for, as we regard it, everyone has equal authority with the other, and no one is set up by God to control his fellowman; but, on the contrary, we are each responsible for the talents which have been given us, and for the proper use of those talents.

We will say, however, in regard to "Glad Songs of Praise," that, as far as we are enabled to judge, the words are beautiful and the music is beautiful, and are very appropriate for congregational singing. Those who wish to confer with Brother Watson regarding this book may write to him at Saugus, Mass., or may send the letters to the office of The Washington News Letter, Washington, D. C., and the letters will be forwarded to him. In the next issue of The News Letter we will doubtless have an advertisement of the book, with the price, and also telling where it may be ordered, and so forth.

She. To what am I indebted for the pleasure of this call. He. To the fact that the other girl I called on was not at home.

"No one can be altogether wretched for long together who has the charge of a healthy, happy, loving little child."

Doing right and being right are like the sunshine and the sun.—Philip Brooks.



## LOVE—THE LOVE OF LIFE.

Life without Love

For the babe unborn  
Were better never begun;  
And life without Love,  
In the cradle rocked,  
Is the coldest thing under the sun.

And life without Love

To the pattering feet  
Would be one continuous wall,  
And life without Love,  
In the first school days,  
What a pitiful dismal tale,

And life without Love,

To the youth and the maid,  
Were a sad state of things I ween;  
We can readily guess,  
They would all grow staid;  
But happily 't has never been seen.

And life without Love,

To the mother young,  
We've no heart to think about;  
That 'twould choke all  
The lullabies ever she sung  
We can none of us have any doubt.

Yes, life without Love

To the white-haired sage  
Would turn all his days into night:  
'Twould blacken the whole  
Of his life long page,  
And, oh! what a sorrowful plight.

Even death without Love

Should be still more cold,  
So our barge we launch out in Love;  
And as we so glide  
From this beautiful earth  
Love shall us enfold like the wings of a dove.

And I think of beyond

In that life which we're told  
Shall ever and always endure;  
We can find there no Love,  
'Twill soon lose it's charm,  
And we'll all want to emigrate sure.

—ANNA B. BUTLER.

Thanks.

It is with pleasure that we acknowledge the receipt from Mrs. Fannie James of the following copies of her works: "Studies in the Science of Divine Healing," "The Redeemed Body," "Selected Bible Readings," "The Bible Teachings About Healing," and "Words Suggesting How to Heal." Mrs. James is one of the very able writers on the subject of Metaphysical Healing, and any person will be much benefited by reading her works. Her address is Denver, Col.

## Notice.

Prof. W. H. Watson will deliver a special lecture in Lee Hall, Lynn, Mass., Tuesday evening, June 5, at 8 o'clock. Subject: "Christian Science the Religion God Gave to Man."

It is desirable that all interested in Reform Science, and their friends, attend, as it will be a lecture of importance, establishing the cause of Reform Science, showing its superiority, and placing it on that basis of Truth which is above controversy, and which can admit of no opposition or contradiction.

The members of Professor Watson's first Lynn class in Christian Science will hold their regular monthly meeting at the home of Mrs. Bullock, 14 Estes street, Lynn, Wednesday evening, June 6. A special feature will be the singing of new hymns from "Glad Songs of Praise."

SEBINA SNOW.

## Book Notices.

We are in receipt of a beautiful little volume from Horatio W. Dresser, entitled "Living by the Spirit," and published by Putnam Sons of New York and London. The purpose of the little book is to throw light on the problems of daily life. It is a clear, concise statement of practical philosophy, based on the study of natural law, written in a simple style, free from technical and theological discussions and unhampered by bondage to any particular school of thought.

## Reform Christian Science Church.

At a recent meeting of the Society for Christian Science, now worshipping at 271 Macon street, it was voted to apply to the Reformed Church of Christian Science of Washington, D. C., for a charter. Harmony was a strong feature of the meeting and resolutions were passed in which it was said that "We firmly believe in Christian Science and its pure thought, but not as presented by members of the 'mother church.' The work of this society will be for the free utterance of Truth and to labor for and with all mankind. We believe there are many noble doctors who would gladly ask for the co-operation of mental healers, and they stand ready to help."

The pastor is W. J. Vinall, of 393 Leves avenue, who has been a student of the "new thought" for over fourteen years. Services are held on Sunday mornings and evenings and on Wednesday evenings.—Brooklyn Eagle, May 9, 1900.

## ILLUSION.

God and I in space alone,  
 And nobody else in view,  
 And "Where are the people, O Lord?" I said,  
 "The earth below, and the sky o'erhead,  
 And the dead whom once I knew."  
 "That was a dream," God smiled and said,  
 "A dream that seemed to be true.  
 There are no people living or dead;  
 There is nothing but Me and you."  
 "Why do I feel no fear?" I asked,  
 "Meeting you here this way.  
 That I have sinned I know full well;  
 And is there a heaven, and is there a hell,  
 And is this the Judgment Day?"  
 "Nay, those were but dreams," the great God said,  
 "Dreams that have ceased to be;  
 There are no such things as sin or fear;  
 There is no you; you have never been;  
 There is nothing at all but ME."—Exchange.

## The Paradox Which Men Stumble Over.

Nothing comes by the direct seeking. If you seek to save your life you will lose it. The soldier who wants to save his life is sure to get killed. Hiding behind others, the spent and rebounding bullets hit him. He who stands right up to duty fearless and without thought of saving himself gets through a hundred battles. The sick person who wants health and thinks about his sick body thereby keeps it sick. Recovery can only come through utter self-abandon, through turning all the thoughts totally away from ailments. Thoughts of possible sickness brought it on and will increase it. "I am not sick, I will not appear sick, I will go about well people's enjoyments" constantly affirmed draws one out of pain or misery. The poor person is poor only because he submits to the idea that he must be. So long as he scrimps and pinches himself and everybody else, money will not come. When he asserts his right to this world's goods and in wisdom goes for them he always gets them. But he has to employ the indirect method. He goes to work to render service and pours his whole soul into rendering service. Money voluntarily comes to him then. Seek money without giving service and you are a thief. Give service and money is assured. If you seek happiness you never will find it. If one goes about imparting happiness and seeks none, more than he imparts comes to him. So seek happiness indirectly and you will get it the same as money and health. If you want friends and start out todaying or bidding for friendship, enmity will

come. If you do duty regardless of whether you have friends or not, the flies will flock about you. Therefore put sweetness in your life,—nothing more. Friends will be too numerous to mention. Don't do people favors! Do justice and truth to yourself alone. Paradox here as everywhere in life. The beggar gets little. The one who volunteers a service is the true and occult "beggar" for to him that hath (wisdom) shall be given (money). It is the worst of nonsense for a woman to make love. That ruins her. If she wants to be loved she must never make love. Another paradox. The diplomat who blurts out what his government wants forewarns others how to prevent his getting it, and he will soon prove "persona non grata." There is but one difference between a wise man and a fool. The wise man acts on the law of paradoxes; the fool knows not that there are any. The fool is near sighted; the wise man is far sighted. The fool spends dollars in gunpowder; the wise man; pennies for caramels.—Occult Truths.

## Going West.

We are in receipt of a letter from our friend Mrs. H. M. Mitchell, of Haverhill, Massachusetts, informing us that she intends to go West for the Summer and expects to stop at Denver, and possibly Colorado Springs. We know Mrs. Mitchell well and she is a noble woman and an excellent healer of the sick, pure hearted and God is with her. We trust she will have a pleasant trip.

## CHANGE OF HOME.

I changed my residence the first day of May. I now live at 1800 Wyoming Ave., N. W. Those writing me on personal account should address letters to the new address. Those writing on account of business department of News Letter, The Metaphysical College, or any of the publications address 512 Tenth Street, N. W. Visiting strangers always welcome. City friends, each day 2 to 6 P. M.  
 OLIVER C. SABIN.

A cheerful man is happy, though he possesses but little; a peevish man is uncomfortable in the midst of affluence.

Self-reverence, self-knowledge, self control; these three alone lead life to sovereign power.—Tennyson.

Ring in the nobler modes of life,  
 With sweeter manners' prarer laws.

—Tennyson.

## Another Demonstration.

Philadelphia, Pa., May 20, 1900.

Brother J. H. Turner:

Dear Sir and Brother: I thought I would just write you giving the history of my boy, as it may benefit some mother or father, burdened with the load of care, or with troubled mind the same as I was myself for a long time, knowing not what to do or what steps to take. Every human effort of mine had failed and I was almost ready to give up in despair, without any hope or prospect in the future, and doubting whether prayer was ever answered or not. I had arrived at that stage where fear and despair had full possession of my being, but now note the change, the difference in my being after I came into Christian Science and learned that the Truth must be unchained. I have now learned to pray in a proper manner, as the Saviour commanded us to do. My petitions are always taken notice of, and always answered giving me all that I ask for and often more, and since I have begun to take lessons in the correspondence school I have made quite a number of excellent demonstrations.

I will just give you a history of my boy, my first case or subject. About two years ago my wife, a Godly Christian woman, a Baptist by profession, went to England her native place for the benefit of her health, leaving the family in charge of a housekeeper, a goodly woman in her way. My boy left his work and went to sitting in the park reading cheap novels, and loafing around the city.

One Sunday afternoon a man came around giving him and his companion some religious tracts, and inviting them to his Sunday school class. After the class was over giving them coffee and cake, and invited them to come to all the meetings which they all did. Instead of teaching them the Gospel of God, he misled them all, and trained or rather converted them into first class thieves and housebreakers. Remember all this was done in the church and Sunday school. They were under the supervision of their teacher the janitor of the church, who was instructing them in this fearful calling. Finally the police captured the crowd, and found all the plunder hid in the minister's house and the church. They were brought up before the court, and the judge sent the Sunday school teacher or janitor, to the penitentiary on three charges for two years and 3 months each, making seven years and six months in all, and he

sent the boys to the Reform School for an indefinite period or during good behaviour, he realizing the youth and circumstances. I have tried all manner of ways to get the boy liberated, but without success, failing every time.

Last Fall I went to see him to see what could be done for him but was advised to let him stay until Spring, afterwards finding out that he was a very useful boy to them. In May, after reading my correspondence lecture, the idea came to me, "Where is your boy to-night?" I at once realized that my boy had done very wrong, had been misled by error and had been punished enough and should be liberated right away. I treated the case and left it with God for His decision. The next morning I saw an ad. in the paper for a boy who could work at painting. As he had learned this at the reform school I answered it, and to my surprise received a reply to come and see the man who advertised. I called and told him the circumstances and told him that I knew the boy wanted to do better. He wrote right away to the superintendent of the reformatory, who, in return sent him his parole papers which were all signed and the boy was released in one week after my demonstration. His employer finds him a good home at his house with board and washing and \$10 per month, and will pay him more as he improves in his trade. The boy is doing nicely since he started work and is giving good satisfaction, his employer tells me. So you will see what unchaining the Truth has done for me and my boy. If I had not had class instruction at reasonable rates, I would have still been miserable and my boy still a convict. Thank God for all His mercies and loving kindness to me and my family. Unchain the Truth.

Yours in Truth,

C. T. A.

### Mottoes.

We are indebted to our friends the publishers of Universal Truth, 87 Washington Street, Chicago, Illinois, for some very beautiful mottoes, one of which is "The Spoken Word;" another is, "Welcome, Infinite Love attends Thee;" another is, "Silence is the Chamber of Eternal Truth." These mottoes make beautiful ornaments for the walls, and we have them in our Library and they are a constant inspiration to us.

Every human being is intended to have a character of his own, to be what no other is, to do what no other can do.—W. E. Channing.

# The Reform Christian Science Church.

## THE REASON FOR ITS BEING.

[Extracts from a Lecture by Oliver C. Sabin, Delivered at Lynn, Mass., May 9, 1900]

**T**HE sweet singer of Israel bids us "Behold how good and how pleasant it is for brethren to dwell together in unity," and the Apostle Paul exhorted the brethren of the Church of Ephesus to walk worthy of the vocation wherewith they were called "with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace."

What the apostles meant to teach is that spiritual unity is wrought through the communion of Christians by their common faith in the teaching of Jesus Christ.

It has no reference to unity or oneness of organization, or methods for the upholding and dissemination of His teachings. The Christian Scientists who organized the Reform Christian Science Church were not unmindful of their bounden duty to promote concord in the household of faith, and to strengthen the bond of fraternal harmony among believers; but they also recognized the fact that this duty has its limitations, and that compromises with error are treason to Truth, and that harmony of action is too dearly purchased when its attainment involves a sacrifice of vital principles.

They could not fail to observe that the so-called Mother Church, instead of seeking the kingdom of God and His righteousness, had passed under the rule of Mammon. It was and is dominated by a publication Trust that circumscribes the Gospel of Christ by dispensing "the Truth that is in Jesus" for gain. It acknowledged the authority of this Trust (and gave to it open public sanction) as a spiritual guide of its members. They first exploited a book as the sole repository of Christian Science and the only key to the Holy Scriptures, and then proceeded to speculate

upon the faith of those who believed that declaration by charging for it a sum that was more than three times greater than that which would have brought them a fair profit. The author of that work, claiming to be directly inspired by God to write it, declared it to be absolutely essential to all sincere seekers after the Truth. These are her words of self exaltation:

"A Christian Scientist requires my work on Science and Health for his text-book, and so do all his students and patients. Why?

"First. Because it is the voice of Truth to this age and contains the whole of Christian Science, or the Science of healing through the mind.

"Second. Because it was the first published book containing the statement of Christian Science, gave the first rules for demonstrating that Science and registered this revealed Truth, uncontaminated with human hypotheses. Other works, which have borrowed from this book without giving it credit, have adulterated the Science.

"Third. Because this work has done more for teacher and student, patient and healer, than has been accomplished by other works."—Science and Health, 169th edition, page 453.

Having thus created a great hunger for the book by this claim to Divine inspiration, and proclaiming it through all its editions as the New Revelation of God to a sin-stricken world, there has been made a sinful merchandise of this "bread of life" by selling it at a price that was prohibitory to the poor. Christ bade the messengers sent to him by John the Baptist, to tell their master as one of the proofs that He was the true Messiah "that the poor have the gospel preached unto them." The publishers of this book reversed this evidence of a Divine teachership, for this declaration is that "the poor must have this Gospel SOLD to them—if they can pay the price."

History records to the everlasting infamy of Draco, the tyrant of Athens, that he had his decrees engraved on tablets of iron and hung so high on the walls of that city that the people could not read them, and yet they were liable for punishment for their violation. A still greater injustice is wrought when the Truth itself is placed above the reach of

those who desire to learn it and thus escape the penalties that error must severely visit upon them.

This bartering of salvation, or of the Truth which gives freedom, mocks the hopes of thousands who have relied on the promise of Jesus given in His sublime "Sermon on the Mount:"

"Blessed are those that hunger and thirst after righteousness for they shall be filled."

It flies directly and defiantly in the face of the Apostle Paul's appeal to the Thessalonians, when he said:

"Finally, brethren, pray for us that the Word of the Lord may have free course and be glorified even as it is with you."

But not only does that trust restrict the spread of the truth indirectly by its extortionate exactions levied upon all who seek to obtain the volume in which it is revealed, but it aggrandizes its gains by opposing its love of lucre to the march of mind through the restrictions that it imposes upon Christian Science teaching. Not content to reap the harvest, it gleans the field by restricting competition with the lecture prices of its college.

To this end it prohibits its graduates from charging less than one hundred dollars per student for a course of twelve lectures, and even then they are denied authority to teach unless licensed by the Trust. It thus creates what commercial people term a "corner" on the bread of life to gratify its spirit of greed, which, like the daughters of the horse-leech, is ever crying, "give, give!" Hence but a comparatively small number of its graduates are permitted to utilize their knowledge for the benefit of humanity.

This is indeed harnessing human souls to the golden chariot of Mammon and driving them with a curb bit. What a contrast to the injunction laid by Jesus Christ upon his disciples and what a brazen defiance to his benign command, given to them and through them to all believers, when he said: "Go ye into all the world and preach the gospel to every creature," and his other command "Freely have ye received, freely give."

\* \* \* \* \*

But a matter even more vital to the cause of Christian Science, and involving even the truth of the Holy

Bible itself, demanded the establishment of the Re-form Christian Science Church.

It was only thus that full effect could be given through united action to the convictions, and efforts of those who had discerned with profound sorrow, that not only had the Mother Church of Christ, Scientist, been subject to the rule of the extortionate Trust, but it had degenerated into an idolatrous worship of the chief beneficiary of that Trust and had given its sanction to her unwarranted claim that her book entitled "Science and Health," is a divinely-inspired volume. In so doing it ceased to be in any proper sense a Christian Church, for that book strikes at the very foundation of Christianity by denying alike the Divinity of Christ and his resurrection from the dead. The author, who is nothing unless inventive, promulgates in that book an idea which through all the centuries since the crucifixion of our Lord had never been expressed by either Jew or Gentile, infidel or Pagan.

She declares with dogmatic unction that Christ did not die upon the Cross, but that he was entombed alive, and that he treated himself for his wounds and, having healed them, arose and left the sepulchre. That any person professing to be a Christian should proclaim such a preposterous heresy would seem incredible were it not printed in good English and in good black ink in the volume which she claims to have written with an inspired pen.

In proof of this charge we cite as follows from that volume:

"The lonely precincts of the tomb gave Jesus a refuge from his foes and a place in which to solve the great problem of Being. His three days' work in the sepulchre set the seal of eternity on time. He proved life to be deathless and love to be the master of hate. He met and mastered, on the basis of Christian Science, the power of the mind over matter, and over all the claims of medicine, surgery, and hygiene.

"He took no drugs to allay the inflammation. He depended not upon food or pure air to resuscitate his wasted energies. He required not the skill of the surgeon to heal the torn palms and bind up the wounded side and lacerated feet that he might use



those hands to remove the napkin and winding sheet and employ his feet as aforetime. \* \* \*

"His disciples believed Jesus dead when he was hidden in the sepulchre; whereas he was alive, demonstrating within the narrow tomb the power of Spirit to destroy human, material sense."—*Science and Health*, page 349.

This direct denial that Christ died upon the Cross, if upheld by historic proof, would upheave the whole fabric of Christianity, for that is its basic fact. To maintain this reckless proposition it is necessary to impeach the veracity of Jesus, who repeatedly declared that he would be put to death, and it would utterly discredit the Apostles, who made his crucifixion and death for the sins of the world the burden of their teachings.

Thus testifies the Apostle Matthew:

"From that time forth began Jesus to show unto His disciples how that He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

"Then Peter took Him and began to rebuke Him, saying: Be it far from thee, Lord; this shall not be unto thee.

"But he turned and said unto Peter: Get thee behind me Satan; thou art an offense unto me, for thou savourest not of the things that be of God, but those that be of men."—Matthew xvi, 21-23.

Jesus evidently viewed Peter's remarks as questioning His Divine mission by indicating a doubt as to His impending death, without which there could be no atonement, and hence His terrible rebuke. But Peter never doubted His death after the crucifixion, for had he done so he would have doubted the word of his Lord and Master.

The Apostle Mark tells us:

"For He taught His disciples and said unto them: The son of Man is delivered into the hands of men and they shall kill Him; and after that he is killed he shall rise the third day."—Mark ix, 31.

The Apostle John, who stood at the foot of the cross during the Crucifixion, thus depicts the closing scene in that most awful tragedy:

"When Jesus had received the vinegar He said:

'It is finished,' and bowed His head and gave up the ghost."

Nature, shuddering through all its vast frame, attested His death, for the earth quaked, the rocks were rended, and the veil of the temple was rent in twain by the awful convulsion that followed fast upon His last words.

St. Paul, confirming the narrative in the four gospels, thus testifies of the death of Christ, and affirms it as the universal belief of the Christian Church:

"Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

"And if Christ be not risen then is our preaching vain, and your faith is also vain.

"Yea, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He raised not up if so be that the dead rise not."—1 Cor. xv, 12, 4, 15.

There is no escape from this reasoning. Mrs. Eddy's statements are the logical sequences that there was no actual death, but a simulated one merely. The residence in the tomb was not that of a corpse, but of a sentient being, capable of thought, exercising will power and indulging in natural physical action. It is no answer to say that Christ's spiritual nature in essence was indestructible, because we are not considering the Divine Christ, but the man Christ. Born of woman, with human tastes, necessities, functions, and passions, Christ's sufferings on the cross were human sufferings, human agonies in an exquisite degree. "This day shalt thou be with me in Paradise," He declared to the sympathetic co-sufferer on the cross. This was spoken by His Divine indestructible nature, but the mortal man lay insentient in the tomb, as Christ in life himself had foretold repeatedly, and so remained as lifeless and inert as any other corpse, until the completion of the time prescribed in prophecy, when the Spirit reanimated it.

What a shocking description of a pretended suffering and simulated death scene is thus painted. How false to history; how destructive of all faith in the duplex nature of a Christ

of the Christian belief, and the great atonement by human agony for the sins of mankind, constituting the only hope of reconciliation of man to God.

Mrs. Eddy, if she be right, would destroy that beautiful emblem of Christ's suffering on the Cross, and degrade it, toward which the praying Christian looks and upon which he relies as the unerring guide to the heavenly paradise.

I trust my audience will bear with me while I give a few testimonies and thoughts on the life and character of our Saviour.

Let us first look into his character as given us through his works. In this line of investigation let us see what eminent men, even though not all of them Christians, have been forced to say of the character of Jesus Christ. The first witness we call is Napoleon Bonaparte, and while it was claimed that he, for the greater part of his life, was not a believer, yet better historians now consider that Napoleon was a Christian and a believer in Jesus Christ. We relate an incident as given by General Bertrand, Napoleon's faithful general, who remained with him through his isolation at St. Helena. In speaking of the character of Jesus to his friend, Napoleon said: "I know men, and I tell you that Jesus Christ was not a man. Superficial minds see a resemblance between Christ and the founders of empires. That resemblance does not exist. There is between Christianity and whatever religion, the distance of infinity. Paganism is the work of man. One can here read but our imbecility. What do these gods so boastful know more than other mortals? These legislators of Greece and Rome? Numa? This Lycurgus? These priests of India and of Memphis? This Confucius? This Mohammed? Absolutely nothing. They have made a perfect chaos of morals. There is no one among them who has said anything new in reference to our future destiny, and the soul, and the essence of God, and the creation. It is not so with Christ. Everything in Him astonishes me. His spirit overawes me, and his life confounds me. Between him and whoever else in the world there is no possible term of comparison. He is purely a being by himself, His ideas and his sentiments,

the truths which he announces, his manner of convincing are not explained either by human organization or by the nature of things. The purity of his life, the profoundness of his doctrine, which grapples the mightiest difficulties and which is of these difficulties the most admirable solution; his gospel, his apparition, his empire, his march across the ages, everything is for me a prodigy, a mystery insoluble, which plunges me into a reverie from which I can not escape, a mystery which I can neither deny nor explain. Here I see nothing human.

"The nearer I approach the more carefully I examine. Everything is above me, everything remains grand—of a grandeur that overpowers. His religion is a revelation from an intelligence which certainly is not of man. There is there a profound originality which has created a series of words and maxims before unknown. Jesus borrowed nothing from our science. I search in vain in history to find the similar to Jesus Christ, or anything which can approach the gospel. Neither history, nor humanity, nor the ages, nor nature, can offer me anything with which I am able to compare it or explain it. Here everything is extraordinary. The more I consider the Gospel, the more I am assured that there is nothing which is not beyond the march of events and beyond the human mind. Even the impious themselves have never dared to deny the sublimity of the Gospel, which inspires them with a sort of compulsory veneration. What happiness that book produces for them who believe it! What marvels those admire who reflect upon it! Book unique where the mind finds a moral beauty before unknown, and an idea of the Supreme superior even to that which the creation suggests! Who but God could produce that type, that ideal of perfection, equally exclusive and original?

"You speak of Cæsar, of Alexander, of their conquests, and of the enthusiasm they enkindled in the hearts of their soldiers, but can you conceive of a dead man making conquests with an army faithful and entirely devoted to his memory? My armies have forgotten me, even while living, as the Carthaginian army forgot Hannibal. Such is our

power! A single battle lost crushes us, and adversity scatters our friends. Can you conceive of Cæsar, the eternal emperor of the Roman Senate, and from the depths of his mausoleum governing the empire, watching over the destinies of Rome? Truth should embrace the universe. Such is Christianity, the only religion which destroys sectional prejudice, the only one which proclaims the unity and absolute brotherhood of the whole human family, the only one which is purely spiritual—in fine, the only one which assigns to all, without distinction, for a true country the bosom of the Creator, God. Christ proved that He was the Son of the Eternal by His disregard of time. All His doctrines signify only one and the same thing—Eternity. It is true that Christ proposed to our faith a series of mysteries. He commands with authority that we should believe them, giving no other reason than those tremendous words, 'I am God.' He declares it. What an abyss He created by that declaration between Himself and all the fabricators of religion? What audacity, what sacrilege, what blasphemy, if it were not true? I say more; the universal triumph of an affirmation of that kind, if the triumph was not really that of God Himself, would be a plausible excuse and a reason for atheism."

For a moment the emperor was silent. As General Bertrand made no reply, he solemnly added, "If you do not perceive that Jesus Christ is God, very well, then I did wrong to make you a general."

Among the early testimonies of Jesus from those who are supposed to be unfriendly, I quote the confession of Pontius Pilate. "He took water and washed His hands before the multitude, saying, 'I am innocent of the blood of this just person; see ye to it.'"

The Emperor Julian, the bitterest of all opposers of Christianity, allows that Jesus was born in the reign of Augustus, at the time of the taxing made in Judea by Cyrenius; that the Christian religion had its rise and began to be propagated in the times of the Emperors, Tiberius and Claudius. He bears witness to the genuineness and authenticity of the four Gospels of Matthew, Mark, Luke and John, and the Acts of the Apostles. And he so quotes

them as to intimate that they were the only historical books received by Christians as of authority, and the only authentic memoirs of Jesus Christ and His apostles, and the doctrines preached by them.

Hobbes says: "As they are given by God in Holy Scripture, they are properly called laws, for the Holy Scripture is the voice of God, ruling all things by the greatest right."

Rousseau, the noted Frenchman, remarks: "Peruse the works of our Philosophers, with all their pomp of diction, how mean, how contemptible are they compared with the Scriptures! Is it possible that the sacred personage, whose history it contained, should be himself a mere man? Do we find that he assumed the tone of an enthusiast or an ambitious sectary? What sweetness, what purity, in his manner! What an affecting gracefulness in his instruction! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtlety, what fitness in his replies! How great the command over his passions! Where is the man, where is the philosopher, who could so live and so die without weakness and without ostentation? Yes, if the life and death of Socrates were those of a sage the life and death of Jesus those of a God, shall we suppose the evangelical history a mere fiction? Indeed, my friend, it bears no mark or action. On the contrary, the history of Socrates, which no one presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without obviating it. It is more inconceivable that a number of persons should agree to write such a history than the one should furnish the subject of it. The Jewish authors were incapable of the diction and strangers to the morality contained in the Gospel. The marks of its truth are so striking and inimitable that the inventor would be a more astonishing character than the hero."

Let us consider the testimony of Jesus and the truthfulness of his mission as given by the apostles. First we look at their character. Men, as a rule, picked up from the lower walks of life, without education, without prestige and without standing. For the three years of Jesus' ministry, as he traveled

through the mountains and valleys of Judea, he taught these disciples the doctrine of his new religion, which had its embodiment in love instead of hate. Therefore, the doctrine had been preached and practiced of an eye for an eye and a tooth for a tooth, and that he who sheds man's blood by man shall his blood be shed. A doctrine of hate, vengeance and reprisal. But the new thought, bless your enemies, love them that persecute you, to him that smiteth you upon the one cheek turn the other; to him that would go to law and take thy coat give him thy cloak also; this was a turning over of all the mortal law codes that had ever been presented to the human family, and this doctrine of love was preached and practised among the lowly in the mountains and valleys of Judea.

This ministry culminated in his public trial and public execution and burial. He had told his disciples that upon the third day he was to rise again. Early on the morn of resurrection his devoted followers, both women and men, were there to see their Lord and Saviour. True to his word, this Son of God, our blessed Saviour, demonstrated over death and came forth from the tomb a victor, showing us the way to eternal life through him forever more.

These apostles and disciples, both men and women, went forward and forth from Jerusalem, preaching this gospel which Jesus had taught, testifying to the wonderful truth and wonderful facts which they asserted to be true.

In taking the evidence of a witness in court we look at his character as a truthful witness, his means of knowing whereof he testifies, his interests in such testimony in the subject-matter pending, what advantage the testimony he may give or has of reverting to him personally or his friends; in short, the judge and the jury weigh the testimony of each witness most critically from all surrounding and collateral sides, and give to such testimony only that weight which the circumstances justify. If we judge the apostles' and disciples' testimony by this kind of measure, what do we find? We find them asserting that Jesus of Nazareth was crucified, was buried, rose again, and ascended into Heaven, and that in like manner as he ascended into Heaven so would he

return. We find that this testimony, which they assert to be true, was the cause of their being cast into prison everywhere they went, whipped and scourged, driven out, and everywhere substantially made outcasts and ostracised from society. Instead of this testimony recurring to their benefit in accordance with the rules of material laws, it was always against them. It gave them the bitter trials of life and never gave them a surcease from sorrow here on earth. Not only is this true, but the constant assertion of this testimony was the means, as we believe all history shows, of each and every one of these apostles, save and except St. John, being destroyed by a violent death, when on the contrary a word of renunciation would have given them life, immunity, and often political and worldly honors.

Take their testimony given under these circumstances, attested by their lives, and it forms the most remarkable epoch in the history of the world.

It is not unusual, and has not been so for men and women to die testifying to what they supposed to be the truth. All religions have had their martyrs, and all great mental ideas have had their sacrifice, but in all of these instances those who suffered martyrdom died believing they were true. But it was different with the apostles. They were not attesting to a belief, they absolutely knew that what they testified to was either true or false. They knew whether or not they had seen Jesus of Nazareth upon the cross, whether or not they had seen Him planted in the tomb, whether or not they had seen him after the resurrection. They knew whether or not they had seen Him gathered up by the Father in the clouds and carried to heaven. They either knew this to be true or to be false. They died attesting to its truth, when every earthly consideration came to them as tempters asking them to deny the Saviour and enjoy the luxuries of the world. They preferred an ignominious death rather than to lie and deny their Saviour.

My late friend, Dr. James H. Brooks, of St. Louis, Mo., who, in speaking of the character of Jesus, in his book "Is the Bible True?" closes an essay as follows:

"But why speak of the miracles of His deeds and prophecies when His mightiest miracle is the reign of His love over those who believe in His name? It is the glory of the Gospel that it reveals to us not merely deliverance, but a Deliverer; not redemption only, but a Redeemer; and there is a vast difference between submitting to ecclesiastical rules, or even accepting a system of theological doctrines, and casting ourselves upon a beating heart. Millions, during these eighteen hundred years, have trusted in Jesus as a living person, and have learned in a happy experience that His sweet promise of rest was not uttered in vain. The conscience, turned into a blood-bound in the breast and pursuing the wretched fugitive, fleeing in vain from the memory of the past, has found protection and peace in His presence; the form, quivering with grief beside the grave that had swallowed up its treasures, has felt the soothing touch of His comforting hand; the mind, groping in the gloom of a cheerless skepticism, has been raised by His tender call to soar amid scenes of supernal light and beauty, and the soul has left behind it the broken fetters of sin, that it may go forth upon a career of joyful and ennobling consecration to Him who is still saying, 'The Son of Man is come to seek and to save that which was lost.' Blessed Lord, eternity will be short to tell out what we owe Thine amazing grace."

Hark! He speaks again: "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on Me shall never thirst." O hungry and thirsty ones, will ye not heed that entreating and persuasive voice? It is a hunger only He can satisfy, a thirst none but He can quench. Come to Him with all your doubts and fears and questionings and learn the meanings of the precious invitation that seals the Canon of Scripture, "Who-soever will, let him take the water of life freely." Come to Him as one who has the heart of a brother to sympathize, and the arm of a God Mighty to save. Then you can enter into the gladness of those who through the "little while" are waiting and watching for Jesus, and who will so soon shout the harvest song at His glorious coming.

To return to our subject. We continue our remarks

as to the statements of the author of *Science and Health*.

In the same book not only is the specific fact that Christ rose from the dead denied, but His Divinity is impeached by the denial that He had power of raising the dead. To maintain this last contention the author boldly perverts Scripture in her false citation. We quote from her book as follows:

"Jesus said of Lazarus: 'He is not dead but sleeping.' He restored Lazarus by understanding that he never died and not by the admission that his body had died and then lived again. Had Jesus believed that Lazarus had lived or died in his body He would have stood on the same plane of belief with those who buried the body, and He could not therefore have resuscitated him."—*Science and Health*, page 241.

Here we have a startling example of what logicians call *suppressio veri*—suppression of the truth—a deliberate misquotation of Scripture to bolster up a theory. It is true that Jesus said that Lazarus was not dead but sleeping, but He meant that he was dead, as the Apostle John distinctly states in His gospel on the authority of Jesus Himself, as clearly appears in the following citation:

"These things said He; and after that He saith unto them: Our friend Lazarus sleepeth, but I go that I may awake him out of sleep.

"Then said His disciples: Lord, if he sleep he shall do well.

"Howbeit, Jesus spake of His death, but they thought that He had spoken of taking rest in sleep.

"Then Jesus said unto them plainly, Lazarus is dead."—John xi, 11-14.

But vices, like virtues, go in groups, and it is not therefore surprising to find a sordid love of gain linked with a most unconscionable false pretense. The author of the book *Science and Health* claims to be the discoverer and first expounder of the fact "that there is not life substance and intelligence in matter." That claim is as untenable as if she sought to rob Newton of his meed of glory by asserting herself as the discoverer of the law of attraction and gravitation. I cite from her book as follows: 1

"Whence came to me this heavenly conviction, 2



conviction in antagonism with the testimony of the physical senses?

"The Divine Christ, testifying through Christian Science, unfolded to me the demonstrable fact that matter possesses neither sensation nor life; that human experience shows the falsity of material things. My discovery that erring mortal, misnamed mind, produces all the organism and action of the mortal body, and set my thoughts to work in new channels, and led up to my demonstration of the proposition that Mind is All, and matter is nothing as the leading factor in Mind Science."—*Science and Health*, pages 2-3.

The true answer to the foregoing question, "Whence came to me this heavenly conviction?" is as follows: It came from that celebrated scholar and profound philosopher George Berkeley, Bishop of Cloyne, Ireland.

In 1710, he published a work entitled "Treatise Concerning the Principles of Human Knowledge," in which he set forth in plain terms the "demonstrable fact," that "matter has in it neither sense nor substance," which the author of *Science and Health* claims was unfolded to her by the "Divine Spirit." In that treatise he denied the existence of matter, and argued that it was not without the mind but within it, and he insisted that if his views on this subject were accepted it would place Christianity on an improved basis.

Berkeley was thoroughly equipped both mentally and morally to treat this momentous subject, for he had mastered all ancient and modern learning, and was one of the most exalted characters of his time. The poet Pope wrote of him "Berkeley has every virtue under heaven," and the learned Bishop Atterbury paid the following extraordinary tribute to his worth:

"So much wisdom, understanding, knowledge, innocence and humility I should have thought confined to angels, had I never known Berkeley." He appeared to be endowed with the gift of prophecy, for while visiting this country in 1726, when it was little more than a wilderness, with little less than one-half million inhabitants, he predicted its future greatness in these famous lines:

"Westward the course of empire takes its way,  
The first four acts already past  
The fifth shall close the drama with the day,  
Time's noblest offering is his last."

In view of these undeniable facts, that Berkeley was the discoverer and public expounder of the theory as to matter, which is the philosophic basis of Christian Science, it is a monstrous perversion of historic truth for any person to claim it as their "discovery" one hundred and forty years after he had published it to the world.

But aside from Berkeley's unquestionable right to be deemed the discoverer of the vital Truth that there is no life, substance, or intelligence in matter, that our senses are spiritual and not material, the author of *Science and Health* is self-refuted as to her claim that she made such discovery, for she declares it was revealed to her by the Divine Spirit. Now, nothing can be at one and the same time a discovery and a Divine revelation.

The term "discovery" has but one meaning. It is the uncovering or bringing to light of some previously unknown fact, and is the result either of accident or research. In revelation the mind is only receptive. It is illumined by a light above and beyond it. What we can learn by the use of our facilities in the study of natural law has never been the subject of Divine revelation.

It is therefore, repugnant to reason that we should believe that the writer of that book had made known to her through "Divine revelation" a momentous fact that she could have learned by simply stretching out her hand and taking down from a shelf in the public library of any city the volume in which such fact was fully declared and thoroughly expounded.

Historic justice and common honesty both demand that the halo with which she has been crowned as the self-asserted discoverer of the nothingness of matter should be transferred to the more august brow of the immortal George Berkeley.

This, too, would better comport with the dignity of Christian Science as it would give to one of its fundamental principles the authority of an illustrious man who stands among the foremost thinkers in the annals of time, and whose unsullied Christian life was a benediction to the age in which he lived.

\* \* \* \* \*

The foregoing are some of the potent reasons that vindicate the establishment of the Reform Christian Science Church, which is founded on the following:

1st.—We believe that man's first duty is to love God with all his heart, with all his soul, with all his strength, and with all his mind, and his neighbor as himself.

2d.—That Jesus Christ is the Son of God, immaculately conceived, born of the Virgin Mary, and that he died on the cross and was resurrected from the dead to show the way to the Father and eternal life.

3rd.—That it is the duty of Christians to see that the gospel of Jesus Christ is preached to all men, regardless of whether they can pay a stipulated price, for Jesus said, "The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."—Matt. xi, 5.

And again, "Freely ye have received, freely give."  
—Matt. x, 8.

4th.—That in our intercourse through life we should exercise toward all, Christian charity and brotherly love, which, when carried into practice, makes us charitable and loving toward all differing Christian denominations, and while we do not believe that there is any efficacy in materia medica and that it is a system necessarily of experiment, yet we have a charitable and kindly feeling toward those who practice medicine and those who use it, until the world become sufficiently educated to know the Truth which gives them freedom, we advise all of our adherents to exercise charity toward physicians, and never refuse suffering humanity this God healing Truth because of the presence or absence of materia medica, remembering that Jesus said, "Be ye therefore wise as serpents and harmless as doves."

5th.—That the true test of a believer in Jesus Christ is the signs following, for he said, "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

6th.—That a holy consecrated life is essential, that His followers may have these signs following.

The full and perfect vindication of the Reform Church is seen in its benign work.

Over the main door of St Paul's Cathedral in London there is a tablet bearing the name of Sir Christopher Wren, the architect who planned that magnificent structure, and beneath his name are the words, "Would you behold his monument, look around you." In like manner we offer the accomplished work of our Church as at once constituting its chief and perfect justification.

Through the International Metaphysical University, established under its auspices at the national Capital, it has instructed and graduated from its classes not less than four hundred students of Christian Science who are now actively engaged in the Master's work of healing the sick. It has now in progress at its tabernacle in Washington a system of free lectures, given every Sunday, the full course of ten lectures being open to all "without money and without price."

It has established a system of correspondence by which seekers after the Truth who live in the most remote quarters of the globe can be taught the truths of Christian Science. Many of its members are daily engaged in demonstrating their God-given power by healing the absent. Some of them dwell across the seas in far off lands, but gratefully realize that all parts of the earth are equally near to the All-God, Omnipotent Creator of the universe, and there is no place so distant but what the sun of Righteousness can reach the afflicted with healing in his wings.

\* \* \* \* \*

The Reform Christian Science Church, thus assured of the Divine sanction, and that it is truly composed of "them that believe" by these signs, "that follow them," it demonstrates itself, proving its faith by its works.

It is built upon the Rock of Ages, and though the winds of envy, hatred, and malice may beat against it, it will continue to stand unshaken until the final benediction, "Well done, thou good and faithful servant," is given its followers by the loving Father of us all.

He who enjoys what he has without regretting the want of what he has not is a happy man.

## A Strange Experience.

**T**HE following experience of Mrs. Lucy A. Mallory, editor of *The World's Advanced Thought*, may seem too strange for belief by those to whom the subject is new. But there are several circumstances that induce me to believe it. In the first place Mrs. Mallory is honesty itself, and no one has even suspected that there was a cloud upon her good, hard sense. In the second place, the occurrence she relates coincides with my philosophy as it is developing more and more from day to day; the philosophy whose mainspring hinges on the power of man to do what he pleases in spite of the so called impossible. In the third place, I have had experiences similar to those recorded by Mrs. Mallory, (See my book entitled "*The Blossom of the Century*" for them.) Nobody knows what a man can do after he has once learned to believe that there is no limit to his power. One thing certain, he is going to overcome the law of gravity—which by the way is no law at all, but the negation of law, as death is the negation or denial of life. Mrs. Mallory says:

"The following experience will probably impress many who read it with the idea that I am on the road to insanity, or that I have already reached that state; but there will be some who, having had similar experience themselves, but who are earnestly seeking to know more of the occult laws that govern them, will be interested:

"Some time in the early part of last summer I sat in my room one night sewing, when a flash of light attracted my attention and as I looked up I saw a lovely being floating toward me, and the thought came into my mind that it must be very pleasant to move about in that way, and I wished that I could do so, when instantly there seemed to be a mountain of weight lifted from me, and my body, feeling as light as air, began to float. I went from one end of the room I was sitting in to the other, and then out through a closed door and floated through all the rooms on that floor; then down stairs through all the rooms on the second floor; then down another flight of stairs, until I had passed through every room in the house in the same manner and landed on the kitchen range with the power to float all gone. As I realized the situation, I thought that I ought to have kept on until I got back to my room. As soon as this thought passed through my mind the weight was again removed and I floated back in the same manner as I came

(going from one end of each room to the other) until I was back in my chair in the room I started from.

"Of course, my mind was greatly puzzled to account for the experience I had passed through, for when it came upon me I was in my normal condition, not thinking of anything out of the ordinary, and during all the time that this extraordinary experience lasted I was perfectly conscious, but I seemed to be carried along without any volition of my will.

"I have many times during my life had the experience of going about in what I call my 'spiritual body,' but on those occasions my physical body remains in the same place and position that it is in when the spirit body leaves it, and I can see it, and often go to it and touch it and compare it with the spiritual body. But this time it really seemed to be my physical body that floated. I noted the difference between it and my previous experience. However, I had not thought of the occurrence for some time, until last night I was in the same room replying to a letter from a friend, in which she had said that 'the idea of making the physical body immortal was ridiculous and horrible. Who would want to be hampered with the old body?' etc. I had just written this thought: 'In case of physical immortality the spirit would have entire control, and the body would do its bidding,' when I heard a voice saying: 'Satisfy thyself that it is possible for thy spirit to operate thy body at will. For the moment thou art free from physical encumbrance, thy body wills to do what thy spirit's desire wills to do.' Then again I felt an immense weight lifted from me (yet I had not been conscious of any weight until then) and again I floated, but this time my will directed, and my first thought was to pass through the solid wall, and I was on the other side of it by the time the thought was formulated; then I wanted to see how it was done, so I passed slowly through the closed door; still I did not see how I was able to do it; so I tried it again, this time watching my body very intently. I saw that body and door seemed to be composed of tiny globules that seemed to separate just enough to allow my body to pass through. There were some books lying on the table in the room that I had passed into, and I threw one on the floor, and instantly I was back in my room and could float no more."—Freedom.

Whoso escapes a duty avoids a gain.—Theodore Parker.

## NERO, S. P. Q. R.

Written for the News Letter by PROF. W. H. WATSON.

"There is a time when mighty nations rise  
Whose glory is applauded to the skies,  
That have recourse to feats of strength and arms,  
Which thrived amidst the noise of wars' alarms.  
There comes a time when mighty nations sink,  
And all men cease to reason and to think;  
They court the carnal mind of their decay,  
And lose the lustre of Imperial sway,  
Upon the wall, when Nero touched his lyre,  
Expecting inspiration's sacred fire;  
He prompted was by evil thoughts to send  
The cult of Christian people to its end,  
Low instincts of the human race prevailed;  
But God of Truth could never be assailed.  
The men of Rome sank into sad despair  
When error left them without hope or care.  
From baneful harm were pious Christians kept;  
They tranquilly in narrow dungeons slept,  
And knew naught of the dark'ning gloom of night.  
Under their guardian angel's watchful sight,  
Was heard the gallop of the prancing steed,  
With Nero's gilded chariot in the lead.  
In palanquins with varied colors gay,  
Patricians glided through the Applan way.  
The slaves and servants were a sorry sight;  
And plebeians ran away in frantic fright.  
The soldiers marched behind in bold array,  
And pushed with spears the noisy crowd away.  
In humble prayer the patient Christians bowed,  
Amidst the clamor of that Roman crowd.  
The angels of the Lord o'er them did bend;  
The sad ordeal was nearing to an end.  
In spite of lion's fangs or fiery flame  
They still repeated Christ their Saviour's name.  
By all the angels of the Lord controlled,  
To enter into Heaven's happy fold.  
The Christians seemed to court the phantom death,  
As they all prayed to God with their last breath.  
Invective through the atmosphere was hurled,  
From the great leaders of the Roman world,  
Their curses broke the silence of the hour;  
'Twas the decline of Rome's Imperial pow'r.  
The Muses did not come at Nero's call.  
The devil's legions caused the Roman fall.  
In gorgeous trappings was Imperial seat,  
Filled by his courtiers rude and indiscreet.  
The purple robe was stained with every crime,  
Unhallowed were moments of passing time.  
Grim clouds of hate surrounded Nero's chair;  
His evil thoughts spread discord everywhere.  
The matricide, he saw his mother's face,  
Her mem'ry from him he could not erase;  
Her vision came to him from spirit land,  
Where she was sent by his own murd'rous hand.  
His stern Imperial pow'r was on the wane,  
The wise Seneca's tutorship was vain,  
The teaching fell upon a barren soil,  
After his years of persevering toil.  
To cruel Nero Goodness was a task,

He ever wore the criminal's wicked mask.  
He slew the members of the Christian sect,  
Deceived the Senators and the elect.  
The pious Christians were taken to Heav'n above,  
To live with God in everlasting love.  
They felt no pang of sorrow or of pain,  
Their spirits lived, for they could not be slain.  
But devils with their carnal minded lie,  
Caused Nero to give up the ghost and die.  
Their name was Legion in that wicked land,  
They made him leave the earth by his own hand.

## PRUDENCE.

Some Scientists have so much enthusiasm for their cause and such implicit faith in its justness that they forget sometimes, while in the presence of those who are strangers—and especially those who are strangers to Science—to exercise proper prudence in expressing themselves and giving their experience in Christian Science work.

When a Scientist, in talking to—or in the presence of—a person not acquainted with Metaphysics, tells of some remarkable demonstration, or very emphatically asserts the true doctrine of the nothingness of matter and the Allness of God, they very much injure the cause by making it appear ridiculous to the listener. In my own experience, before realizing the Truth as taught in Christian Science, I have come in contact with just such. I remember once, while I was in the A B C of Science, hearing a brother tell of how he had treated the situation, and absolutely cleared his store of rats and mice. At that time the experience related by him seemed so ridiculous and absurd to me that I was so staggered and shocked that I was in a quandary as to whether or not I would continue the study. Since then I have realized the Truth and know its power, and I can stand "strong meet," but at that time it could not be borne.

I know of people who have been affected in the same way, and to whom you can not talk Science now at all, because, from hearing such things, they have been set against it; and a Scientist should be very careful, especially in the presence of their patients and students, as to how they express themselves, and never give out food to the understanding of one who is too weak to digest the same.

By observing this and exercising judgment as to how we talk about Science in the presence of those who know nothing about it we do a great deal to shield our cause from great harm.

J. H. T.

Valour and holy life should go together.—Baker.

## THE LIGHT ABOVE.

Afar up the mountain height  
A light is shining clear and bright,  
Shall we follow where it beckons toward the goal  
Of Liberty and Freedom for the soul?

Shall we upward climb with footsteps stout,  
Leaving behind darkness, error and doubt,  
Following the light that shines so far above,  
Guiding us ever nearer to infinite Love?

Or shall we loiter here, content to stay,  
Where ignorance and superstition hold sway?  
Where now we stand once looked light and clear  
To those below, but now that we're here,

'Tis dark; the light has upward gone—still leads  
Up higher, ever higher—for the soul feeds  
Upon the future promise, pure and bright,  
And not upon the past's dull and faded light.

Ever the ideal advances, ever higher shall it rise,  
Until some future age shall see and realize  
Through unfoldment, what hath been concealed,  
The perfect man, God's image, there revealed.

J G W.

## Extracts From Letters of a Christian Scientist to a Friend.

**“YOU** will always be in the best of spirits when once you have realized that God is my Life.” This thought held steadfastly will heal severe illness. It would be hard for us untrained in concentration to perform such a feat, but it has been done.

The thought must be “held steadfastly,” leaving spirit to work its own healing power without our trying to help. Once consciously get the victory by holding the true thought of Life, and error is then cast out by Truth, and the healing comes consciously. The human sense or consciousness of things—the material as opposed to spiritual—is “the world,” that must be “overcome.” There is no other way we can get the victory, and while we wait and hope and pray with faith, expecting to see the salvation of the Lord, we are using the appointed means to bring it about. Let us believe the testimony of the Scripture and of those who are every day telling us with radiant smiles and in joyful tones, “I have seen the salvation of the Lord, and I am every whit whole.”

(Of a mutual friend) “I wish she might be comforted with Science, and know that there is ‘no lack’ to those who are the children of Omnipotent Love. Bounty Omnipresent is my Father, all my

wants are well supplied. Divine Love is my Shepherd, therefore can I lack no good thing.

“Divine Love always has met, always will meet every human need.”

Claim the promises, the good, the glorious things, the intention (or impression of spiritual messengers, angels) bids us take hold upon as our own. Claim them; they all belong to you, to me, to every one of the immortal children of Good. By this claiming our own we bring it into relation with us and soon it will be manifested.

We can not have these good things, however, without effort and faith. We must be willing to work a little. This work is the mental effort we make and the persistent clinging to the ideal. “Our mental power is our Saviour.”

“The God of Hope” is with you when you are hoping and trusting. “The God of Patience” is yours when you are quietly and patiently abiding in the Truth.

“Wait patiently on the Lord and He shall establish thine heart.”

By thus using and claiming we make the promises come true. The moment you recognize error in yourself or another separate it in thought from “God’s spiritual idea,” and by denying “give it neither place nor power.”

With some degree of emphasis the thought has always come to me, as Longfellow so beautifully expressed it:

“Not enjoyment and not sorrow  
In our destined end or way,  
But to act that each to-morrow  
Find us farther than to-day.”

The meaning of the words “Nearer, my God, to Thee,” comes with more clearness and force than ever before. The use of all experience is growth. Every trial, every test we have in this phase or any other of existence, but serves (or should do so) to bring us nearer the desired end. All progress depends upon the use we make of experience, and how sweet the thought that we can share Christ’s Baptism in this way and His Cup of Inspiration as well as sorrow and disappointment, for the one surely makes up for the other.

Do I love God supremely? Am I walking in the way the Master trod? Can I be lifted to Him in these little trials? Surely I may!

Let us think of this and resolve to start anew, for the promise is as true to-day as ever, and the Divine Voice as clear, saying: “I will never leave thee nor forsake thee.”

The Mental Power is crowned Messiah. It is



the Divine energy casting out error to-day as always, "Lo, I am with you always, even to the end of the world."

This Divine energy, or Christ, the word is always Power. We may use it with authority when we place ourselves in sympathy with the law of Love and Harmony. This spiritual law is the only law. "God never made a material law to annul a spiritual law." We are always under the spiritual law, for there is no other. By recognizing this law we bring about us harmonious conditions.

This morning before rising I was thinking over a beautiful letter received yesterday from Mrs. S— She speaks of God's Being as man's true being "Whatever I see the Father do that I do." Man is the expression of God's being. Whatever is unlike God must be resented as the evil suggestion of mortal mind and, if so dealt with, can have no power to harm. I thought we must not be conscious of any lack for God's being is perfect. All our strength is from Him, all our life in its varied manifestations is from Him, and consciousness is cognizant only of the things of God; therefore I must admit no lack of health, strength, power, wisdom, supply of any sort; and the words of David flashed into my mind as a complement to all. "The Lord" (or as I love to say Divine Love) is my Shepherd, therefore can I lack nothing, or no good thing." Keep thought true to the Pole of Being, as the mariner keeps his vessels headed to the North Star, and we realize or reap or bring into demonstration the earnest desire. This is the prayer of Faith.

E. M. S.

### Not Hurt, But Mad.

The way in which native logic triumphs over inculcated dogmas is neatly illustrated by a true story I have heard. A little child, between three and four years of age, whose parents were firm believers in Christian Science, had become a great deal imbued with the doctrine of that sect. One day she was left with her aunt, a non-believer. Meeting with a fall, and evidently a great deal hurt, she cried bitterly. Her aunt, having in mind her training, said to her:

"Are you hurt?"

"No, I am not hurt," she replied, somewhat petulantly.

"Then why do you cry?"

"I am crying because I am mad."

"What are you mad at?"

"I am mad because I can't feel that I ain't hurt."

## Class Instruction Easy.

J. H. Turner, Dean.

Dear Brother: Yours of May the 2d received, and am greatly pleased to find that I have been able to answer the questions so well. When I entered the class for instructions I never expected to be able to pass through it without meeting with considerable difficulty;—but the lectures are made so plain with so little Greek about it that really, as you know, I was able to answer the questions all very well, with very few exceptions.

The News Letter I considered my principal teacher, and now I have my eleven lectures, and I would not part with them for eleven times their price, could they not be returned, for I consider them beyond price to me.

When I read my diploma I really to all belief turned around and wondered was I worthy of such a diploma. I then considered awhile and the thought came to me, "Yes, I am entitled to all, or it never would have been sent to me," and I also know that I have worked hard for about four years to try and gain an understanding of this blessed Truth, and have learned more in eight months reading The News Letter than I did in three year's reading of Science and Health; and if I would have had to come to Washington to go through class and pay one hundred dollars I should never be a student, for the very reason that I am too poor and would not have the means to pay for class instruction. But at the present price, the sum of ten dollars, I think that almost anybody can, if they desire to do so, take a course of instruction by mail. I really do consider it a noble plan of instructing students by mail, besides they have the lectures, as they can refer to them for instruction at any future time.

Brother Turner, I do not know how to express my heart felt gratitude to you and Brother Sabin. Therefore, I will close my letter by saying thank you both for your earnest labors.

Yours in the Truth,

T. G., Lykens, Pa.

Do not look for wrong and evil,

You will find them if you do;

As you measure to your neighbor

He will measure back to you.

Look for goodness, look for gladness;

You will find them all the while;

If you bring a smiling visage

To the glass you meet a smile.

## Class Instruction Makes Happy.

New Bedford, Mass., May 9, 1900.

Mr. Turner.

Dear Teacher and Brother in Truth: My heart overflows with love and thankfulness to you for your loving words and congratulations which accompanied my diploma on the 1st of May. As I read your note my heart and soul went out to God in prayer and thankfulness for His great love and guidance for me His child. In taking my course of class instruction by correspondence I trusted to Him to help me, and asked Him of His all intelligence, and as our loving leader (brother Col. Sabin) tells us of our greater Brother's promises, which is Christ's, Ask and ye shall receive, knowing that what we ask for in spirit and in truth we shall surely receive, for our Father's promises never fail, I trusted and received, to me a great demonstration of the ever present help of God at all times and in all places. I not only passed the examination for which I received my diploma, but also words of praise from you which I give to God, for without Him I can do nothing and with God all things are possible. I feel as though I would just like to tell you how I passed through my studies, hoping you will excuse me for taking up too much of your time. I am a weaver in a cotton mill. I work from 6.30 in the morning till 6 at night. When I come home I help my mother to do some little work in the evening, and I never miss one of my duties while I study my lesson. How I accomplish them is a surprise to a great many of my friends, and not a little surprise to myself, but a proof of Divine presence, help, and Love. But by putting my full trust in the One Mind, which is God, and fully realizing that through Him alone I should win, I relied upon Him and came out victorious, and with all thanks and praise to God all things come clearer to my understanding through our Lord and Saviour Jesus Christ the Way, the Truth, the Light. I can not express my thanks to you in words, but I shall follow your advice, and when I have come to the understanding more fully I know that my Master will find work for me in His vineyard of Love, for I am now teaching and teaching it to my people at home here, and I hope to be able soon to go out amongst my brothers and sisters of the larger family, and I am striving, longing and trusting to gain that point when I can say with a clear conscience and a pure heart, Not my will, but Thine, be done. I know when I reach that the way will be opened for me, and I shall go forth and teach this beautiful Truth

to my brothers and sisters of the human family and follow the example of our leader and brother Col. Sabin and elder brother Christ, and give of our understanding to the world, Freely ye have received, freely give. God does bless and will prosper Col. Sabin for Unchaining this Truth and giving it so freely to the world.

Yours in Love and Truth,

ELIZABETH ROBINSON.

## Explorations in Egypt.

To the Editor of The Washington News Letter.

All who have visited Egypt or are interested in the remarkable discoveries being made there by the Egypt Exploration Fund can freely receive the new illustrated leaflet of the society by addressing a request to our national office, 59 Temple Street Boston. The antiquities discovered are donated to the museums pro rata of the subscriptions from the different localities of our land. Each subscriber of but \$5 to the exploration receives the illustrated quarto of the year, the "Archæological Report" brochure and the annual report. No other archæological society in the world makes such a handsome return to subscribers, for the reason that my services and those of all the honorary officials are a free offering to science and the advancement of knowledge. The next quarto volume will treat of the recent remarkable discoveries by Professor Petrie at Abydos. There will be twenty photographic and forty lithographic plates of the finest execution relating to the kings of the first dynasty six thousand years ago. We have discovered this season one thousand more payrol of great interest to the literary, religious, and political world, and settled many points of historic value. Life membership is \$125.

Seven hundred eminent men in America have subscribed to the explorations, among them one hundred and fifteen university or college presidents. There is no endowment whatever, and the continuance of the work each season depends upon voluntary subscriptions through appeals like this. Charles Dudley Warner is honorary vice president. Checks should be made payable to Francis C. Foster, honorary treasurer. I will gladly reply to inquiries addressed to me in Boston. Our local honorary secretaries in your city are Rev. Jas. Ewell Newman, R. P. Williams, and Mrs. Frank B. Tracy. Bishop Saterlee is on the roll of subscribers.

WM. COPLEY WINSLOW,

Boston, May 10, 1900. Vice President, Etc.

# Washington News Letter.

VOL. 4.

WASHINGTON D. C., JULY, 1900.

NO 10.

## Christian Science.

### ITS ORIGIN AND AIMS.

#### Founded on Natural & Revealed Religion.

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#### PART XXII.

##### BEHOLD THE MAN.

The Roman Governor Pontius Pilate presented a remarkable mental problem throughout the trial of Christ. It was the most important cause ever heard at the bar of justice, and the prisoner stood in serene repose and silent dignity while his accusers were fiercely clamorous and his Judge clearly agitated.

Like Othello "when wrought" Pilate was "perplexed in the extreme" by the noble bearing and the evidently august character of the sad-faced prisoner arraigned before him. Even after he had rendered judgment against him, and Christ had been robed for crucifixion with a purple robe and a crown of thorns put on his head, he was again escorted back by Pilate's order into the judgment hall, and he asked him from the judgment seat, "Whence art thou?" But Jesus gave him no answer.

It was the second momentous question that Pilate had propounded to Christ, and neither was answered.

The first was, "What is truth?" That was the question of all the ages. It had been discussed in all schools of philosophy and had received no answer that could satisfy the human soul.

Socrates and Plato and Pythagoras had reasoned about it, but had left it unsolved. All their reasoning left them at last in the situation of the angels who, as described by Milton, argued about free will and foreordination until they were "in wandering mazes lost." Yet he to whom the vital question

was addressed was the only being on earth who could have answered it.

The Roman Judge, indeed, stood face to face with the true answer. Christ made no response for he had already declared, "I am the Way, and the Truth and the Life." It was for that cause he was to be crucified.

The Jewish hierarchy vainly believed that they could suppress the Truth by nailing to the cross Him who proclaimed it to a world writhing in the deadly grasp of error. That had been tried in vain before their time in Jerusalem, where they had stoned the prophets, and had killed those who were sent unto them, and who had denounced upon the Jews the vengeance of God because of their transgressions.

It has been done since, and is being done now, for every known land has its mount calvary and its cross for the man who proclaims the Truth. But he who essays to suppress the truth either by fraud or force, or endeavors to silence with the mailed hand of power the lips of the reformer who engages in the Divine work of teaching it to mankind, tilts with a straw against a champion cased triple steel. It would be a lighter task for him to stop the march of the planet Arcturus and his sons through the starry skies, or to loose the bands of Orion and bind the sweet influences of the Pleiades.

The words of Pontius Pilate so emphatically uttered to the high priest of the Jews, may well be used to express the summons of Christian Science to the world. When "the man" is really and truly beheld, the reign of delusion will cease, and at the touch of Truth the shackles will fall from the limbs of humanity. That the teachings of Christian Science are fiercely assailed goes without saying, for it is assaulting with unceasing effort the stronghold of error, and error always strikes back; it never voluntarily retreats, but like the devils mentioned in Scripture it must be "driven out."

The Athenians inscribed upon their loftiest monument the words, "To Him who vindicates."

The people who read the strange inscription did not understand its meaning, and inquired of Socrates to learn in whose honor the majestic column of bronze was reared. The wise philosopher informed

them that it was erected to "Time," for Time vindicates the Truth, which is immortal, while error is in its nature transitory and perishable.

The man that Christian Science seeks to reveal is not the man of *materia medica*, a mere material compound, and insensate mechanical structure of so-called fibrine, brain, muscles, sinews, flesh and bone, which the baneful delusions wrought in it by carnal mind convert into a mobilized pest house.

Those delusions find their chief support in the practitioners of that system, who, with the best intentions, unconsciously "give aid and comfort to the enemy."

Every case of alleged disease which they treat is an object lesson that illustrates the truth of this statement.

The patient, for example, complains that he is feverish, and the physician thereupon feels his pulse and confirms his statement by telling him that he has a fever. Then follows a prescription, the latinity of which still further impresses the patient with the seriousness of his condition, and when the abundant drugs arrive he settles himself down dolefully into the lot of the "sick man."

The very sinews of his manhood are sapped by a system that operates fatally to depress instead of lifting up.

Far otherwise is it with the Christian Scientist in his treatment of such a case. He not only heeds the injunction "Behold the Man," but he causes the man to behold himself. He is made to realize that he was created in the image of God; that he is the reflex of the Divine attributes of Eternal Life, Eternal Love and Eternal Truth; that hence he must be spiritual, for God is spirit, and being spiritual he can not be subject to disease, and that his so-called fever is simply the manifestation of carnal mind. The Christian Scientist discerns that his patient is only laboring under a temporary eclipse of his soul and he lets in the light of Truth upon it and the darkness is dispelled, and the patient, recognizing himself as "man," rises up healed.

When God, by His omnipotent fiat, created man, He declared him "very good." It follows therefore that there could inhere in him no element of evil any more than darkness could adhere in light.

If "very good" then his natural state was one of perfect health. Being immortal he could not be infected with disease, for disease is a process of decay.

The Christian Scientist takes the word of God as true and daily demonstrates its Truth by healing

the sick in the name of our blessed Lord and Savior Jesus Christ.

He acts through and with a spiritual force to subdue a carnal material force. He opposes immortal and enduring mind to mortal and fleeting matter. He knows that man lives and moves, and has his being in God, and that the supreme law of his life is therefore spiritual. If the senses of man are corporeal; if it is the physical body that sees, smiles, hears, tastes, and feels, it would follow that the higher the physical development the more perfect would be the senses, the stronger and more far reaching the sight, the more acute the sense of hearing, etc. But observation proves that such is not the case. The highest type of the Caucasian, the world's most masterful race, is far inferior to the Kaffir negro or the blacks of Australia in range of vision, power of hearing, and the ability to catch the scent of animals at a distance.

The difference in their powers in these respects must therefore be due to their different mental or spiritual constitutions, and serve to evidence that our senses, so called, are spiritual and not physical.

It does not follow, however, that the Kaffir of Africa and the native Australian is the superior, or even the equal, of the Caucasian in spiritual endowments. The savage has simply been trained under the influence of a different environment; has had his mind fitted to his own peculiar habitat, and his so-called physical senses were simply mental and not corporeal agencies.

Physiology views man as a material structure, and, starting with that false assumption, it multiplies its error as it proceeds with its researches. It does not "behold the man" because it seeks in the wrong direction, looking downward instead of upward. It deals with him as a discordant note in the Divine harmony of the universe. It is thus like a deluded mariner who, in navigating his ship, takes his course not from the Polar star, whose steady light is ever fixed in the true North above, but from the shifting currents of the sea below.

Christian Science, on the contrary, keeps its sublime head above the stars. Not only does it "behold the man," but it beholds the God in him, contemplating him as the ineffaceable, immortal image of his Maker, made not for a day, but for time and eternity.

In its administrations to him it is attended by Faith and Hope, unlike *materia medica*, that always carries with it a strong suggestion of the undertaker and the sexton, as it administers drugs to the body and despair to the soul.

Whenever an orthodox church is built its congregation unconsciously attests its faith in *materia medica* by laying out a grave yard.

But that doleful hymn, "Hark from the Tombs," is not sung in the temples of Christian Science; it preaches Life, Harmony, and Health, and requires no grave-stones in its divine business.

In his address to the American Pharmaceutical Association now (May, 1900) in session at Richmond, Va., Dr. Frank G. Ryan, of Philadelphia, advised his hearers "never to locate a drug-store near a cemetery." In doing so he unintentionally recognized the truth of Christian Science, teaching that mental suggestion is the real source of so-called disease and a most potent factor in healing the sick.

A cemetery in full view from the door-step of a drug store could not but suggest a natural alliance between the two in the line of cause and effect, and thus tend to lessen the demand for drugs and also destroy faith in their asserted efficacy.

The judicious advice given the assembled druggists, to keep the cemeteries out of sight of their customers, may well have been suggested by the words of Scripture, "Surely in vain the net is spread in the sight of any bird."—Proverbs 1, 17.

The delusion that there is life and sensation in matter supplies the drug store with its patrons and the cemetery with many tenants, and while it will no doubt promote the business of the druggist to locate them at a great distance apart, it would be more in accord with the fitness of things to have them in near neighborhood.

All the mystery that seems to invest Divine Metaphysical healing in the eyes of the disciples of *materia medica* arises from their own materialism. They are modern Ephraims joined unto their idols, and exalt earthy matter above Divine Spirit, being of those "who having eyes see not."

In assailing the methods of Christian Science for healing of the sick they insensibly deny the power of God and challenge the truth of the last guaranty given by Jesus Christ before his ascension to heaven. "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues.

"They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark xvi, 17, 18.

They appear to regard Christianity as wholly a system of doctrines, having no relation to the amelioration of human suffering in this world, but

only intended to benefit mankind in the world to come.

Jesus referred to his works and not to his doctrines to attest his Divine character. Thus when John the Baptist sent to him two of his disciples, who asked him the question: "Art thou he that should come, or do we look for another?" His answer was, "Go and show John again those things which ye do hear and see."

"The blind receive their sight, and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up, and the poor have the gospel preached to them."—Matthew xi, 3-5.

His fame was spread not only throughout Judea, but into far lands, but it was the fame of a Hakim, or healer of the sick, and not that of a theologian. This fact is established by a remarkable manuscript, discovered at Ephesus within the past year and read by the celebrated scholar Prof. H. Bohrmann, of Vienna University, before the Archaeological Congress that recently convened in Rome.

It confirms the statement made by Eusebius, one of the most learned fathers of the Christian Church, who lived in the fourth century, that there was a correspondence between Christ and Abgarus V, King of Edessa.

The manuscript, which contains alleged copies of their letters, was submitted to Prof. Robert Murray, the distinguished archaeologist of the British Museum, and the London Daily Express, who stated that in his judgment it was written in the first century of the Christian era, as it purports to have been. The letter from Abgarus runs as follows.

"To the Hakim Jesus, Greeting:

"I, Abgarus, have heard of Thee, of the cures wrought by Thee without herbs or medicines; for it is reported over the whole world that thou restoreth sight to the blind, maketh the lame walk by thy command, cleanseth the lepers, casteth out devils and unclean spirits from men, giveth health to those long tormented with disease, and that Thou hast even also raised up the dead who were buried.

"Hearing and believing all this of Thee I am fully persuaded, Thou art the very God, come down from Heaven to do such wonderful things upon the earth, or Thou art the Son of God, to whom power has been given to perform them; wherefore I send Thee this letter, entreating Thee in the name of the most merciful God to come hither to me, speedily as Thou canst, and cure my grievous disease.

"Besides, I say unto Thee that hearing that the



Jews murmur against Thee, and seek to do Thee harm, I write Thee to abide in my own city, which, though not great, is beautiful, and sufficient to entertain us both."

The alleged answer of Jesus is thus translated:  
"To Abgarus, greeting and peace:

"Blessed art thou, believing in Me, whom thou hast not seen, for it is written of Me, they that have not seen Me, shall believe and be saved. But concerning what thou hast written about thyself, this makes known to thee that all things for which I was sent hither must be fulfilled; then I shall be taken up and returned to Him that sent Me; but after my ascension I will send one of my Disciples to thee, and he will cure thee of thy distemper, and I will give life and health to all them that are with thee."

Malachi, the last of the Hebrew prophets, predicted that Christ at His coming would be a healer of the sick.

After declaring that the Lord of hosts would leave the wicked, "neither root nor branch," He added in the words of God, inspired in Him, "But unto you that fear My name shall the Sun of righteousness arise with healing in His wings, and ye shall go forth and grow up as calves of the stall," a promise both of health and abundance to believers.—Malachi iv, 2.

The Christian Scientist accepts and truly expounds the benign doctrines of Christ, but he does not halt there, he glorifies the Master's works, and demonstrates daily the truth of His promise "to them that believe," "Ye shall lay hands on the sick and they shall recover."

While teaching His doctrines He does not fail to "Behold the Man," and to realize the power that He conferred upon believers who act in His name. The cry of sin-stricken humanity is not for doctrines, but for "help"—for the coming of the healer whose "help" lifts man above the torturing delusion of disease, and through faith in Jesus Christ, blesses him with the realization that he is a "child of God," and thus enables him to banish far from him poverty and want, as he partakes of the bounty of "Our Father who art in Heaven," having faith that Jesus did not intend to mock the hopes of humanity when He bade us pray: "Give us this day our daily bread."

Christian Science teaches us to behold in Christ both the Son of Man and the Son of God. It is a system of applied Christianity, and not a mere bundle of doctrines, which however true and eloquently expounded from the pulpit, do not meet the

unceasing demand of the afflicted, "Come and heal us."

The Reform Christian Science Church is answering that demand, doing the duty, and responding to the need of the hour, by healing the sick through its membership, not only in thousands of homes in our own country, but in far-distant lands.

## PART XXIII.

### THOUGHT.

The student of Christian Science should make man's mental constitution his constant study. Especially should he have a clear and appreciative understanding of all that is meant by the term "thought," for Thought is to the Christian Scientist what the Urim and Thummim on the breast-plate were to the high priest of the Jews, being the agent through which his Divinely given power is transmitted. To think is not only to be, but to understand the law of our being if our thoughts are directed rightly.

We shall, therefore, endeavor to plainly elucidate this vital subject, showing what thought is and how it acts. Writers upon mental philosophy have classified the faculties of the human mind as consisting of reason, judgment, perception, and imagination, reason being the analytic faculty by which we evolve the unknown from the known, while judgment makes a comparison between two different objects, or proposed lines of conduct, and decides which to prefer. Perception is in this classification a quiescent or receptive faculty which, like the eye, mirrors whatever comes within the orbit of vision. It deals with objective realities as they appear, unlike imagination which conceives unseen forms and situations and makes them seem to be really present to us, and thus, as Shakespeare expresses it, "Gives to airy nothing a local habitation and a name." Thought is not classed as one of the intellectual faculties, but as a process of the mind. This may be true, yet it is a process that draws into it all the mental forces, concentrating them upon a given object, as the burning glass focuses the rays of the sun.

It is both the mind's deliberative and executive power by means of which it plans and executes. Unlike reason and judgment there is no limit to thought; its range is universal.

It may wander in one instant into "thrilling regions of thick-ribbed ice," where the winds and currents of the seas are cradled, and the aurora borealis had its birth in the land of the midnight

sun, and in the next, it may stray where the palm trees bend over streams that laugh in the sunlight of everlasting summer. It has all regions for its own, for the Divine restriction laid upon the sea. "Hitherto shalt thou come, but no further, and here shalt thy proud waves be stayed," has not been imposed upon its march.—Job xxxviii, 11.

Thought operates both as an internal and an external force, retracting upon thinker himself, and moulding his moral nature with as potent an influence as it enables him to affect others.

Solomon, who sounded all the depths and shoals of human nature and mapped it out, as the navigator maps out the ocean on his chart, says of man, "As he thinketh in his heart so is he."—Proverbs xxiii, 7.

That we may be infected by our thoughts, mentally and morally, is attested by universal experience.

Nothing is truer than that impure thoughts are reflected in an impure life, and the reverse is no less true.

Indeed, common observation proves that marked physical changes are produced by corrupt thoughts, hence King Solomon termed a wicked man, "Him that hath an evil eye."—Proverbs xxiii, 6. And one with a malicious or cruel expression of face is referred to as "An evil minded man."

The painter Gorretto relates in his memoirs that while wandering through Italy in search of subjects for his art he observed a boy about five years of age standing tip-toe in a spacious garden, and reaching up to pluck the roses that hung above his head. His face was wreathed with smiles, and as the artist gazed upon his wondrous beauty he said to himself: "The child on whom the Star of Bethlehem beamed down must have looked like this lovely boy, so perfect is his beauty and Christ-like his innocence; I will paint his portrait and hang it in my bed chamber, and when my soul is vexed by the malice and meanness of mankind, or when I am tempted to sin, I will look upon it, and it will bring peace and gladness to me, and seem to me a holy thing to drive away wicked thoughts from me when I contemplate it.

Twenty years later the same artist visited a prison cell in Naples where stood a murderer condemned to death, who greeted him with horrid oaths.

The countenance of the prisoner was most malignant, and as he glared upon his visitor with blood-shot eyes, and shook the iron bars of his cell in his rage, he seemed to be a compound of animal

strength and human wickedness. The artist sketched his portrait, saying to himself: "The portrait that I shall paint of this man will warn me against sin as an abhorrent and repulsive thing, that if long persisted in will blot out the Divine in man, and make even his face a horror."

He hung the murderer's portrait by the side of that of the beautiful boy, and he records in his memoirs that he learned by investigation that they are the portraits of one and the same person.

The physical change in that case reflected the moral degeneracy wrought by the guilty life that had its origin in evil thoughts. No man becomes wicked suddenly; the evil which debases him grows slowly but surely, unless it is expelled at the very threshold of his soul, and the door by which it enters is always opened first by some evil thought. The philosopher Socrates taught his pupils that at the birth of every man two angels were appointed to attend him; one good, who suggested to his mind pure and holy thoughts, and sought to guide his footsteps always in the path of virtue, teaching him his duty to God and man, and the other evil, whose constant effort was to corrupt his moral nature by evil thoughts, and thus lead him along the downward path of vice. If he persisted long in disregarding the counsel of the good angel he took his flight and abandoned him to the wicked guidance of the evil angel, who soon wrought his ruin, and the man was thus given over to utter wickedness.

There thought acts only on the individual who conceives it, moulding his own life it may be properly termed subjective, but when it acts outwardly to influence the mind and conduct of another it is then objective.

That it is capable of exerting such an influence, operating from one mind upon another as a positive mental force, as surely as a projectile fired from a gun is made to strike the target at which it is aimed, can not be denied.

A familiar experiment in proof of this proposition can be made by any person who fixes his gaze intently upon the back of another, while at the same time concentrating his thoughts upon him, with the invariable result that the person will respond to the influence thus exerted by turning around and facing the one who has mentally desired him to do so, and influenced his will to that purpose.

The limits of the possible are receding before the advance of Metaphysical Science, while the achievements of every system of mental philosophy are at

the same time being daily surpassed by the work of Christian Scientists, who are illumined by the "Light which cometh from above."

They are not engaged in any doubtful experiment when they proceed to heal the sick whether far from or near to the healer, for God can hear and does hear us in one place as well as another.

They act under the commission to heal the sick conferred by Christ upon "them that believe," and in his name they invoke the visible demonstration of the truth that he keeps his word inviolate.

The intelligent student of history, however, needs not to be told that for thousands of years the sick have been healed without the aid of drugs of any kind, or any other material agency, and such healing is only applicable on the theory that it was effected by God's natural law.

It was practiced by wise men in Egypt long before the birth of Christ, and the priesthood imputed his healing of the sick to the knowledge that he had acquired in that country.

The Jewish Talmud, in its record of his career in Judea, states that he was educated as a Hakim or healer by Egyptian necromancers, having been taken to Cairo in his boyhood for that purpose by the Rabbi Joshua an apostate Jewish priesthood. The general opinion of him among the Jews, whose mental eyeballs seem to have been seared as with a hot iron, so that they could not see the truth was that he was an Egyptian Sorcerer, who practiced mind healing.

Thirty years after the crucifixion when the Apostle Paul was arrested in Jerusalem, the chief captain, supposing that he might be Christ, said to him: "Art not thou that Egyptian which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?"

The Roman officer doubtless referred to the multitude of "about five thousand men," who followed Jesus into a "desert place" where he fed them with five loaves and two fishes, but who answered as little to the description of murderers as the sinless Nazarene did to that of an Egyptian necromancer.

But the classification given him by the unbelieving Jews who witnessed his miracles serves to show their opinion that he wrought them, not as the Divine Messiah, but through the Egyptian art of metaphysical healing—the magic of the mind.

The fundamental principle of metaphysical healing, the basic fact on which the whole system rests, is simply a prayer by faith, or understanding, to God the Father, and His affirmative answer thereto.

This term means to the Christian Scientist much more than the mere transmission of the thought of one into the mind of another.

It means that mind shall so act upon mind that they shall be imbued with the same conviction as to the subject to which the transmitted thought relates. Thus the Christian Scientist who has a correspondent in London, England, who has applied to him for treatment, on receipt of the application at his office, say, in Washington, D. C., either by mail or cable, if he decides to take the case, notifies the applicant and enters upon the treatment.

Unlike the Materia Medica physician he starts at odds with his patient, as to the vital fact in the case, the patient affirming that he is suffering from disease, while the Christian Scientist with equal earnestness alleges that he is enjoying perfect health.

In such a case, for instance, where the patient complained of a fever if the diagnosis indicated that so-called disease the physician would agree with the patient and soon convince him by the abundance of drugs supplied him that he is a "pretty bad case." He may term it in Materia Medica parlance "a case of typhoid fever," for example, and thus starts the patient on his career as a "sick man," which, beginning with his being a "case," frequently ends with his being in a casket.

Materia Medica acts within narrow limitations and, like the greyhound, runs by sight. It falsely locates the "disease" in the body, whereas Christian Science demonstrates that all our senses are Spiritual, and rightly traces it back to a delusion created by carnal mind knowing that all places are equal distant from God, and that the flight of thought is not circumscribed by material space, it draws on Divine pharmacy and treats the patient effectually from afar. His mind being receptive he obeys the first mental order given in the treatment, which is "about face."

He having been started on the wrong road must turn around and face lifeward instead of deathward. He is made to realize that it is not true, as a popular poet has so dolefully written, that—

"Our hearts like muffled drums are beating,  
Funeral marches to the grave."

On the contrary they sound the music of the march of life if we do but rightly interpret them.

He is treated not with the stuff of drugs, but with the light of Divine Truth, which enables him to behold that he is man, made in the image of God, and immortal, a perfect work, and not a mere experimental, perishable structure, requiring to be

kept in constant repair. He is thus cured; he, in fact, cures himself, and the cure is demonstrated by his realization that he is in perfect health.

The physician in Shakespeare's great play, Macbeth, was not far from being a Christian Scientist.

The sick monarch's question to him was—

"Canst thou minister to a mind diseased,  
Rave out the written troubles of the brain,  
And cleanse the stuffed bosom  
Of that perilous stuff  
That weighs upon the heart?"

To which the doctor wisely answered:

"In that regard the patient must minister to himself."

Christian Scientists demonstrate daily in their successful treatment of patients both of far and near, the efficacy of Divine Metaphysical healing or Christian Science in helping the "patient to minister to himself."

It nerves him to do so by stretching over him the white wings of Hope instead of the black pall of Despair.

It will be admitted that we can by audibly spoken words transfer our own convictions to the minds of others. In such case it is clearly a mental force that produces the conviction, and makes two different individuals think identically as to the same subject of their thoughts.

No reason has been given to prove that such transmission of thought is impossible without the material agency of spoken or written words. It is, however, most dogmatically denied, despite the most convincing evidence adduced by Christian Scientists. So was the possibility of wireless telegraphy denied with equal vehemence and yet messages are being sent hundreds of miles from a transmitting to a receiving battery, with no wire connecting them, and no medium of transmission between them but the "circumambient air."

There are still hidden paths in nature's wide and complex domain which human science has not yet explored, but which may be discerned by the eye of Faith.

Man was the greatest mystery of the universe until Christ revealed him as he is and pointed out his immortal destiny, to be achieved by following in the steps of Him who has declared: "I am the Way, and the Truth, and the Life."

Christian Science interprets His teachings, and thus enables man to realize that he is the image of God, the reflex of the Divine attributes, and not a mere material structure, and hence that he was made for eternity and not for time alone. At his

creation by the fiat of the Almighty he was given dominion over the whole earth. He has never been uncrowned, and thought is the sceptre that he wields over his wide domain.

## PART XXIV.

### THE SCIENCE OF LIFE.

The ancient Romans inscribed upon the tombs in their cemeteries the words "He Vixit" meaning, "He has lived."

Such an epitaph would seem to indicate a belief on their part that man's existence is limited to this mortal life, but that was not the case. Both in their temples and in their schools of philosophy they taught the immortality of the soul.

In his Soliloquy on Death the elder Cato, the greatest Roman of his age in moral virtues, furnishes one of the strongest arguments in favor of the soul's immortality. Addison ascribes to him the following as his dying words:

"It must be so. Plato thou reasonest well,  
Eise whence this pleasing hope, this fond desire,  
This longing after immortality?  
Why shrinks the soul back upon itself  
And startles at destruction?  
'Tis the Divinity that stirs within us,  
And intimates eternity to man."

He referred to Plato's treatise on the "Immortality of the Soul."

The inscription was a tribute to the character of the deceased, as it meant according to the general understanding that he had not merely existed, but had "lived," that is to say, that he had actively done the duties of life.

Its import was similar to the declaration of the Apostle Paul, "I have finished my course," thus comparing himself to a runner in the Olympic games, though unlike him, who, if victorious, was crowned with laurel, Paul realized with perfect faith that he would receive "a crown of glory, eternal in the heavens."

In the purview of Christian Science the life of man is spiritual, the body being only its material manifestation in organic form.

To say "I am," is to allege this truth, for such a declaration never relates to our corporeal structure. By whomsoever made it is intended as an affirmation of individual entity, that the man is in being, as a living soul.

If to be is to exist as a structural body, it would follow that a man would be less in being if he lost one of his limbs, and yet it will be universally ad-

mitted that if his legs and arms were amputated and he thus appeared physically as a mere torso or trunk he would still be entitled to say of himself "I am."

His individuality would survive because it exists in the mind and not in the body, which in such case has alone impaired the man—the image of God being undefaced and still the immortal "I."

"A fortified residence against the tooth of time,  
And razure of oblivion."

Thus in the common speech of the people, and even among the professional disciples of *materia medica*, a fundamental principle of Christian Science is unconsciously asserted.

The principle is that man, made in the image of God, who is Spirit, must be spiritual, and essentially in unity with the Divine attributes, and hence can never be the victim of disease, which is but material disintegration. And yet the *Materia Medica* physician affirms of his patient that he is a "sick man," which is virtually to state the false proposition that the soul, or man, who is a spiritual unit, may be disintegrated, that may be the subject of decay—rotted out by disease. If this be so then mind, which is immortal, is made subject to matter, which is fleeting and transitory.

The fiat of the Creator that called man into being embodied in him immortal life, and the endowment conferred upon him was not unworthy of his Divine origin. He was invested with "dominion" over all things beneath the stars, "over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Genesis 1, 28.

Man was thus crowned by the King of Kings as the world's sovereign, but he was at the same time forbidden to dwell in idle majesty. He was bade to work to assert his imperial sway by "replenishing and subduing the earth."—Ibid, 28.

To that end God blessed them and made the work assigned them the means of blessing themselves, for well directed work hallows the soul, and, as it were, puts iron in the muscle and crystal in the brain, by adding strength to the man.

He was empowered to "subdue" and not doomed to be subjugated. His right of "dominion" was not to be a mere dormant power, but an active and productive force.

He was to exercise not an ideal but an actual rule, and thereby live his life. He was subject only to his All-Good, Omnipotent and Omniscient Maker, and being in harmony with Him, as his perfect "image," was free, for "Where the Spirit of the

Lord is there is liberty"—2 Cor. iii, 17. He was given "every herb bearing seed," and every tree "wherein there is fruit yielding seed upon the face of the earth," but all "for meat" and none for medicine.

Yet according to the medical materialists man is originally a subject and not a sovereign, and there is inherent in him not life, but death, and that when he began to live there was wrought in him a process of decay that doomed him to die.

If this be so then man at his creation was a failure—a mere structural misfit—a jarring note in the universal concord of nature. But we may safely rely upon it that when man was created his Omniscient Maker made no mistake when He pronounced him "very good," that is to say, a perfect work of the All Perfect.

The apostles of *materia medica* preach only the man of their own material concept, a mechanical structure, that they seek to make the perpetual subject of their druggery. They assert the dominion of physic and deny that man.

The cruel Emperor Nero in his rage for blood wished that all the people of Rome had but one neck, that he might behead them all with a single stroke of the sword and *materia medica* doctors though without any malign motive may well desire to prove their consistency by wishing that humanity had but one throat that they might drench all mankind with one huge dose. In their gloomy lexicon there is no such word as faith, and they deny the divinity of man, because the blade of their scalpel does not reveal it on the dissecting table.

Like the dyer's hand their minds are subdued to what they work in, and they assert the supremacy of insensate and perishable matter over intelligent and immortal mind. In their idolatry the "feet of clay" are deemed more exalted than the "head of gold."

They honor as the founder of their craft and their presiding deity, Esculapius who is represented in Greek mythology as bearing a serpent entwined around a rod as the symbol of medical art.

It is a fitting symbol of *materia medica* theory and practice for the serpent glides in the dust, and they tend to degrade man from his heavenly plane as the image of God, down to the low level of earth.

Christian Science points out a way to man does not lie along the serpents crooked and grovelling trail. It leads straight heavenward. The sun of righteousness with healing in his wings is its chosen emblems.

Christian Science teaches man to always face to the front—to look forward instead of backward,



"having a sure hope in Christ," beholding the crown rather than the cross. While it would not have us forget his awful agony in the Garden of Gethsemane, it bids us rather contemplate the radiant splendor of his transfiguration.

It prefers that our thoughts should dwell not so much upon the unspeakable suffering of his crucifixion as upon the glory of his ascension.

A great thinker wrote that: "He is not far wrong whose life is right," but this is true only when man's life conforms to the right standard. That standard is Christ Jesus, who is the life of nature, grace, and glory, forever.

"In him was life, and the life was the light of men."—John i, 4. If we follow in his steps and live, as best we can, his life realizing that we are in harmony with him through our perfect love toward God and man, we shall be able to declare truly with the Apostle Paul:

"There is now therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.

"For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death."—Romans viii, 1, 2.

His promise holds good through all the ages.—

"Be thou faithful unto death and I will give thee a crown of life."—Rev. ii, 10.

But that "crown" is conferred, as will be seen, not as a free gift, but a reward for duty well done. We must not expect to be taken to heaven like the Prophet Elijah in a chariot with horses of fire; we must walk there.

"We must of ourselves through the merits of Jesus Christ rise upward and not wait for a whirlwind to lift us."—2 Kings ii, 11.

We must work out our salvation, for if we do not go forward we shall fall backward. Always realizing that we are the sons of God we must be ever mindful of the admonition of the Apostle Peter:

"Be diligent that ye may be found of Him in peace, without spot and blameless."—2 Peter iii, 14.

We must ever heed the injunction of Scripture.

"Keep thyself pure."

¶ To do that demands ceaseless self-control.

The advice of the old engineer to his former apprentice, who was about to drive a locomotive engine for the first time, and thus enter upon the execution of a trust that involved the safety of his own life and that of others, was, "Keep your hand firm upon the throttle, and your eyes steady upon the rails." That advice is equally sound in spiritual matters.

We must govern and direct all our powers aright,

watching our ways vigilantly, that we may not make wreckage of our lives by rushing onto gross materialism. We must live in the Spirit following the guidance of Him who is "the Way, the Truth, and the Life."

The word of Jesus must be the headlight that illumines your path through life.

It is only through that word that you can cast off the bonds of carnal mind, for he has declared:

"If ye continue in my word, then are ye my disciples indeed;

"And ye shall know the Truth, and the Truth shall make you free."—John viii, 31, 32.

It is the mission of Christian Science to disseminate that until it shall pervade the hearts of all men, that they may not only believe, but "know the Truth," and thus realize the everlasting supremacy of immortal Spirit over mortal matter. It daily demonstrates that supremacy in the healing of the sick, both present and absent, the benign ministrations of its true disciples being bestowed as effectually upon the afflicted who dwell in distant lands, as upon those who are within the sound of their voices, and can personally hear the health-giving command uttered in the name of Jesus of Nazareth, "Arise, take up thy bed, and walk."

It constantly teaches that man can master the "Science of Life" only by making the principles of Jesus Christ the law of his being.

It seeks to impress upon all mankind to be "carnally minded is death, but to be spiritually minded is life and peace."—Romans viii, 6.

The soul of man—the man image of God—can no be satisfied save by the infinite God. Him we can always find if we do but seek Him through Jesus Christ, who is "the Way" whose comfort embosoms all distress; whose truths break all bondage, and whose healing hand wipes away all tears from all eyes.

I can not but think sometimes that if ever Astræa should come back to the earth, Fancy might justly bring in a suit against her sober partner, Reason. In matters of science, especially the importance of Fancy is sadly underrated. Without her help there would be few discoveries in this world, few inventions. It so happens, however, that while it is really Fancy that makes all the useful and noble discoveries, Reason takes care to get out the patent for them, and so secures to herself the honor and profits.—Ex.

Life is a quarry out of which we are to mould and chisel and complete a character.—Goethe.

## Healing by Divine Metaphysics.

[Lecture by Prof. W. H. Watson at the Reform Christian Science Church, Pierce Building, Copley Square, Boston.]

**I**N the curiosities of literature, there is a little book extant, written by Henry VIII, condemning the position Martin Luther took in the Reformation, for which literary effusion His Holiness Pope Julius II titled the royal author "Defender of the Faith."

At this time (1530) the scholars of Europe were studying in the schools of medical jurisprudence in Germany, from which sprang the Carolinian Criminal Code. The school of Hippocrates (460 B. C.) was upheld and authorized by the Justinian Law. The introduction of materia medica into England was sanctioned by Henry VIII. The Royal College of Surgeons was chartered under the signature of that King, which established a fraternity of charlatons and empirics. We are quite sure of this when we read in the annals of the College that the King's physician attended his daughter Elizabeth when she was indisposed and prescribed for that lady "shavings of Ivory and gold mixed with honey."

Upon that charter of parchment are given reasons for the establishment of the college in this extraordinary legend, written in old English text: "In order to be protected from the poor people who took upon themselves great cures to the high displeasure of God," thus proving that the people healed each other by Divine Metaphysics before the introduction of systematic drugging into England at that time the "Barber-Surgeon's company of Freeman" were prevented from cupping and blood letting. The barbers to-day still hang out their poles, the insignia of their ancient craft of surgery.

The new school of medicine started a vigorous persecution of all who opposed them. Healers were termed wizards and witches and these persecutors took for their motto the text of Moses, who is supposed to have said, "Thou shalt not suffer a witch to live," but their perverted inclination caused them to ignore the words of Solomon in the Apocrapha: "It was no herb which restored them to health, but Thy word which healeth all things" (wisdom of Solomon). They also overlooked the poetical language of David: "He sent His word and healed them." From the ignorance of that dark age it is refreshing to know that Dr. Marlon Sims (1840) became disgusted with the old school by declaring the practice of medicine to be "heroic

and murderous." A little later, Dr. Oliver Wendell Holmes reiterates the expression by saying that he was tired of the "study into the uncertainties of medical observation."

### THE LANGUAGE OF HISTORY.

When Jesus called His disciples together and gave them authority over all devils and to "cure diseases," he knew that people in other lands had received the same authority, which is simply knowing and practicing Truth, the same Truth which God gave to mankind ages ago, by which the devils were cast out and the sick healed. The Truth of Divine Metaphysics needs no special qualification or inspiration. The history of all philosophies is founded on Truth. Emerson tells us that "all history is sacred" to be read with reverence and accepted as Truth, especially that history which supports the Bible and teaches practical Christianity by the healing of the sick.

The liturgy and formulas of the church have failed in their mission, because the ministry have allowed their imaginations to be perverted into the belief that we must have sickness and that we must die, contradicting the Scripture, which denies the reality of death, and commanding us to overcome it as the last enemy, the direct result of sin.

Healing by Divine Metaphysics was taught by Laoze, of China, in the sixth century. He founded the Tanist doctrine a century after Confucius began to teach his doctrine of "Benevolence" as being the most superior virtue known to man. The same thought was taught by Jesus and Paul in Love and Charity, the greatest virtues. By the exercise of benevolence the Confucians include answer to prayer in healing the sick, and kind words and actions. There is no doubt that the teachings of the Israelites were widely known, and that Confucius must have read Solomon's writings, where we find the words: "Pleasant words are health to the bones."

Man has been searching for liberty and freedom from the barbarity of early ages, but the only way to obtain freedom was by Love and benevolence; hence the purifying of the mind by the process of Love must be the Truth which Jesus taught when He said: "Ye shall know the Truth and the Truth shall make you free."

Edwin Arnold asserts that God is man's inner self, that we are the temples and the Kingdom of Heaven is within, and that we must look to the inner self for deliverance. He acknowledges we are moved by an environment of powers above and

that our acts being weal or woe "within yourself deliverance must be sought. Each man his prison makes. Each hath lordship as the loftiest ones. Nay, for with powers above, around, below, as with all flesh, and whatever lives act maketh joy or woe." Acts of benevolence and Love being happiness and health, but acts of crime, jealousy and rage being misery and disease. In James we read: "Sin, when full grown, bringeth forth death."

#### PRAYER AND FAITH.

When Jesus declared his oneness with the Father, knowing that greater things could be done, we infer that His disciples had the power, and logically conclude that we are inheritors of the same power, for He is "the same to-day, yesterday, and forever." He taught us to pray to the Father as He did, for Luke says that the Lord addressed Simon Peter thus: "I have prayed that thy faith fail not." Of course, Jesus prayed to the same Father as we do. He knew the carnal mind well, for he had observed it in Peter: "Behold! Satan hath desired to have you, hence the prayer of Jesus asking God to strengthen Peter's faith that he might not allow the incursions of iniquity and disease to come upon him. This prayer of faith, as uttered by Jesus, is used by Christian Scientists with the same result of healing and casting out devils.

The medical schools of Europe have practiced suggestive therapeutics by means of the intellect and mentality to discover their inability to cope with disease, but have found the only means to a full surrender of intellect in favor of Divine Metaphysics, which is beyond physics and a mentality which is held down by the carnal mind. The material belief gives way to divine mind, and that only can be relied upon as the healing principle. In learning this lesson from the ancients we must be careful lest our pride in modern civilization overbalances the good and lessens that dominion which we have over the earth. Professional pride is a stumbling block to successful healing, when we begin to question or doubt the occult means of healing and the simple attributes of the mind required those of love and benevolence.

Metaphysics has withstood all assaults from the guild nuns of the church, who have suppressed all occult studies, or innovations not in harmony with the prescribed codes laid down by the early fathers. The short period of time since the birth of Christ is as nothing compared to the age of the world. No advancement is made by ignoring the Truth of Divine healing that was known before the Christian

Era began, or placing its limitations within the epoch of the Jewish dispensation, which occurred in a small part of the world.

#### PHILOSOPHY OF DIVINE SCIENCE.

We are taught to receive answers to prayer before prayer is uttered, and not to pray as the heathen do, vainly repeating their words. We must remember that the heathen Metaphysicians pray like Christian Scientists. Instead of going abroad, let us look at home and ask ourselves the question if certain churches do not repeat their prayers with no results. We have been taught to regard the heathen with contempt, when those same heathen heal their sick by Divine power, and there are people who glibly say in their ignorance that the days of healing are past in spite of facts.

Vice is the bane of our existence, and we must overcome the flesh and the devil; this devil was once thought to be a personage, named in Hebrew, Abaddon. In Greek, Apollyon. In French, Diable. Paul said this monster king of evil was the "God of this world," and Jesus said: "Have not I chosen you twelve, and one of you is a devil." The apostle declared: "Master, we saw one casting out devils in Thy name." A devil is the incarnation of carnal mind, a person controlled by a preponderance of evil, which is iniquitous, causing disease and death; a human being stricken with evil proclivities, the result of a bad mind, which has fostered hatred, avarice, and vengeance.

In happy contrast stands out the Christian Scientist, whose watchword is Love, and whose philosophy is in accordance with that of Pythagoras (580 B. C.), who taught that "man's highest aim is likeness to God," and he also voiced the language of immortality and Truth: "The immortal soul passes successively into many bodies," which is known to us as metempsychosis. We agree with him in the thought that God is all harmonious, and in that harmony we shall continue to live. All schools of religious thought or Divine philosophy echo the sentiment of Pythagoras on that point, and he continues to say: "The universe is a harmonious whole (cosmos) nature is governed by unchanging law."

That same law which healed the sick in former ages heals the sick now, the practice of which we are now engaged in, as members of the Reform Christian Science Church, laboring for the propagation of this Truth, so that all people might know that God alone will heal, if prayerfully asked in spirit and in truth, and with the understanding that

Divine Love is the panacea for all the ills that arise from the phantasmal nightmare of carnal mind. There is no philosophy more beautiful than that of Divine Science. We see nature ever resplendent, and by the light of science we know that God is the Father of all. His works can only be portrayed in song:

"Thou art our God, Thy mighty power,  
Throughout the earth is felt and seen,  
Gives life to every budding flower,  
Making more sweet the pasture green.

The flowing rills and rapid stream  
Sing their sweet song of pure delight.  
All nature is a pleasant dream,  
Its beauties ever meet our sight

The buttercup and scented rose;  
The brushwood and the stately tree,  
And everything that lives and grows,  
Gives solemn, silent thanks to Thee.

The songs are heard on bank and lake,  
Of happy birds so glad and free;  
Nothing in life thou dost forsake,  
All nature sings with joyous glee.

## Divine Principle.

BY REV. W. J. VINALL.

THE question is often asked, How can I find out which of man's faculties or powers may be rightly attributed to Deity and which not? To answer this question I am not going to enter into any difficult argument with wise sayings or remarks, but will simply present to you a "thought" which can be a "thing."

Too much has already been written upon this subject which fails to give a clear light, because it is not based upon demonstrable Principle. According to belief, there are many principles, but they are all governed by one omniscient Intelligence. There is but one Principle and that is Divine. To accept this you will meet many doubts. Treat them as strangers, for they are based upon a supposititious claim having no principle. To my own understanding, supported by the Master Thought, I firmly believe in a thinking consciousness which is named Divine Mind, and in a true living Science of which we are the followers; and we have written its name in pure gold upon our door posts so the angel of destruction will pass by us. Its name to the world is Christian Science, to us Divine Science.

There is so little known of our father and mother, God that I am confined to this simple yet grand

statement, God being our Father and mother, this grand Divine Principle governs us supremely, and all we can do is to reflect this thought, There being but one Mind there can be but one Thinker. This was and is clearly shown us in the life of our Master Way-shower, for He simply reflected His Father's thoughts. He also understood that He was governed by Principle, not person, for this is shown by the statement "God is Spirit, and they that worship Him must worship in spirit and in truth." In virtue of this we must ascribe to him omniscient intelligence and all powerful Life. These two attributes, life and intelligence, or powers of good, are to the careful student the full expression of Deity; and, to me, as I look over the great field of Christian Science research I can not ascribe to God any other attributes. If we do we are apt to cover too much ground. Let us try to concentrate our endeavors to know God.

Now, in the creative power of Divine Intelligence there is an inexhaustible source of development or externalization of thought, for it comprises the whole of man and the universe. We can, by being governed by our understanding of this Divine Principle, bring forth a new heaven and a new earth; for all our present observations from the plain of sensuous and carnal beliefs shall pass away. We must see man made in the image and likeness of God and all creation a perfect manifestation of that divine idea. When we find that man (which is in reality ourselves) naming all things good instead of animal, and taking from them all erroneous conditions of mind which we have given them, then everything expresses the conditions we name them. We shall see them governed by Divine Principle instead of the carnal and sensuous qualities of mortal man. This Divine Principle brings out the inexhaustible source of all things, and all things reflecting harmony.

We all must be very careful not to let reason and fancy lead us away from the fact of Being. We must know God now. Then we will be at peace. We must take this stand: "In Him all must be thought of as standing at once and immediately before the Divine Mind, or rather as directly emanating from Him." This rule of Divine Principle is imperative and can not be deviated from. Jesus, the great Way-shower, has gone on before us and we follow him. The impersonal Christ, the inner consciousness shows us. As we learn of him on this plane of sensuous beliefs we will find he teaches us in Mind and is therefore always with us and is above all claims. As we follow him in this ascending order of thought we will leave a world of sensuous beliefs and stand in "thought" as at once before the Divine Mind to re-

flect omniscient intelligence. This being the case there must be Language which is divine. Let us learn it. We read Proverbs xii, 18, 19:

The tongue of the wise is health.

The lip of Truth shall be established forever.

The language of Mind is purity of thought, and as we are governed by Spirit we will externalize it in deeds of Truth and love. The language of sense sprang from and expresses only sensuous beliefs, manifesting only erroneous sounds. We are told in Genesis xi, 1, that the whole earth was of one language and of one speech. But the people built upon the plane of sensuous beliefs a tower which should reach heaven. Their premise being matter, confusion followed—the discord of sense. We are told that it shall not be so always. Zeph. iii, 9:

For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.

This is the true Scientist who is turning to his mind, which is populated with the inhabitants of the world; and as he floods it with light all call upon their ruling thought to serve with oneness of mind. In the application of this great fact of one Life let me lead you out of confusion worse confounded, in a life governed by carnal and sensuous beliefs, an unseen force, namely minds many, expressing many ideas, all diverging never uniting, all starting from erroneous sources.

I am thankful Divine Principle has taught me the Way, the Truth, and the Life. As we turn from sense to spirit we will hear the prophetic thought saying to us: When we stand in the presence of Divine Mind, He—omniscient intelligence—will turn to us a pure language, the language of Spirit, whose Principle is harmony. Then can we call upon our Ruling Thought to serve him in oneness of mind. The science of all powerful Life is wonderful—this silent language, yet spoken so loud that all may hear and be healed. As the Psalmist sings, "Deep calleth unto deep." This is when the fullness of Infinite love answers to the eternal facts of the Majesty of Mind.

The name which Divine Principle has named us is Man—and this idea has brought out the countless thoughts, manifestations of creation. What we name from this standpoint, and this alone, must embrace the full expression of Deity as I have stated, viz, omniscient intelligence and all-powerful Life. This to me is the key of existence and the reason and explanation of being. This helps us to realize our dominion. I make this statement and abide by it: If man ever was governed by the Divine Principle he is now.

Now let us in our highest concept of the language of Mind, which is purely of thought, hold in mind the purest thoughts of man and creation, as governed by Divine Principle, and then patiently await the coming of the Son of God. Then we shall learn that that name which is above every other name, which is good, yea, very good, is ours, and in turn we will find we have named all things the expression of an all powerful Life, in its varied forms possessing qualities of goodness—truth, love, in no-sense, gentleness, faithfulness, watchfulness, etc.—all coming into one Presence to be unnamed, for we have given them qualities of anger, malice, revenge, etc. We will also find man as perfect even as his Father is perfect, having for his birthright dominion over all things, lifting the whole world into a perfect day. Let me give you a picture from the "Album of the Good," the Bible, which illustrates our world as thoughts are brought forth as things:

And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issue out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine—Ezekiel, xlvii, 12.

What a beautiful picture for those who are looking to Principle, not person, for help! Your line of pure thought flows from Divine Mind. The substance of thought is eternal and nothing can consume the fruit of your mouth. Every word is food and every thought carries healing in its message of mercy and love. Let us all be governed supremely by Principle. Its demands are imperative. It demands a complete separation from all material methods, and if we wish to succeed we must be faithful in a few things that we may be a ruling King over many. Our Principle being divine, the royal signet has been placed on our commission, and as we go out to do the will of Him who has sent us let us remember that the fruit of the righteous is a tree of life, and he that winneth souls is wise (P. ov. xl, 30). We are now in Truth; let us all unite and take up the march around modern Jericho, and when we have obeyed our Divine Principle, then give a united shout of love and the walls of error will fall.

Be noble! and the nobleness that lies  
In other men, sleeping, but never dead,  
Will rise in majesty to meet thine own;  
Then wilt thou see it gleam in many eyes,  
Then will pure light around thy path be shed,  
And thou wilt nevermore be sad and lone.

—LOWELL.



## Ideas of God.

BY BELLE MORSE VAUGHAN.

The conception of God as a changeless principle, the same yesterday, to day and forever, brings rest and peace. Even though individuals fail to realize the presence of eternal harmony, the reality remains unchanged. But when men acknowledge the Divine order in and through all creation it shines forth in perfect radiance, a truth perceived. The will of man has come into harmony with the Divine plan of action.

In our desire to think of God as an ever-present principle let us not forget to foster other conceptions of the Creator. Principle can not act otherwise than in accord with intelligence. It is inherent intelligence that makes principle what it is. God is omniscient—all knowing. God is ever acting, and acting the part of a Supreme Intelligence. Perfect intelligence could not exist and be dormant. Wisdom that fails to express itself is inconceivable. Our very idea of intelligence is derived from what we know to exist in the life of man himself, in the life that is given by God.

By no means less important is the thought of God as Love. Omniscience has learned love. No, it did not have to learn; the full realization of perfect love is God. Love itself breathes its own spirit in the life that is God.

The foregoing is a repetition of the old story we all know so well and yet love to repeat. It is a suggestion of what the metaphysical conception of God is. Is such a God a personal God?

There seems to be some obscurity and misunderstanding with regard to the use of the term personal as applied to God. Many people think into the term personal, ideas of material, corporeal and mortal existence. The conception is probably derived from the Latin persona, which means mask. Thus we have come to regard the person as that which pertains to the outer man and the individual as referring to the inner man.

We think of the individual as that element in man which was created in the "image and likeness of God." In the individual is the common link that binds all men together, and the element of identity between man and God wherein oneness is made possible. Personal qualities, on the other hand, constitute the element of difference between man and man. Personality brings about the possibility of distinguishing one individual from another

It is the term we must use to acknowledge the infinite variety of manifestations that God has given to the genius man. The element of difference between men comes in with personality. Such differentiation helps us to realize the infinity of God's possibilities. Countless individuals each express God's life as their own person directs. Do we, then, rightly look upon the personal as the outer and material?

Using the word "personal" to designate anything other than the corporeal and material may seem to those not accustomed to it like placing the new wine of the spirit in the old bottles of materiality; but upon investigation it is evident that the term "personal" has been used almost universally among philosophers to refer to the intelligence, the love and the power of God, these being parallel in a certain way with intellect, feeling and will, which are characteristic of man on the psychological and lower planes. Finding intelligence and feeling and ability to act in the true and higher personality, men have conceived the same to belong to God, in whose image man is made. Although the personal activities show the diversity rather than the unity among men, they are still of God, and the varied manifestations do not contradict each other, because they are each good and perfect in their own way.

Because Scientists say, "We do not believe in a personal God," they are understood by philosophical minds to imply that their God is not a God of Intelligence, of Love as Free Activity. The reverse is true. In denying a personal God the intention is merely to deny corporeality and every thing that pertains to mortal existence.

In our effort to give all things a higher spiritual significance can we not put a higher, truer meaning into the word personal, whether it be applied to God or to our fellowmen? In referring to this or that person may we not designate the real true being, which derives life eternal from God?—Universal Truth.

No man is good enough to govern another man without that other's consent. When the white man governs himself that is self-government, but when he governs himself and also governs another man, that is more than self-government—that is despotism. Our reliance is in the love of liberty which God has planted in us; our defense is in the spirit which prizes liberty as the heritage of all men, in all lands, everywhere. Those who deny freedom to others deserve it not for themselves, and under a just God can not long retain it.—Abraham Lincoln.

## Healing the Sick.

[Lecture delivered by Col. Oliver C. Sablin before the Reform Christian Science Church, June 10, 1900]

We have had nine lectures on this subject, as I remember, and I think it is time that they begin to bear fruit—begin to show themselves. When our students in the field get through their class they are ready to commence healing, and some of them are already writing us of wonderful demonstrations.

Now, there is this about this Christian Science: It is either all true or it is all false. A friend, a very sincere Christian man, told me of an incident that occurred last week. He heard some ministers discussing the subject of Christian Science, and the only conclusion they came to was that it was true, but their idea was that God gave this especial power to this one or that one to the exclusion of others. It is true Paul tells us that this one has this gift and that one another, and they could very well make out a case of that character from what he said, but when you come to take the commission—the original commission given to the Disciples just before Jesus was taken up in the clouds of Glory, when He said: "Go, preach this Gospel; go throughout all the world and these signs shall follow those who believe"—you will realize that He did not mean that I was the special favorite of God, and that I could heal the sick and you could not. He did not mean that you were the favorite in your neighborhood, but as an evidence of your belief you are endowed with this power to cast out devils and heal the sick and do many other wonderful things.

The last commission ever given by Jesus—the last recorded words to this world given—was in substance: You have heard everything I have told you, now go, and tell it to the world; take it with you and these signs shall follow. It shall follow those who believe your doctrine that you teach and preach as an evidence that they thought the teachings true, and also as an evidence that they had to believe that the signs would follow and be given to them. I know when I commenced to study this doctrine of Christ healing, this very same sign came to me, and through the power of God Almighty I had the power given to me so I could use it. I thought it a wonderful thing when I first commenced

the study of this Science, and said, "Oh, if I could only heal the sick." This one or that one who can heal the sick must be very near to God and be specially favored of Divine Love, and they are special favorites of God's Love, for God loves us all, and if the Bible teaches us any thing it teaches that God is no respecter of persons.

I want this afternoon's exercises to take the character of something practical. I want to clinch the Truths I have given you, and see if we have not proven something of the Truth so far. If God does heal the sick in any one instance He can and will in any other. If He will heal the sick in answer to my prayer He will in answer to yours, always provided that we pray in faith and understanding, knowing that God will answer our prayers. All of this mystery and secrecy that has been thrown around Christian Science is wrong—all wrong. God Almighty in His communications to man has always made them simple, and Jesus said that the doctrine He taught was so plain that "A wayfaring man, though a fool, need not err therein." Then why surround this great Truth, if it be God's work, with mystery and say that only the favored few can get it, and they can only be taught in a certain set way. It is simply false; it is a falsehood that has been uttered to build up a false and corrupt institution. God's Truth belongs to me, belongs to you, and belongs to all, everyone of the children of God, and if God does heal the sick for you or for me He will heal them for all.

Now, I know the difficulty you have to believe that God does heal the sick. I know that when I myself was coming into this thought, and was healed of a number of diseases for a long time I made excuses that it was not God who had healed me. I got well, but it was this or that which did it, and in the many cases that come up you will always find the "Doubting Thomas," who will say that he would have gotten well anyway. Fortunately I have a case to-day that I am going to talk to you about, which is objective. It is a physical fact demonstrated upon a physical body of an actual, ocular wound. You know as much about these people as I do. I received their letters and telegrams, and I am going to read you what they have said about the case, and if I prove this one case it is as good as if the whole world had been proven, because it proves the principle, and when the principle is proven the problem is solved.

The case to which I refer occurred at Rock Stream, N. Y. On the 1st of June I received a telegram like this: "My boy Claude ran steel rake

tooth through his foot. Treat for nervous shock, blood poison, and spasms." A letter came the next day which described more perfectly the condition of the patient as he was the day the telegram was sent. The mother said that her son went from one nervous spasm into another and continued to do so until the Metaphysical thought took effect. The telegram was received at the Washington office about 12:10 P. M., and it reached my house about 1 o'clock. Mrs. Sabin and I commenced to treat at once, and we kept it up alternately one with the other for some time. The first letter received after the telegram was as follows: (As I remarked before, the telegram was received about 1 o'clock.) About 2 o'clock, or maybe afterwards, the mother wrote that the little sufferer went to sleep peacefully and quietly and that there was no pain or suffering afterwards.

On the 4<sup>th</sup> of June she writes as follows: "At this writing my boy is running about on his foot and the wound is doing well. You have my heartfelt thanks for declaring the truth of Being.

"(Signed) MRS. G. I. EDGERTON."

On the 7<sup>th</sup> of June I received another letter as follows: "I wish to say to you that the wound on my little boy's foot seems to be doing well and seems to be healing and drying. There has been nothing from the beginning that has come from the large hole made clear through the foot."

Now, my dear students, I will tell you one fact that you will always find to be true. In healing through Metaphysics you will always find, if you heal properly, that you will never have any inflammation or matteration, but the wound seems to dry up and the first thing you know there will be a little black scab on top of it. The first one I ever had of this character was a wound made by running a silver up through my left hand. I asked Mr. Turner to take his tweezers and pull it out, which he did, and I was laboring under the impression, as I was taught in medical schools, that in order to have healing there must be inflammation. I think that the medical schools have exploded that theory now. However, let that be as it may. On that hand of mine straight up where the silver had run was simply a red streak, necessary, as I thought, to form a healing. Now, that is wrong. There is no necessity for inflammation; there is no necessity for soreness, and there is no necessity for pain. There absolutely is no more sensation in that hand than there is in that table. Every particle of sensation in matter called flesh and blood is caused by

material mind, and the very moment you can get yourself together to declare that fact and come back into the spirit idea every particle of pain will leave you. On yesterday morning I had a big window fall across the end of this finger. The first thought was, Oh! how it hurts, and the next instantaneous thought was that there is no such thing as a hurt. It is nothing but material mind which hurts, and I thought no more of the accident and did not look at it again, but went right on with my work and the belief of pain instantly left me. You must know that there is no sensation in matter and that everything is mind. Now I am going to read to you the rest of this letter and show how the little boy came out.

"The healing is doing beautifully and there has been nothing from the beginning that has come from the hole made clear through the top of the foot. He is running about playing and is as happy as a bird, so when you think of it, if you do, you can give it a thought. That is alright and will be alright. It is, we think, a great demonstration, and the little fellow has great faith in Christ healing. He would not allow any of the neighbors to talk to him about it, and would not have the least material remedy applied."

"(Signed) MRS. GEO. I. EDGERTON."

He would not have any of the neighbors talk to him about it—would not let them pity him because of his hurt; he had the true idea. Now, if this was not true why would these people who are all strangers to me have sent me their telegrams and letters? We healed the wife some time ago through this God thought, who wrote, but we have never seen them. They have sent these letters and telegrams, and I say that any person who will not believe enough of that story to see that there is a sufficient amount of facts set forth which will challenge the investigation of a sensible man, then that person is too narrow minded for his own good. God Almighty reaches out His hand and heals our sick, and not only heals the sick but the soul as well. This little boy not only had his foot healed but his heart is filled with the love of God Almighty, and it goes hand in hand. Jesus' doctrine was to teach the Gospel of Love and heal the sick, and wherever He gave a command it was: "Go, preach the gospel and heal the sick." One goes hand in hand with the other.

When this Reform Christian Science Church was first established and we went forward in our capacity as incorporators to build it up and com-

menced to "Unchain the Truth" and scatter it broadcast throughout all the world, our enemies boldly asserted that we could not heal the sick; that the tree was bad and the fruit was evil; that the tree could not bring forth healing fruit—Christianity. In other words, the signs would not follow those who advocated the New cause. We have from time to time spoken of the healings made through the members of the new church and by the students of the International Metaphysical University, showing conclusively that God was with the new movement; that God was blessing it; that God was with the teachers and with the students, and that the healing was being done in accordance with the laws set forth by Jesus of Nazareth, our blessed Saviour. As I before remarked, I propose this meeting shall take a practical form and we will ask some others to testify as to the healing of the sick in order to show to the world that the signs do follow; that the work is of God, and that the fruit of the tree is good.

In this testimony necessarily our remarks will be more or less personal, because each person will only and can only, tell of the cases with which he or she was personally connected. I will give the history of a few cases that have come within my knowledge.

The first case I will mention was that of an editor. He is well known by all the editorial fraternity in his own state, and to a great degree throughout the nation. His trouble was insomnia and worry, and it had so worked upon his mental condition that he told me himself that he did not think he had long to live. There seemed to be some impending evil hanging over him. His business matters, looked at from a common-sense standpoint, had nothing of an embarrassing nature about them, yet he was fearful of bankruptcy. His apparent condition was bad; his health poor. Treatment was commenced, and at the end of the second week I received the following letter from his sub-editor and private secretary:

"My Dear Colonel Sabin:

"I have seen our mutual friend, Colonel —, and he tells me to write to you that you may discontinue treatment in his case as he is feeling all right and can get along by himself now. He is now well.

"(Signed) —"

The next case is that of a young lady who has been in the insane asylum for two years and two months. I think perhaps it is best to let the mother tell the story in her own way. She writes me as follows:

"Dear Col. Sabin:

"Glory and thanks be to God that he has heard our prayers and my dear child has been restored to health. To-day we received a letter from her, the first she has written since she has been in the asylum, two years and two months ago. I enclose her letter for you to read. I do not know how often I have been on my knees to day to thank Almighty God for His help. Oh, dear brother, the more we understand who and where God is and the higher we go into the study of the Truth the more we realize as our dear Saviour Jesus Christ said if we keep His commandments, which is to love each other and God above all, then He and the Father will come and live in us, and this is the unspeakable peace and happiness which follows us, and which this world can not take away from us.

"It has been only two weeks since the superintendent at the asylum wrote to us that our daughter's physical condition was good, but no marked mental improvement, and then so soon we received her letter. She must have come out of her condition as out of a dream; it was only a mortal dream. We intend to go and bring her home to-morrow. We can never thank you and Mrs. Sabin enough for your kind help. I shall ask God every day to bless you.

"Yours in Love and Truth,

"(Signed) —"

The following is a letter received from the young lady:

May 29, 1900.

"Dear Mama: I thought I would write you a few lines. I am dressed now, and was out walking yesterday, and am going again this afternoon. I am going to try and get well and go home in a few days. How is sister Emma and the rest of the folk? I hope she is well, or is she home now? How are the flowers? Are you picking them? I wish I was there now picking them, there would not be many left. I will close now, hoping to see you soon, I remain,

"Your daughter, —"

This story is most pathetic and gloriously true.

The next case is that of a lady who wrote to me from Massachusetts. In one of her first letters she wrote:

"I have had womb and ovarian troubles for over twelve years, and have had doctors all the time, have been to the hospital four times—No cure. As soon as I attempt to walk or be on my feet, I can not walk, and have to lie down flat on my back. My womb comes out into the world nearly two inches,

and I could not stand or sit. All I could do was to lie still. I began to read The News Letter and the little book 'Christian Science, What it is and What it does,' and I believed, and to-day, after only one week's treatment, I am better, praising God that it is so."

The next letter received from her was after the month's treatment had expired, dated June 3, 1900. She had delayed writing to me three or four days, as she tells me as follows:

"Dear Col. Sabin:

"I am so sorry I neglected to write to you, but I have been so well and so hard at work that I have had hardly time to breathe. The neighbors think it is wonderful that I work so hard and stand it, but I tell them that God has healed me through and through. God is working wonders in my heart and soul every day. Good night,

"Yours in Truth, \_\_\_\_\_."

The next case to which I will call attention is that of a young man who fell from an awning and struck his head against a stone. We received a telegram from his sister as follows:

"Marquette, Mich.

"My brother Charlie fell, striking his head. He is unconscious. Treat him.

"(Signed) \_\_\_\_\_."

This telegram was dated the 29th of May, 1900, and on the 1st day of June we received the following telegram:

"Discontinue treatment. Charlie is quite well. Send bill.

"(Signed) \_\_\_\_\_."

The next case is that of a little girl who was being treated by the physicians for the dislocation of some bone in the leg. I do not remember which one it was, and they made a plaster cast and put it onto the child, and when the misery became so great that she could not stand it any longer the cast was taken off, and it was found that it had made a running sore. A request was sent for treatment, and after three days' treatment was given we received a letter, of which the following is a part:

"She is improving quite rapidly, and I trust to see her in a day or two looking and feeling like herself again. The doctors hold fear of a cough, which is being overcome also."

The child had been laid up for quite a long time, and later letters tell us she is well.

Another case is that of another editor, living in Pennsylvania, who had what was called stricture of the bladder, a complaint which proves fatal to many

middle-aged and old-men. The physicians could not give him any relief except by means of instruments. After three weeks' treatment he writes me as follows:

"You need not treat any longer. I desire to thank you for your kindly interest in my trouble and for your patience and help. The payment of money for what you have done for me seems so small to wipe out the obligation that if there is anything I can do for you I will gladly do it.

"(Signed) \_\_\_\_\_."

He is now well.

The next case is that of a lady in Texas who wrote for treatment for belief of severe cough, condition of misery in the head which threatened congestion. She writes me on date of May 24 as follows:

"Dear Brother Sabin: I write you this evening to let you know that I am well. I have not coughed since you commenced to treat me. I feel like a different woman. I have not had any more spells with my head, and I generally had one once a week and had to go to bed. Thanks to God I have no more pains or aches.

"Your sister in Love and Truth,

"(Signed) \_\_\_\_\_."

The following voice is from a lady in Alabama:

"Mr. O. C. Sabin, Washington, D. C.

"Dear Sir: Your letter and the little book (Primary Rules of Metaphysical Healing) received a few days ago. I and my husband are rapidly improving, and I think we will get along now. Please accept my many, many thanks for your kind and prompt treatment.

"Yours in Love and Truth,

"(Signed) \_\_\_\_\_."

I could continue this class of testimony from current letters that have come to me during the past month, but I feel it is too much to take the time of this audience. There is one case, which to the material thought was more serious than many, which I will mention. It was of a lady who had a very severe case of what materia medica called cancer of the bowels. She could not speak, could not lie down only in a recumbent position, suffered intense pain, and with great difficulty could take any nourishment. She was thought to be in the last stages of passing on. Reports say that she is stronger, can eat better, and is improving.

I am often asked "Why is it that you can not heal the sick instantaneously as Jesus did?" I answer, "Because we do not have the understanding that He had." All we can do is to follow the Light



as we are given the Light, and thank God that He hears us. This God-healing is in its infancy, since the reawakening, but the time is rapidly coming when all diseases will be healed by God's Truth, and the more perfect and clear our understanding the more perfect and spotless life we live, the more power we have from God. We must never forget that this so called Christian Science healing is nothing but an answer to the prayer of faith or, as we call it, understanding; because we know that when we ask God for certain results we will get them; hence we say understanding, but when we have that perfect understanding as Jesus had then the dead will be raised and every kind of ailment will be cured at the Spoken Word.

It should be the aim and object of every person to live so that God will hear you and will answer your prayers, and when one once reaches the plane of understanding you will find it much easier to live a sinless life, because you will then realize and know that God is with you—Omnipresent Good, Life, Love, Truth, Power, and Protection. When we fully realize these blessed facts we then shall know the Truth which our Savior says, to know is to give us freedom.

I will now ask our brother, Albert Dallin, for a few testimonials.

Mr. Dallin said:

Friends: It has been suggested by your leader, Col. Sibin, that the practical side of Christian Science would be very appropriate at this juncture in the course of this most interesting series of lectures.

We who have been the beneficiaries of the Christ Principle of healing are not compelled to resort to theoretical speculation regarding the truth or falsity of this Divine plan of healing the sick. We know it to be true, because we have manifested upon our body indisputable evidence of the truth of all that is claimed for it. In the presence of self-evident facts doubt must vanish, while the idle controversies of the uninformed must seek silence beneath the shelter of astonishment.

Permit me to relate one or two cases that came under my immediate observation. A business man in Philadelphia, with whom I was intimately acquainted, was superintending the placing of a safe in his establishment, when by some mishap the safe fell a distance of about fifteen inches and caught his left foot across the instep. It required two men with crow-bars to remove the safe in order to free my friend. He was helped to a chair and Christian Science applied to the case. Within half an hour he was again at his desk. That evening he

walked to the street car, a short distance, and was at his place of business the next day. He did not remove his shoe, only to retire at night, and there was no inflammation of any kind. He suffered no pain. He was treated only a week and fully recovered.

A case that was in a manner forced upon me in the months of my early experience in Science may be interesting now. A gentleman to whom I had often talked concerning the Christ Principle of healing, had disappeared from his usual haunts for a week or ten days. One morning he staggered into my office, seeming helpless, forlorn and wretched, and asked me to apply to his case some of the healing power I talked so much about. I had never had a case before, and was very busy with my journalistic affairs, and recommended a more experienced Scientist as a proper one to treat him. He demurred to going any farther, and told me he had to be about some very important business the next day, and that I must try and help him then and there. I told him I could not help him of myself, but God could, and I would ask for God's help for him. We then went into my private office, and he sat opposite me in an easy chair, while I emptied my own thought of other matters and concentrated upon the power of Infinite Love.

The claim of "La Grippe" seemed heavy upon him and it was some time before a full realization came to me of the spiritual perfection of my brother. It finally came, as comes the refreshing dew upon the drooping flower. The patient fell into a gentle sleep and when he awoke I asked him to go home, and be as quiet as possible. The next morning he returned, saying: "I slept like a child and think I shall be alright, although I feel quite weak; this is the first rest I have had for days, and medicine did not have any effect on me." He went about his business and in a very short while was as well and strong as ever.

The peace and joy that came to me from this first effort at sowing the spiritual seed of Love, in the consciousness of a suffering one is beyond the capacity of language to express. The full meaning of this scriptural text then came to me, and I understood why "The entrance of thy words giveth light, it giveth understanding to the sincere."

Another case was that of a lady in this city, who was taken violently ill about 11 p. m. A physician was called in, and after working on the case until morning, and the patient continuing to grow worse, decided that he would have to call in one or two other physicians for consultation, and left the house

for that purpose, stating that "the case was so serious that death may ensue any moment."

There was a member of this family who at one time had received some benefit from Christian Science. He suggested that a scientist be called. This suggestion was acted on. The scientist arrived before the return of the physicians. He took hold of the case, and in less than an hour the patient was in a gentle sleep, that continued for many hours. On waking the patient in much astonishment, exclaimed: "Why, what has happened? I feel so well. I must get up. I never felt better in my life."

There was an amusing side to this case also. When the physicians returned and were told that a Christian Scientist had been there, and the patient was easy and asleep, they looked at each other, and one of them grew very angry, and informed a member of the family, "That such nonsense in a serious case of that kind was manslaughter, and who ever was responsible for calling in the Scientist should be prosecuted by law." The family had decided not to have the physicians. They were so informed and left the house in no pleasant mood.

Within two days the lady was up and about her usual duties.

I could multiply these cases indefinitely. My own case is somewhat celebrated, and a few remarks concerning my liberation from years of suffering may be of profit to those who are afflicted.

I had been buried in a grave of suffering for over four years, and in all that time had not known one single day that was devoid of pain. I had been under the care of the most eminent physicians, and yet my misfortunes and suffering increased rather than diminished. Having searched everywhere for a remedy and finding none I despaired of recovery. The end of time it seemed was at hand for me. I tried to gaze into eternity, and was ready to welcome death as a friend. I had drunk to the dregs the hemlock cup of materialistic suffering, and felt the bitter disappointment as well as proud disdain for the world of shams in which I moved. I had eaten of the fruit of the tree of knowledge and traveled through the wilderness of death until I stood upon the shore of time, desolate and alone. I shall never forget the panorama in the world of thought, as it passed before my gaze in those last hours of seeming death; nor the silent yet conscious meditations that gave birth to the understanding of the power of Life over death. It seemed so vivid and so real that it became indelibly stamped upon my memory as an epoch in the book

of destiny that makes conscious to the creature the spiritual reality of all life.

This was indeed to me a new birth, and like a glad and happy child I reveled in the smile of Infinite Love. I drank freely from the waters of life, that flow so abundantly from the breast of Divinity. It nourished and strengthened me, and I grew strong in mind and body until life abundant was abiding in me and the mirage of death had passed like a dream.

I embarked in confidence and faith upon the seeming troubled sea of what I once believed to be the unexplored ocean of the great unknown and found that the "Peace be still" had gone before me and transmuted the furious tempest to the playful child of calm, that rested like a bird upon the bosom of the waters of life.

I looked upon the universe and all therein with different eyes. "A change had indeed come over the spirit of my dream." I had tried to solve the destiny of man according to the philosophy of men and only found upon this path a darkness growing denser.

"No one could tell me where my soul might be.

"I searched for God and God eluded me,

"I sought my brothers and found all three."

We have yet time for one more testimony. I ask Mr. John H. Turner, Dean of the University, to relate some of his experiences.

Mr. Turner said:

The first case which I will relate is that of a lady in Kansas, of whom I had never heard until I received the following telegram:

"Kansas, February 16, 1900.

"John H. Turner, Esq.,

"512 10th Street, N. W., Washington, D. C.

"Treat quickly my mother at B——, Kans., for heart and womb trouble; not expected to live.

"(Signed) C. E. H."

This telegram was received about 4 o'clock in the afternoon on the day it was sent and I began treatment at once and continued treating her right along. In three or four days I received a letter from her son, stating that she was yet living and seemed to be improving. On March 6th I received the following letter, which explains itself:

"Kansas, March 2, 1900.

"Mr. J. H. Turner,

"512 10th Street, N. W., Washington, D. C.

"Dear Sir: My mother, who has been sick for about three weeks, and who is being treated by you through a telegram sent by C. E. H. at B——, Kans., for heart disease and female disease, or dis-

case of the womb, and who was at the point of death, requests me to write and tell you how she is getting along. I suppose my brother, C. E. H., has written and given you a full account of her sickness so I will simply write how she is at present. Last Sunday, February 25th, in the afternoon, she left the bed for the first time since she was taken sick, and since then has been up every day and is improving right along. To-day she has no pain, but feels a little sore and weak in the region of the womb. She is cheerful and is sure she will soon be well and strong by your treatment of Christian Science. We will notify you when to discontinue treatment. Please continue until she is perfectly healed.

Yours respectfully,

"A. H. H."

On April 20 I received the following letter, which shows that the lady whom the doctors had given up to die, and whom they said was really dying, was out of bed in nine days and was rested to health and to her family inside of two months' treatment:

"Kansas, April 16, 1900.

"Brother J. H. Turner:

"We are convinced that Truth has been a saving power in my mother's case, and we think it would be best to discontinue treatment for the present as she is now very much better and should get along all right. We thank you for your kind attention.

"Very truly yours in Truth,

"C. E. H."

The next case is of a young man whose home is in Canada, but who at the time of the treatment was in the state of New York. He had had typhoid fever for a long time and had been under the care of physicians. He relapsed, and the physicians said there was no hope for him, and his father, who lived in Canada, was sent for to come and see him die. As soon as his father arrived in New York, where his son was, he wrote me at once asking me to begin treatment as soon as I received his letter. I should also have stated that the young man during his sickness had contracted the morphine habit. I treated him for two weeks and his father wrote me that I could discontinue the treatment, as his son had recovered so far that he thought it not necessary to treat him any longer; that he was out of danger and getting along nicely.

The third case was a woman in Minnesota who had cancer on her breast. It first started from a scratch caused by a broken corset steel. The cancer had grown to be a very large sore, and the doctors who had been attending her thought it was

only a matter of time when she must die. Her husband had so much faith in what the doctors said and in the fact that she would die that he bought a lot in the cemetery and made all necessary preparations for the funeral. He had a good neighbor woman who suggested that she might be healed by Christian Science. He objected very positively against having her treated, and did not want any of it about him, as he had no faith in Christian Science. But this good neighbor woman wrote to me and asked me to take the case and said that she herself would pay for the treatments. I treated her for a little over a month, perhaps six weeks, and the so-called cancer was removed. The woman got well and the disappointed husband has not yet had any use for his lot in the cemetery.

Another case was a man in the State of New York, who had been a minister of the Gospel for a number of years, and the doctors told him that he had dropsy of the heart and pronounced it incurable. He wrote me for treatment, and I began, and after giving him two weeks' treatment he wrote me that he felt much better, but did not have the money to continue treatment any longer, and requested that I discontinue. I wrote him that I sympathized with him very much, and that I would hold him in thought and see if he would not yet yield to treatment. In about one month's time I received a letter from him stating that he was entirely well and thanking me very profusely for my kindness.

Another case is a man who lives in the State of Massachusetts. He had a cataract on both eyes. He wrote me for one month's treatment, and I commenced at once, and in about a week I received a letter from him stating that his wife thought that she could see quite an improvement in his eyes, and that the cataract seemed to be growing thinner and smaller. I am still treating him, and the last letter received from him states that the cataracts are gradually disappearing and he is confident that they will disappear entirely very soon, and he is very much delighted that he did not have to submit to the surgeon's knife.

A very interesting case is that of a man in Connecticut, who had been partially paralyzed, and while walking with canes fell and knocked his wrist out of joint, and it remained so for ten months before he wrote me for treatment. I began to treat him, and at the end of two weeks time he wrote me a letter and drew a sketch of his hand showing the condition of his wrist while it was dislocated, and also another sketch showing the perfect condition after two weeks treatment. I have the letter and

sketches in my pocket at the present time, and any one in the audience can have the privilege of examining same if they would like to see them.

One more case and I will not take any more of your time. Two weeks ago a gentleman who was at one time Justice of the Supreme Court of one of our States, and who is now working in the Department of Justice in this city came to our services. He was so deaf that he could not hear a single sentence of the lecture delivered by Col. Sabin. After the services were over, he was introduced to me and stated that he wanted me treat him and arranged to come to my office the next day. He came on Monday evening after office hours and I have been treating him each day from that time until now. When I commenced treating him he could scarcely hear anything at all. He could not hear a watch tick by putting it right up to his ear. After two weeks treatment he can hear a great deal better, and he tells me that when he wakes up in the morning he can hear his watch tick under his pillow, where he keeps it at night. He is improving very rapidly and there is no doubt but what his hearing will be perfectly restored.

## FEAR.

BY OLIVER C. SABIN.

Webster defines fear as "a painful emotion or passion existing by the expectation of evil or the apprehension of impending danger. Apprehension, anxiety, solicitude, alarm, dread."

In the practice of Metaphysical healing there is no more potent agency of evil than what we term "fear."

The above definition gives the secular idea of fear, but FEAR has a more extended definition in the practice of Metaphysical healing. It is a direct denial in the mind of the patient or the practitioner that God will do as He promises. God has promised that He will heal you; if we fear He will not we doubt His word; God has promised to protect us and if we fear He will not we doubt His word. Fear is the cause of almost all the ills and inharmonies which afflict the human family from a material standpoint. We fear to sit in a draught because it will give us cold, and that fear is the father of the manifestation of that which follows, which we call cold. We FEAR to be surrounded with Malarial conditions and that fear is followed by the manifestations of chills and fevers. We fear of coming in contact with con-

tagious disease, and that fear is followed by the manifestation of the so-called disease.

Solomon tells us that "as a man thinketh in his heart so shall it be," and never were words uttered that were more perfectly demonstrated by facts of every day life, for if we fear any given catastrophe, almost universally that catastrophe overcomes us. If we fear poverty, want, distress or financial embarrassment, almost universally such fears are followed by the very conditions so much dreaded.

Jesus tells us that we shall know the Truth and the Truth will make us free. The Truth that gives us freedom is the knowledge that we are the perfect children of God; that He is our Father, and that we live, move and have our being in God the Father; that from Him comes every gift, every good and perfect gift, and there are no gifts but what are good. Every particle of our strength, power and sustenance, everything we have, comes from God, and without His aid we could do nothing, and those who trust in God have all and it is this knowledge of trusting in God which gives us the freedom.

The persons who would do away with fear must make the declaration in their prayer that there is no such thing as fear. Fear is nothing but a material belief of the carnal mind and is false, unreal, untrue and does not exist and is not. By this affirmation you absolutely annihilate it, and you should affirm on the other hand that God is All and that in Him you do trust, and have everything. Make this denial and affirmation along these lines, POSITIVELY and affirm them copiously, drive the nail home and c'inch it, and when you do this you will be surprised at the beautiful peace and quietude which will settle down into your consciousness and give you that freedom of which our Saviour speaks.

He who trusts God for all, has all, and without God you can have nothing; therefore, if you would be happy follow the laws laid down and the lessons taught, which gives us freedom.

## THE SEA.

Surging solemnly, the sea boundlessly free,  
Breathless the ocean's mighty thought,  
Into thee and me.  
It moaneth sadly sure,  
Its burden of care and sorrow;  
It goeth out, it returneth,  
Not heedful of a morrow.

What sayeth the Sea  
Out of its depths to thee?  
It rolleth of might and more,  
Of struggling souls on other shores,  
Of peace and good will o'er and o'er,  
Upon the shore.

—APLAKB.

# Healing Paragraphs.

BY FANNIE M. HARLEY.

"If wishes were horses  
Beggars might ride."

It is all the worse for the beggars that they do not know that they would be able to ride if only they would learn how to do correct kind of wishing. Also that the fact that they are now beggars is the result of their own incorrect wishing in the past. Humanity is only beginning to awaken to a knowledge of the mighty power to work for good or ill that is contained within a heartfelt wish. A wish contains either healing potency or poisonous venom. Since the quality of every thought concerning another goes straight to the mentality of the one thought of, and influences him for good or ill, it is of the greatest importance that every individual heart be trained in wisdom, righteous and divine love, so that none but honest wishes will be sent forth.

When money is put at interest in the hands of a reliable borrower, the lender knows that he will not only receive his interest at stated intervals, but that when he chooses to recall it, he will also have the principal returned to him. This may illustrate how the fruit of our wishing is returned to us. The Omnipresence is filled with forces which operate according to irrevocable law. Because the Omnipresence is Mind, the one great Force which includes and contains all other forces is Thought Force. We use thought Force with our every breath. In so doing our thinking is put at interest with the Omnipresence, whose activity carries our thought whereunto it is sent, and in the fullness of time returns it to us with interest. "With what measure ye mete, it shall be measured to you again."

All down the ages there have been those who perceived and studied the nature of thought and its certainty to act according to its own quality. The course which it travels in the omnipresence may be symbolized by a circle. A thought may be personified as saying, "I came forth from the father (the mentality which projected me), and am come into the world; again, I leave the world, and go to the father, taking with me the interest which belongs to me, gathered as the just due of the motive which projected me. If I am sent out as a loving wish that some one may be benefited in some way, I do my errand with that other soul and return to the sender with 'good measure, pressed

down and running over.' If I am sent out with hatred, or envy, or selfishness, I poison the mentality to which I am sent in just the degree that he is susceptible to be influenced by me, then I return to my sender, taking his just dues of interest with me." A Turkish proverb says, "Those who sow thorns can only reap prickles," while a Persian proverb tells us, "He that plants thorns shall not gather roses." Of course not, because Divine law reads, "Whatsoever a man soweth that shall he also reap."

It is a proven law that our thinking objectifies. Our manner of thinking is the creator of our circumstances, and of our conditions and of our environment. That we have been ignorant of this law in the past has not altered its working to fulfill the declaration of that all-knowing One who said, "According to your faith be it unto you." When we once perceive that fulfillment of our word is the law, and that our word is according to our faith in good or evil, we cannot too quickly acquaint ourselves with this certainty, nor too persistently co operate with it in order that we may reap the peaceable fruits of the Spirit in consciousness, and in its outpicturing in externals for our daily needs.

Since this is Divine law, and since it is inexorable in its nature, it would seem that the very best aid one can give to a beggar is to teach him the law regarding what goes on within the secrecy of his heart and of his mentality. If another were to give him a horse he might speedily have to part with it because of his inability to provide for it, but if he is taught the mighty truth regarding the divine law which so surely brings our wishes to fruition, he will be able not only to obtain, soon or late, his own horse, but to provide for it also. A correct wish is one that will not only desire a horse for one's self that "I and my family may ride," but it must be of such a nature that when it is fulfilled our friends and neighbors, our community, and humanity as a whole, may be benefited by our having wished it. Correct wishing is the practical application in the heart, day by day, of the Golden rule. To wish that others may also have what we ourselves would like to have is to set the forces in motion which will enrich not only that other one, but ourselves also.

To wish that ill luck may come to another is to dig a pit into which we ourselves will fall. It is because divine law may be counted upon to do its work in all cases that it is of so great value. If it could not be relied upon to bring the result of our error wishing down upon our own heads, neither could it be relied upon to bring the fruit of correct wishing.



In all cases our wishes will soon or late rebound upon our own selves. They will affect others according to their individual susceptibility to receive our word. Our thoughts also affect all those who are susceptible, whether we are thinking of them or not, so that

"Many a word at random sent,  
Finds mark the archer little meant."

To receive and to experience the good, our wishing must be done in definite and unmistakable language, because there is no such thing as negative good. The Absolute Good is eternally active in its nature. Its manifestation with us is active in its nature. Its manifestation with us is active, volitional, correct thinking; also clear perception and sure feeling of its presence in and by our individual consciousness. To not be willing to wish in definite terms for the good to come to pass for another is to be unconsciously willing that evil shall be experienced by that other. Not to care for the welfare of our brother man is to greatly impede our own realization of Truth. To be on the lookout for the good of others is to be possessed of the true missionary spirit which is the sure forerunner of the Christ consciousness. How necessary that the irrevocable law of cause and effect concerning our use of Thought Force should be taught humanity. Moreover, how suicidal is he who allows himself to entertain thoughts of revenge, of malice, or of selfishness. This teaching regarding the unalterable law of cause and effect comes down to us from the wise and good of most ancient times. Any seeming satisfaction which comes of an act of revenge is very short lived and brings the opposite of satisfaction in the end. In the Talmud we find: "The crow brought fire into the nest; it warmed him, but it burned the nest." Milton tells us in "Paradise Lost."

"Revenge, at first though sweet,  
Bitter ere long, back on itself recoils."

Since there is nothing so ennobling as the cultivation in the heart of Divine Love it must follow that none but an abject mentality and heart could take pleasure in so base a thing as revenge. To permit error characteristics to have place and activity in one's consciousness is to sow the seeds which will make one, later, manifest as a beggar, even though now he may be manifesting as a prince or as a millionaire. "Like corn a mortal ripens, like corn he is produced again." The fulfillment of time is slow or quick to us according to the tenacity with which we hold a mental conception or the readiness with which we yield an error opinion when the question in hand has been shown us in its true light.

Any one who persistently holds the mental picture

of poverty, for instance, will realize that condition, soon or late. To spend time in formulating words that express fear of poverty, that might be spent in correct wishing that the Omnipresent Good may be made manifest to the consciousness of all men, is to work unrighteousness, for it is to infuse the mental realm of humanity with just so much fear as you feel and project by your word. The antidote for fear is gratitude. "He raves of pain who never paid for peace with one bright thought. He groans over six days' illness who lived six years in health without a throb of gratitude." Fear makes beggars. Gratitude—a wish to realize a thankful heart—lifts one into affluence in proportion as the mental conception is correctly conceived and steadily held, and its bolstering affirmations, or good wishes, persistently made. "Industry is Fortune's right hand." To be industrious with good thinking is to establish a basis for a fortune that will be enduring. Moth can not corrupt it nor thieves break through and steal it away. Since prevention is always less painful than cure, it will be wise for those that are now rich in this world's goods of large possessions, of health, of satisfaction, to learn to keep them and also to continually add to them by using them to the advantage of all instead of to the detriment of some.

"Afterwits are dearly bought:  
Let thy forewit guide thy thought."

If wishing for the good of others or for the universal good were sincerely indulged in by mankind for one single day, wars would cease, the capital and labor problem would be settled, the mad rush to get something for nothing would come to an end, cruelty and oppression would give place to kindness and Love and mercy, and peace on earth and good will to men would be the glad song within every heart and consciousness. How easily could all difficulties be settled! Such a little thing would open the door of the Kingdom of Heaven to humanity! The heart-felt desire of one toward another—I wish that you may know and realize the good—would do it all.

What would there be to war about if all governments were to say to each other, "I want you to have what justly belongs to you. I want to see you a prosperous and peaceful nation. I want to see you a humane and God loving people, as I also want to see my people develop in Love, righteousness and true knowledge." Who would there be to go to war if this were the attitude of nation toward nation. If capitalist and laborer had good wishes in their hearts for each other the economic and sociological problems would soon be at an end. There would no longer be any problems to settle. The daily living of humanity

would be reduced to an ar : "Look not every man on his own things, but every man also on the things of others." Suppose Capital would say, "I find myself with enough money to establish an industry here in this city. I will be able to give many men and women employment. It will be a joy to me to know that I am helping them to help themselves out of the slough of poverty and of ignorance and to become self-respecting, honest, and intelligent citizens. I will do all in my power to have them taught the best methods for intellectual and spiritual development. I will see that they are informed regarding the best methods of education for their children. I will pay the highest possible wages that my income will permit, so that as a community we can evolve as one grand brotherhood." If this were the mental attitude of capitalists when or where could any lock outs occur?

Suppose Labor would say, "How grand a character is our brother, the Capitalist! What pleasure we will take in manufacturing his goods! Let us form a grand union for self-development by individually resolving that all our latent genius may be evolved, and our best efforts and our united intelligence may be given to making the finest, the most beautiful, and the most useful goods possible in his factory." If this were the wish in the heart of the laborer who would there be to take part in the ungodly strikes of to-day? When the troubles, the wars, the cruelty, the oppression, and the sickness in the world are reduced to their final analysis, what is the cause of it all? Money. Not money itself, mind you, but our beliefs about it, the unrighteous and grasping love of it, and the great fear that it will evade us.

"Money is the hatchet which separates pleasant friends." Truly has it been said, "The bolt of the door of heaven is made by covetousness." An Arabian proverb says: "Covetousness has for its mother unlawful desires, for its daughters injustice, for its companion vileness."

"If wishes were horses,  
Beggars might ride,"

said Mother Goose. Wise old lady; thou wert a prophet, indeed. Thou hast shown us that by genuine individual wishing all beggars of things material, intellectual beggars, and spiritual beggars, could be changed into a mighty band of horsemen, whose advance into the glorious kingdom of peace and joy and health and prosperity no power, no presence, or no force could impede, but which all the forces of the Universe would assist to attain its mighty end. The mystical meaning of horse is the exercise of the faculty of making progress in the understanding of Spiritual

things. And to genuinely wish is to do all in one's power to help bring the wish to pass.

As a little leaven leaveneth the whole lump so will every righteous desire, every heart throb of good will, every kind word, every pure impulse to do unto others as we would be done by, every helpful deed, hasten the advent of the Golden Age, which is surely coming to the hearts of mankind.

"And I heard a great voice out of heaven saying: Behold, the tabernacle of God is with men, \* \* \* and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

—From Truth.

### Sample Copies.

We give away every month several thousand copies of The News Letter for the purpose of calling attention to the Truths of Christian Science. We ask our friends to send us names of those who will likely be benefited. Please attend to this at once, and keep it up.

### Telegraph Notice.

Persons sending telegrams to Mrs. Sabin or myself for treatment are requested to direct them to our residence, 1800 Wyoming Avenue, N. W. No answers will be given except when requested.

OLIVER C. SABIN.

### Tuesday Evening Quiz.

Students and all others interested in Christian Science, are welcome at the Quiz Meetings at our residence, every Tuesday evening, commencing at 8.30, lasting one hour—remember the place, 1800 Wyoming avenue, N. W.

OLIVER C. SABIN.

What time is it?  
Time to do well;  
Time to live better;  
Give up the grudge;  
Answer that letter;

Speaking that kind word to sweeten a sorrow;  
Do that good deed you would leave till to-morrow.

What time is it?  
Time to be earnest;  
Laying up treasure;  
Time to be thoughtful,  
Choosing true pleasure;

Loving stern justice, of truth being fond—  
Making your word just as good as your bond.

—MONTREAL WITNESS.

## LECTURE.

[Before the Reform Christian Science Church, by Oliver C. Sablin,  
June 17, 1900.]

**W**HILE the audience of to day is not large, yet, considering that this is the third day of a series of rains, I am rejoiced to see that so many thought it worth while to come out during this inclement weather to listen to our remarks.

As the Editor of The News Letter, of course my audience is very much extended, for that paper with its white wings goes throughout every civilized nation on the face of the earth, and the audience to which I am talking this afternoon is numbered by multiplied thousands.

To those who live in the regions of the midnight sun and in the lands of the forever summer The News Letter goes and is doing its work; in fact, it goes to the people throughout the world. Such is the power of the press that by its mighty agency we have all the world in our hands. Our audience is the earth and the people thereof.

In the commencement of my lecture this afternoon I wish to state and make clear one proposition, which I have been written to about and have been requested by numerous friends in various parts of the world they explain our position. The word has gone forth that the Reform Christian Science Church is nothing more or less than mental healing, and that the real Christian Science Church is the one known to have for its leader Mary Baker Eddy of Concord, N. H. In order that my audience may thoroughly understand our position, I wish to explain briefly what Mental Healing means and something of the mode which they have adopted, and in doing this I wish it to be distinctly understood that I have no warfare to make on mental healers. They go their way and do their work in their own manner, but I want all the world to understand our position.

If I were a mental healer and desired to heal an absent patient, say, who was in San Francisco, I would do it under a system that has been known in India for many thousands of years as Thought Transference. Supposing you were in San Francisco, as I have said, and I in Washington, I would count the difference in time and tell you what time of the day in San Francisco you should go into the Silence in order to be taught by me, in order to be

healed. I at the corresponding time, giving the difference for the degrees of longitude, I would seat myself in my studio and go into what they term "Silence." Suppose I wanted to transfer the thought to that patient's mind of the figure eight. I would sit down and think of the figure eight, and would go into the Silence, and think of nothing and by this process of thought transference that figure eight would be written on the mind of that patient with as much distinctness as if I was there and told it. During the Sepoy rebellion in India, in the fifty's, as I remember, the Indian Commanders would know of the different battles within a very few hours after they were fought, no matter how far away, and the British Generals would know nothing of them for days afterwards and sometimes for weeks, because there were no telegraph.

Now this is a man-made theory, and a man working theory, but Christian Science, as we teach it and as we believe it, is as much superior to this system of thought transference as God Almighty is superior to His created creatures. Omnipresent everywhere. We go before God Almighty asking Him for this or that healing, for this or that favor, for this or that purpose, asking in faith, knowing that we shall receive before we ask, and in accordance with the promises given us by our blessed Savior, those prayers are answered and we have an affirmative reply. Christian Science healing is no more nor less than the doctrine taught by Jesus Christ, praying in faith to God for that which we desire.

There is another system of so-called Mental Scientists, who are a sort of mixture between the two, and are working for the one great purpose of bringing man closer to God and giving him a more perfect and better knowledge of himself and of God's relations to man as best they can.

The prophet of to-day who would read the signs of the future does not have far to go to unroll the scroll that is before us. Jesus promised He would come again. After He had ascended to glory, and His Disciples stood looking up into the heavens, the angels beside them said: "Why men of Galilee stand ye looking up into heaven, for in like manner as ye have seen Him depart so will He return." Those who have prognosticated and prophesied of the future can now see their prophesies fast being fulfilled, and the signs of the times are propitious for the mighty change which is in the near grasp of all. It is written that there shall be famines, there shall be plagues, there shall be earthquakes, and wars and rumors of wars, and last of all a great bat-

tie will be fought, and the world of material mind will be supplanted by the coming of Jesus and His reign of perfect peace on earth with us. Take the history of the Empire of China to day and see the array of all the nations of the earth preparing for a mighty war, and again within the near future see the dividing up of this nation. Look, look up, the signs of the times are ripe, and God Almighty is about closing this cycle with the fulfillment of much that has been prophesied heretofore.

In my lecture this afternoon I have thought it proper to give to my class a treatment which I have never given before, and have never written. I have thought it was perhaps too deep, that others would misconstrue my meaning and we would not be properly understood, but I think that the time has come when this can well go forth to the world.

In the original creation of man he was given dominion over all the earth, the sea, the heaven, and all that in them are. He was made in the image and likeness of God—God's perfect child—endowed with eternal life. So far as man lacks in any of these elements of his original creation to day, it is because of the self-limitations which he has placed upon himself or which have been placed upon him by his progenitors. This treatment which I propose to give to you is a step forward, a step beyond materiality and the claiming of that which has absolutely been lost and taking us back into the bosom of the Father. What man is, and his mighty power, neither you nor I are able to understand, but that we are free, that we are given dominion over all that God gave us in the original charter rights, is true, and we have those rights the same now as we had at the creation then. We have the same power and dominion as had our original parents. It is one of God's laws that all men are created equal, and that God is no respecter of persons, and what was given to the original parents belongs to you and to me.

Now, this treatment is given in this way: You realize these God given rights, perfectly realize your rights—realize that you are the perfect child of God—and in this connection comes in another principle which must be explained. I will call it the principle of Vibration. I take a fiddle and tune it perfectly and lay it on that piano, and then take another fiddle and tune it exactly as the first was tuned, and hold it in my hand. I, for instance, pick the "E" string, or either one, and every time I pick this "E" string and make it sound, the fiddle on the piano responds just the same as if I was picking that and gives the same tune. This principle of

vibration runs throughout all created nature, and it has the same ratio. For instance, commence at one, one half, two thirds, three-fourths, four fifths, five-sixths, six sevenths, and seven-eighths, then seven, one to seven, the ratio being in proportion to these fractions.

You take the orbits surrounding the sun and they are in exact ratio as are the fractions one to the other. You take the scale in music, keys so called, (do, ra, me, fa, so, la, se,) seven, and those notes are in the same proportion or ratio as are those fractions. You can go up above that key and you will find the notes become too fine to be distinguished, and go below and they become too coarse, but all nature is based, measured, and figured upon this ratio of vibration.

A certain lady, trying to formulate an idea from this vibratory thought, made a pipe and covered the bowl with the finest air-tight paper and then sang her vibrations into the stem of that pipe and upon the coat she had put upon the top of the paper on the bowl of the pipe were formed the most beautiful figures of flowers, perfectly formed.

Without going into this subject, as we have not the time this afternoon, it is enough to know that this vibratory thought can be demonstrated, and it is demonstrated by Scientists beyond all question, showing that all form is created by vibration. God Almighty when He created the earth created it in accordance with this vibratory thought. He spoke and it was done.

In order to give this treatment, of which I have spoken to you, we come on to this vibratory thought in order to bring ourselves in harmony of thought, and be brought in tune with the Infinite, in order that we may bring His blessings down upon us. We are told by the Savior that if we would have we must ask, knock, and we are promised nothing anywhere unless we ask for it, and we will never get it unless we do. Therefore if you would become in tune with the Infinite you must place yourself in harmony with God's eternal law, and all will come to you as naturally as the dew settle upon the grass in the night.

The days of miracles never were. There never was a miracle performed. Everything God does is done in accordance with His natural law and in accordance with His eternal fixed rules and principles, and when we think things are miraculous they are only done in accordance with the natural law of God Almighty. We wonder because of our ignorance.

Now, returning to this treatment, I will give it to you as well as I can by word of mouth, and when

you go from here to your rooms you can practice it, and if the practice serves you as it does me you will feel the glow of God's power coming down upon you, and you will feel the blessing instantaneously. The words of the treatment are these: "I am, that I am." It is given in this way, you must sing the words almost "I am-m-m-m-m-m, that I am-m-m-m-m-m," and while you are doing that you realize that you are the child of God, created in His image and likeness. After you have repeated this ten or fifteen minutes, over and over again, you will be surprised at the results of it on your own body and your own mind. I think I will tell you a little incident which occurred a few days ago. Mrs. Sablin's mind had been worried through the influence of evil thought somewhere, which had been pressing down upon her, and she could not obtain that perfect realization and spiritual freedom because of this evil thought. I, with her, went over this new formula. She asked me to give her a regular treatment along Christian Science, and when I left her room I intended to do so, but when I got to my studio I forgot it and went on with my work. In the course of half an hour she came into my room, her mind perfectly radiant with happiness and Spiritual understanding, and asked me if I gave her another treatment. I said I did not. Then she saw the effect of the new treatment. It will absolutely place one in touch with God and will bring you in tune with Him.

As I have remarked before, I have never given this treatment to any class which I have taught. It was something that seemed not the best to do at the time. This subject I may continue hereafter, but for the present this will be all I will give along these new lines. To continue our lecture this afternoon, I will talk along the lines of Thought so far as to make it as practicable as possible. A man's thoughts are what creates his body and his mind. You see a man walking along the street and the condition of that man's body and mind is but the thoughts that are within him. You take a person who is convulsed with anger, hatred, temper, cross, ugly, and that person never enjoys perfect health, always in misery, and they live in hell, absolutely live in hell, because hell is the condition of thought in that man's mind; but you, on the other hand, take a person whose thoughts are pure, sweet, and that person lives in heaven, because heaven is the condition of that person's mind. You take a person who is always prognosticating financial embarrassment, poverty, and want, and, as Solomon says: "As a man thinketh in his heart, so is he." He realizes

these fears, and, in the language of Job, he will cry out: "That which I most feared has come upon me;" but if you take a person who knows that God Almighty is All, and that every gift does come from Him, and that all power, health, and happiness comes from God, and this person relies upon those gifts and those promises of God, that person is blessed with plenty, with happiness, with contentment, with peace, and all the evils of this so called world have no power or effect on him, because he lived in the Bosom of the Father.

If you would be happy, if you would enjoy the now, and would have all, realize more what you are and get closer into the Spiritual consciousness that you are the child of God, that you live in God, and your whole being is in Him, let that thought permeate throughout your very nature, and your paths will be paths of peace, and your ways will be ways of pleasantness, and nothing can come near you or around you that is not perfect, because you are protected by the power of God Almighty's Love.

### Swifter than Telegraphy.

Telepathy brought sad tidings to Frank Fay Pratt of Chicago. I told him of the death of his twin brother, Fred Roe Pratt, in Manila three days before the confirmatory message came to him over 12,000 miles of cable and land wire.

Three days before the telegraph boy handed Frank Fay Pratt the message of death he knew as certainly as though he had looked upon the face of his brother that the twinship had been broken, and that the mystical telepathic partnership which had existed between them since birth was dissolved forever. When he first felt forewarned of the separation Frank was at the home of his parents, 3229 Prairie avenue. It came from he knew not where. All that he could tell was that his brother had died. Stopping long enough to tell his parents of the blow, he hurried out into the night, and hour after hour walked the streets, fevered with the burden of his grief. The following day he could not dispel the thought, and on the third day came the cablegram from Manila telling briefly that Fred Roe Pratt, who had been voyaging around the world, was dead, and that his body was upon a steamer bound for Japan.

The similarity between the twin brothers was striking. Not only in features and stature were they counterparts, but in actions, expression and bearing as well.—Ex.



## Mottoes on the Wall.

SARAH WILDER PRATT IN UNIVERSAL TRUTH.

**I**DEAL Suggestion is to day a popular theme. Words of truth spoken in silence, or visible to the eye at all hours, have an intrinsic weight and significance. Scientists acknowledge this fact as one of the essentials of their teachings. Texts upon our walls convey, through continued impression, a deeper meaning than is at first discerned. We must look again to discover their hidden, their real, meaning. When we have appropriated this hidden meaning there has been a new power discovered in us. One friend has determined to have a frieze of mottoes in her room, if only she can find some with appropriate sentiment. Those of Universal Truth Publishing Company are just what she wants. Who could enter a friend's home and read upon the wall, "Welcome; Infinite Love Attends Thee," and not be lifted in both heart and mind? It suggests that the friend brings love to us and takes love hence as well. Must not that person who finds the deep meaning have become more imbued with the infinite tenderness that watcheth the sparrow's fall?

Who can read "Love is the Glory of thy Day" without looking for the warmth and fire of that love which forgiveth all things, or "Peace is the Bounty of thy Night" without feeling an insistent claim that it shall be so in both the spiritual and the physical world? What a thought is found in number three of these mottoes, "The Spoken Word is a Gift from God." One is made to see how great a gift the spoken word is to man. God speaks to us in every atom of manifestation. Then follows the thought that if this be so we should choose wisely and well every word we utter. "Guard well thy lips, as they are palace doors," says the poet. Precious words of advice are these.

What of motto number four? "Silence is the Chamber of Eternal Truth." Restful, beneficent thought; sufficient in itself to fill our chambers of rest with harmonious vibrations. One can hardly read these words without closing the lips with a newer determination that only true words shall pass them. How the reading of this motto hushes for the moment the babel of sounds without; how the inner ear catches the sounds within the sanctuary. When I first read it it recalled to mind the beautiful statue within the Howard

tomb in New Orleans, which was placed there after the passing away of Mr. Howard, whose daughter built and gave to the city its library as a memorial to her father. Within the tomb, and resting upon a pedestal, sits a finely proportioned figure with the first finger of the right hand laid impressively upon the lips, and the word "Silence" carved upon the base. We who know there is no death—that he who is gone has but entered into newer and higher conditions—agree with firm resolve to keep eternal silence upon all selfish desires and human longings.

To me mottoes have always been a means of growth, as pure ideals ever are. The purest and most intense vibrations become inaudible at last, hence silence is and must be the chamber of eternal Truth. Every pulsation of the spoken word, if genuine, manifests the healing spirit of that word. Jesus said, "My words are spirit."

Once I was called upon to speak before a strictly Presbyterian audience, with the warning words: "Don't mention Science." "What shall be my theme, then?" I asked. My friend had faith in me and replied: "Oh, I'll trust that to you." I have faith in the ever present Spirit, and I know that if I open my mouth the Lord will fill it. I felt that the Spirit would probably give me the subject before I should arrive at the meeting place. But no; for once I did not receive as I expected. "Never mind," I said to myself; "I have never yet been deserted," and I entered the hall with my mind perfectly blank regarding what I should say.

As I walked toward the platform my eyes were lifted up to the plain side walls. There, high up on the right, were these words: "By thy words shalt thou be justified, and by thy words shalt thou be condemned." Upon the left, "God is Love." "Ah," I said, "my text waiteth for me."

I had been told of a man with eager mind in this audience who thought he was growing deaf. "Ah," I said again, "no wonder the Spirit waited to point to me this people's own text and interpret it. So, during my address, I said if there is any man or woman present who thinks they are losing their sight or hearing, let him or her take heed what yonder text in its deepest meaning signifies. On that day there came to me a most comprehensive proof that all is good, and that we have but to truly and generously open our souls to that good to receive immediate and timely blessings.

Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.—Art.

# WASHINGTON NEWS LETTER.

—Published Monthly—

512 Teath Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter.

## SUBSCRIPTION RATES:

Single copy, one year,	\$ 1 00
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Europe, Asia, South America—in those countries in the Postal Union,	1 26
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# Unchain the Truth.

During the past month the work of Unchaining the Truth has progressed with more rapidity than during any preceding month, and a very noticeable and splendid development has been brought out more perfectly during the past month than any other time; that is, the wonderful healings that are being made by the students of the Metaphysical University. I have letters of healings from students from almost all parts of the Union. Some of these healings are the most remarkable to human thought I have ever heard of, and it rejoices my heart to know that God's Truth is being scattered broadcast, as it is, all over the world. It rejoices me to have this evidence from God that the work intrusted to the University is being accomplished in so perfect a manner. It shows that the fruit of the tree is good, and is a living testimony of the Truth which is being taught, and that it is from God. By this means of education it will and can be sent to all parts of the world, and already there are students in a number of foreign countries; not only in America, but in Mexico, Central America, Europe, and other foreign

countries, and it is but a few months since this system has been presented to the public.

The systems of teaching which were in vogue before this movement of "Unchaining the Truth" was developed were hedged around and about with mystery. If you should have asked any of the practitioners how they healed the sick they would not have told you—they did not dare to do so—and unless you paid for such knowledge in the regular course of class instruction you did not get it. I was cautioned in the early days of the publication of The News Letter along these lines not to tell what Christian Science is, nor how to heal the sick; that I might talk about what it does, but not about what it is or how the work was done. That was the system which was hedged around and about with mystery. God never gave to man a Truth that had any mystery surrounding it. Jesus tells us that His doctrine was so plain that a wayfaring man, though a fool, need not err therein, and it is so with Christian Science healing. This Science is as plain as A, B, C, and God intended it to be; it is the very doctrine which Jesus taught, and it is the very doctrine which He practiced. We must practice it in and through His name. The promises were given to those who believed, and He told them in His last talk, after they had walked up the Mount of Ascension and His Apostles and Disciples were surrounding Him: "Go ye into all the world and preach this Gospel to every creature. These signs shall follow them that believe. IN MY NAME shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it will not hurt them; they shall lay hands on the sick and they shall recover." We are promised nothing except in and through His name.

One of the essential qualifications required by the commission given to us by our Savior is that we BELIEVE Believe this Gospel, this good news to man, this doctrine of Love God, Love Man, which He taught, and faith in that doctrine and in Him who preached it, and in God, the Father of us all, was and is all that is required of us in order that we may practice the "signs which follow," and any cult that attempts to surround that doctrine with mystery is

committing an error, and any church which denies this power of God Almighty's healing work is committing a grievous error.

The commission was given to us as broad as the universe, perfect, and it is for us to practice the doctrine laid down in the message and the signs are sure to follow.

Without elaborating and going into details of all the different departments of the work during the past month, suffice it to say that all is working in harmony and in unison, not only in the local church organization and the teaching of the Truth in the city of Washington, but from everywhere come the glad tidings of advancement and the widening and broadening of the Truth among the people, and it rejoices my heart to hear of the work advancing with such rapidity. It is now ten months since the time the first paper was sent out endeavoring to "Unchain the Truth," and our students are scattered all over the world, and the Truth is being unchained. Our students are teaching classes in a great many places and congregations gather to study the Truth, study the lectures, and generally the work is progressing, and what makes it all the more beautiful and perfect is the evidence which God is giving us of His Divine sanction by healing our sick, as I have never heard of its being done before since the days of our Savior, showing conclusively that the signs do follow and that the fruit of the tree is Good and God is with us.

I will say in conclusion the same in substance that Jesus said. The words He gave were: "Spread this Gospel, preach it, scatter it, give it to the world and the signs shall follow those who believe," and in the name of Jesus shall they perform wonders. God will bless those who do the work and hold up their hands and fill them with righteousness and holiness, and the signs will follow all who believe.

Lovingly yours,

*Oliver E. Sabie*

BE STRONG.

"Be strong and quit yourselves like men."—1 Samuel iv, 9.

The words above cited were uttered as a call to

duty made to the army of the Philistines by its commander on the eve of battle.

It was also a summons to self reliance, for it was not muscular but Spiritual strength demanded of them. No more urgent appeal was ever made to any soldiery, and none was better calculated to arouse their manhood. It was made upon a great occasion, one that involved the liberty of a whole people. This is apparent on reading the entire verse from which the citation is made, which is as follows:

'Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you; quit yourselves like men and fight.'

The Hebrews also formed their army in battle array, and they too well understood the importance of the impending conflict.

But they, unlike their more warlike adversaries, were not resolved to "quit" themselves "like men." They were not bidden to summon up the manly courage never to submit or yield.

They were a priest ridden people, and hence were without self reliance. They demanded a daily aclemir for their protection from their enemies, and had in them none of that spirit which led Cromwell to say to his soldiers, as they were about to ford a river to attack the royal army at Naseby, "Trust in God, but keep your powder dry."

Instead of preparing for battle "like men," they cried out, "Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us it may save us out of the hand of our enemies."

That was not the spirit of Saul, the greatest of Jewish-warriors. His words to his troops on the heights of Gilboa were: "Bury your steel in the bosom of Gath."

The ark brought no strength to the terror-stricken Hebrews. They had strayed away from the path of righteousness, had violated the laws of God in time of peace and He would not aid them in time of war. How great had been their moral and religious degeneracy was shown by the fact that the ark was taken to the battlefield in charge of two notoriously wicked men, Hopni and Phinehas, sons of Eli, the priest, of whom the Prophet Samuel wrote:

"Now the sons of Eli were sons of Belial; they knew not the Lord."

That the consecrated and holy receptacle of the laws of Jehovah and his covenants with the people of Israel, and their religious records, should have been committed to the custody of known idolators would beggar our credulity if we did not have a modern instance of a somewhat similar proceeding. That instance is the absolute control exercised over the Christian organization known as the "First Church of Christ, Scientist," by a Boston Publication Trust that supervises all its affairs and determines, with the aid of its avowed high priestess, who shall enter its ministry.

The ark of its covenant is thus in charge of those who, while they do not bend the knee before Belial, are devout worshipers of Mammon.

The Philistines, as the ministers of God's vengeance upon a rebellious and ungrateful people, did quit themselves "like men." They captured the desecrated ark of the covenant, and "there fell of Israel thirty thousand footmen."

Christians, equally with Philistines, may well heed the injunction: "Be strong, and quit yourselves like men."

Those brief words embody a code of duty for every man who would do a man's full work in any really noble line of action. To do that he must realize his dignity as a man; that he is the immortal image of the Eternal, All Good, Omniscient God, and is therefore Spiritual, for "God is Spirit."

He must realize that as man He was given dominion by His Creator over matter and over all life upon the surface of this terrestrial globe and in the seas, and has been Divinely commissioned to "subdue" the earth.

But power and duty are correlative—that is to say, where a power is conferred a corresponding duty is imposed, hence he must use that power benignly to promote the happiness of his fellow men.

He must go forth and heal the sick in the name of Jesus Christ of Nazareth.

He must "be strong" in Love and faith, and bear the banner of the cross to victory until the time shall come when.—

"At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

"And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."—Phil. ii, 10, 11.

"Be strong" to do the will of Jesus Christ, the ideal Man, and real God, ever obeying His mandate "Follow Me."—Matthew iv, 19.

### Notice.

We desire to notify Reform Christian Scientists in the British Dominion that international copyright has been secured for the Hymn-Book of the New Thought, "Glad Songs of Praise," and that Messrs. Charles Sheard & Co., Music Publishers, 196 Shaftesbury Avenue, London, England, are the publishers for England and the colonies.

WILLIAM H. WATSON.  
BERTHA M. SNOW.

### A Kind Word.

Washington News Letter is a monthly magazine edited and published by Oliver C. Sabin, 512 Tenth street, N. W., Washington, D. C.; \$1.00 per year. The editor is endeavoring to place Christian Science within the range of people's financial condition. Mr. Sabin wants everybody to know as much of Truth as he does, which is certainly the right feeling to have in a righteous cause, and there is no question about the good work that he is doing being sustained so long as the efforts are based in Unity and Divine Love. There are many good helpful articles in this paper, and Harmony would like to see it sustained in every practical way.—From Harmony, San Francisco, Cal.

### ON THE SHORE.

The shifting sands of time,  
Ere their prime,  
Mount higher, higher on the shore.  
O'er and o'er.  
With varied shades of rainbow tints,  
In numberless array.  
Lay gleaming, glinting heavenward,  
For light had come that way.  
Their souls uplifted by the ray,  
Smiled gratitude aloft.  
Each mite of the infinitude  
Had words of wisdom taught.  
One spoke of Hope, one of Life,  
With nobler action fraught.

## Use Knife Too Freely.

A new organization has been proposed by a prominent San Francisco woman. It is to be known as the "Society for the Prevention of Cruelty to Women." The object is to agitate against the alleged reckless and indiscriminate use of the knife upon women by surgeons.

Mrs. T. J. Sparks, head of the movement, says that doctors and surgeons by the score are cutting women to pieces, ruining them and often killing them. Mrs. Sparks formerly lived in Cleveland.

In Cleveland an agitation has also commenced against the promiscuous use of the knife by surgeons. It is charged that there are hundreds of cases where medical cures could have been effected, and yet where surgeons were allowed to cut. The use of the knife in cases of appendicitis especially is frequent, though there are plenty of physicians who claim that all this cutting and carving is unnecessary.

Dr. H. M. Fletcher said, Thursday: "Many cases of appendicitis need never pass into the hands of a surgeon. The patient would recover without an operation. No man can tell at the beginning of every case whether a surgical operation is necessary or not." Dr. E. O. Adams said: "I think it is too much to say that all cases of appendicitis should be operated on. I have run across several cases lately in which it was a question with me whether operation was necessary or not.

"A fourteen year-old girl in my practice was crippled for life by the application of surgery a short time ago. I could have cured her without surgery. I did not think an operation was necessary.

"A surgeon was called in. He said that an operation must be performed immediately. The family consented. The operation revealed that the patient was on the road to recovery before the operation was performed.

"Now hernia, has developed as the result of the operation, and the girl is permanently afflicted.

"Every case should be thoroughly tried by medical and dietetic treatment before an operation is resorted to."—Cleveland Press.

## GEMS FROM JOHN'S GOSPEL.

He that believeth on the Son hath everlasting life.

Whatsoever He saith unto you, do it—Mary, mother of Jesus.

A man can receive nothing except it be given him from Heaven.

God is Spirit; and they that worship him must worship Him in spirit and in Truth.

The law was given by Moses, but grace and Truth came by Jesus Christ—John 1, 17.

God sent not His son into the world to condemn the world; but that the world through him might be saved.

But as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name—John 1, 12.

Except a man be born again he can not see the Kingdom of God. Except a man be born of the water and the Spirit, he can not enter into the Kingdom of God.—Jesus Christ.

We speak that we do know and testify that we have seen and ye receive not our witness. If I have told you earthly things and ye believe not how shall ye believe if I tell you of heavenly things.—Jesus Christ.

As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life, for God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

## A Pleasant Home.

Any of our friends who visit Atlantic City should stop with Mrs. M. A. Whitaker, the proprietress of the "Mineral" Hotel, 24 Arkansas avenue. Mrs. Whitaker is a sister in thought, and is a lady who will make her guests enjoy themselves. We hope to visit her during the summer.

## VIOLET TO ROSE.

A Violet with heart of Gold,  
Doth shyly to thee unfold  
Its messages of Love.

Fair Rose of Nature's noblest hue,  
Believe the tale of the Violet blue,  
'Tis true! 'tis true.

Thou art the fairest of flowers 'ere born,  
Thou art the beauteous in day and dawn,  
Thy fragrance rejoices each one who draws near,  
Thy presence brings always sunlight and cheer.  
Thank God for the soul of this queen of the flowers!  
Thank God that this treasure is mine!

—APLAKE.



## A LOVE SONG.

BY NINA L. GATES.

If you have a pleasant word,  
Drop it here, drop it there.  
What that spoken word may bring you  
Reckon not, nor have a care.  
Smiles, like love, deserve no payment;  
They are like a pretty raiment  
Fashioned out of modest fabrics—  
Good to see and good to wear.

If you have a kindly message,  
Give it here, give it there.  
Many a faltering heart will bless you;  
Never mind just when or where.  
Something tells your generous spirit  
Those about you love to hear it.  
If they do, count not the profit;  
You've been paid, and some to spare.

If you have a word of wisdom,  
Drop it here, drop it there.  
Fertile be the soil, or barren,  
You need not so much as care.  
Plant the seed, nor once molest it;  
You with all your love have blessed it.  
Of the harvest none need reckon;  
God is here and everywhere.

## The Crisis in China.

## Christian Missions.

Christianity is essentially a missionary system, designed for the conversion of all mankind to the Truth as it is in Christ Jesus.

Its two active principles are preaching the Gospel of Jesus Christ and healing the sick in His name.

It is not a neutral force, but a power attested by works, and works done throughout seven days in the week.

Its "field is the world," and its missionary Spirit is one of the most strongly marked features that differentiates it from every pagan and from the Hebrew system of religion.

Neither the Jewish Sanhedrim, nor the priesthood of any heathen temple, ever sought, by duly commissioned teachers, to proselyte to their faith alien races, dwelling in distant lands. Their religions are national or racial, while Christianity is universal. Its constituency is man, and it seeks to unite all men in the bonds of a common fraternity, recognizing a common Divine fatherhood.

Jesus organized His church by appointing Apostles, so termed because they carry His message to

the world, He Himself being the Chief of Apostles.

"That it might be fulfilled, which was spoken by Esaias, the prophet, saying:

"The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up."—Matthew iv, 14, 16.

He began the work of His ministry, not among His own people, but "beyond Jordan," in Galilee of the Gentiles," "preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people."—Ibid., 23.

The Samaritan convert who said to Jesus: "I will follow thee whithersoever thou goest," received from Him the command:

"Go thou and preach the Kingdom of God."—Luke ix, 57, 60.

When, after His resurrection, He appeared for the first time to His assembled Apostles His first command to them was:

"Go ye into all the world and preach the Gospel to every creature."—Mark xvi, 15.

Saint Paul, immediately upon his conversion, comprehended the missionary Spirit of the Christian system that he had so zealously sought to destroy. He was the most profound thinker, eloquent orator, and erudite scholar of his nation, but instead of repairing to the temple and to the synagogues, where in public discussion he could have won renown by proving his superiority in all these qualities to the Jewish priesthood, he went at once to far off lands to preach the Gospel in strange tongues to those who, until his coming, had never heard the name of Jesus. He thus tells us what he was, and what he came to be upon his conversion to Christianity:

"For ye have heard of my conversation in times past in the Jews religion, how that beyond measure I persecuted the church of God and wasted it.

\* \* \* \* \*

"But when it pleased God, who separated me from my mother's womb, and called me by His grace,

"To reveal His Son in me that I might preach Him among the heathen; immediately I conferred not with flesh and blood;

"Neither went I up to Jerusalem to them which were Apostles before me, but I went into Arabia, and returned again unto Damascus."—Galatians i, 15, 17.

It is remarkable, in view of the plain teaching of Jesus and the example of His Apostles, that there are many professed Christians who are opposed to

the maintenance of foreign missions and urge that the funds expended on them should be applied to the relief of the poor in our midst. Yet the support of the one will not compel us to deny needed relief to the other, and we can abandon neither without violating our bounden duty as followers of Christ.

The intense popular interest evinced in Europe and in our own country in the perilous situation of Christian missionaries and their converts in China, many of whom have been murdered by a body of fanatical Chinese, and the universal demand of the press that they should be succored and protected by adequate forces of all Christian countries, show that the Spirit of Christianity is about in all civilized lands.

China is the largest and most fertile of all our missionary fields, and it is estimated that there are not less than three millions of converts in the "Flowery Kingdom." Many of them, however, with true Chinese caution, are not avowed Christians, but practice the religion in secret, fearing persecution at the hands of their countrymen and oppression by the authorities.

The words of the Psalmist, "the dark places of the earth are full of the habitations of cruelty," apply especially to China. Of all people known to history the Chinese are the most cruel. The average Chinaman, notwithstanding his "smile, which is childlike and bland," delights in human suffering for its own sake. They have invented the most excruciating punishments to be inflicted under judicial sentences, which are so devised as to produce the greatest possible degree of agony, and yet not end the life of the victim until all who are present at the execution have supped full of horrors.

Their "Joss" or supreme god, and their host of minor deities, are depicted in idols whose countenances exhibit a supernal hate that is reflected in the malign natures of their worshippers.

No man ever rose in his morality above his religion's standard, and that of the Chinese is on a very low moral plane. The teachings of Confucius, the founder of their religious system, are replete with sound rules for the government of man's conduct in all the relations of life, but those rules are utterly ignored, says the Abbe Huc, who spent thirty years in China, in the discourses of the priests of their joss houses or temples.

The Chinese converts have proved themselves practical Christians, living pure and upright lives, and they rarely recant their new faith and return to idolatry. They present in their conduct a striking contrast to their pagan countrymen, who are noted

for their cheatery, filthiness, cruelty, low animal cunning, and utter want of chastity.

The entry of the military forces of all the civilized nations into China to protect the missionaries against being tortured and murdered by the "Boxers," who have already massacred several of them and their families and thousands of converts, is sanctioned by the common conscience of the Christian world. That the Chinese government has secretly aided and abetted those bloodthirsty assassins in their butchery of Christians can not be doubted, and its action fully warrants the overthrow of the present reigning dynasty, and either replacing it with one that will secure full protection to all Christians, both foreign and native.

Indeed, as the adequate policy is always the best, we would favor the dismemberment of that pestiferous empire that has so long stayed the march of civilization eastward. Its provinces should be parcelled out among the Christian nations, and none of its seaports should ever again be subject to Chinese rule. The law of eternal progress demands the partition of China as a nation that persistently violates the sanctity of public treaties, and ruthlessly slaughters Christians dwelling peacefully within its domain.

#### Received Diploma.

Rushville, Ind., June 13, 1900.

Mr. J. H. Turner, Washington, D. C.

Dear Brother: I have received my diploma and also the supplement and am well pleased with them. I can speak highly of the ability with which the lectures are gotten up. They are so very plain and easy to comprehend. From the beginning to the end they have gradually lead me from a miserable situation to a higher plane of enlightened self hood. The supplement is worthy of much praise. I have had several demonstrations of God's power and goodness. As one begins to realize the great truths plainly put, in the lectures, error banishes as does darkness before light. I could not urge too earnestly for all to take this course of instruction as I have profited very much by doing so. Now is the time to enter God's vineyard and lead your brothers and sisters to the light. May God bless the International Metaphysical University and News Letter.

Yours in Truth,

DON C. BUELL.

Forms and figures may be and are annihilated, but that which creates and compasses them is immortal and indestructible.

## TWO KINDS OF PEOPLE.

No; the two kinds of people on earth I mean,  
 Are the people who lift, and the people who lean.  
 Wherever you go you will find the world's masses  
 Are always divided in just these two classes.  
 And oddly enough, you will find, too, I ween,  
 There is only one lifter to twenty who lean.  
 In which class are you? Are you easing the load  
 Of overtaxed lifters who toll down the road?  
 Or are you a leaner, who lets others bear  
 Your portion of labor and worry and care?

—ELLA WHEELER WILCOX.

## About Healing the Sick.

BY OLIVER C. SABIN.

We are often asked the question why the sick cannot be healed now with the same rapidity as in the days of our Saviour? The only answer we can give to that question is that our faith practiced is not strong enough. The reader will remember that at one time a person came to Jesus with a man whom the Disciples could not cure, and the Saviour rebuked the disease and it came forth and the man stood perfect. Afterwards the Disciples asked Him why they could not heal that case and He told them that such healings only came by fasting and prayer.

In the experience of those who heal the sick today, almost universally, will be found cases that are healed with great rapidity and other cases which take a great deal of time. In my own experience I have known cases of long standing to be healed by one treatment, and again months' treatment had to be given before the disease would give away.

I received a letter, dated June 13, from a western city, where the writer was visiting, in which he says:

Oliver C. Sabin, Washington, D. C.

Dear Sir and Brother: Since writing to you last I am in this place visiting. I am happy to report that my feet and knees are decidedly better. I have worn my shoes ever since I left home, ten days ago, and I think I am safe in saying I have not worn them a whole day before for nearly a year. My slippers are two or three sizes too large for me and then sometimes I could not wear them all day at a time. I am feeling quite comfortable otherwise.

Yours truly,

This was one of those cases where poor humanity seemed to be laden down with all it could

bear in material thought. I would not try to enumerate the different diseases with which this friend was afflicted, according to material thought.

He wrote to me and I commenced treatment on the 17th of last January. As the months went by there seemed to be no improvement, if any, very little, but we kept pouring on the Truth and praying incessantly to God for his recovery. Within the last month, prior to the date of the above letter, his ailments have been passing away and he is on the road to perfect recovery.

I know one gentleman who has been under constant treatment, according to what he tells me, for nearly four years, and his beliefs of disease are apparently still hanging to him with as much tenacity as ever. Any number of cases I have had come to me, who have been treated from three months to two years by the Orthodox School of Scientists, and their ailments will pass away in the course of a month or two, but some cases in a great deal less time. What we must do and what we should do is to know that God's power is Omnipotent, and He never made promises to us which have not been and will not be fulfilled. He told us to ask and we should receive, and when we ask in faith for the restoration of harmony we must know that God will hear us, and He will answer our prayers. It is not for us to say when we will have those prayers answered, but we must come to God as little children, knowing when we do ask we shall receive, and we will receive at such time as God's wisdom shall dictate. Sometimes the condition of the mind of the patient retards the healing, in this that the patient is determined against the God healing, and then I doubt if ever the healing could be made.

I know in my own case when I was being treated against the use of tobacco, my healer told me I had nothing to do, when the time came and the Truth took effect I would quit smoking. The time did come when tobacco tasted badly and I did not care to smoke, but I smoked on, determined to smoke and I did, and I beat—so to speak—the healer's effort to heal me of that habit, but afterwards when was added to the prayer of the righteous for my healing my own determination to quit the habit, the healing became easy and the cure perfect.

In reading the history of the Savior it will be noticed that in all instances, so far as I remember, all those who wished to be healed by the Savior did either themselves or by some of their friends who had the right to ask for them, and were anxious that they be healed. "If thou wilt, be it unto thee,"

and so forth. The Savior never voluntarily, so far as I can remember, thrust the blessing upon anyone, but it was only by their will and consent, and He is our example and our pattern, "the WAY, the LIFE, and the TRUTH," and we follow in his footsteps, for Christian Science healing is nothing more or less than praying to God in and through the name of Jesus Christ for the blessings desired, and if the prayer is made in faith and understanding the healing is sure. The time is not always instantaneous. I have noticed in instances of healing where the seed are sown, even after the treatment, so called, is stopped the Truth would take up the case and go on and make a perfect healing.

You remember the parable of the Sower. Some seed fell on good ground, and some fell by the wayside, and some in other places, and all did not bear fruit, but where the ground is good, and prepared for the reception of the Truth, the seed sown grows and brings forth. The same which is sown shall be reaped. God's promises never fail. No one should feel discouraged, but let them look within themselves and know they are seeking for the Truth. If they are, and can know that they are perfect children of God the Father, and the promises of God are always fulfilled, this advice applies as well to those who are ailing in belief as it does to those who are praying to God to destroy all inharmonious conditions.

### LONGEVITY.

One can scarcely pick up a paper that does not contain some notice of extremely old people, and it is funny the manner in which the various instances of this kind are accounted for. One man attributes the length of his life to his steady habits, especially to his abstinence from strong drink and tobacco; another to the fact of having taken plenty of exercise, along with as much whiskey and tobacco as his appetite called for; another to a purely vegetarian diet; another to a strong meat diet. These contradictory opinions prove that none of the causes assigned as the reason for prolonged life are correct.

Always, however, it has been an accepted opinion that exercise was an absolute necessity; but here comes Senator Evarts and knocks this in the head. A correspondent of the Chicago Herald gives the following:

The other day when an old friend called upon the Senator he talked at length about the past and the men they had been associated with at the bar, in

politics and in society, and Mr. Evarts quoted a few appropriate lines from Oliver Wendell Holmes' pathetic poem "The Last Leaf." "How do you account for your longevity?" said the friend. "You have always been a hard worker. You have eaten and drank whenever you were hungry and thirsty, and have been what we call a free liver. You have never taken care of yourself and were not born with a strong physique. Why is it that you have outlived nearly all of your contemporaries?" "I suppose it's because I have never taken any exercise," said Mr. Evarts grimly.

The fact is the cause of longevity is purely mental. Truths relating to man's power over all things are coming into the world so rapidly at this time that the mental atmosphere is growing more vital every day, so that it begins to be possible for men to live longer than formerly, even before they know the true reason for doing so, the Truth making itself felt in the bodies of the unthinking even before their brains comprehend it.

All this is helping the Mental Scientist in his effort to conquer death. Oh, we are getting there—H. W. in Freedom.

### Cured of Salt-rheum.

Johnvill, Canada, June 18, 1900.

Mr. O. C. Sabin.

Kind Friend: Your letter received, and would say in reply that my husband is better. His cough is nearly gone, his health is better, the soreness has nearly gone out of the sore again, and I hope it has gone this time for good. I can not see as it looks much smaller but I try to think that it does, and that it must disappear and my prayer to God is that it will and that he will have perfect health, for he has been afflicted long enough. I know that the salt-rheum on my hands and the burn on my arm was healed by my faith and reading your book and paper and it is a mystery to the people here, for they were very bad, but my hands are well and all right, for which I feel so thankful to God. Will close for this time. Sister Tillie said I would make a good Christian Scientist for I would talk it into the people and make them believe no matter how set they were.

Yours very respect fully,

At Home.

Our daily hours at home are 2 to 6 P. M. Strangers from out of town always welcome.

MR. and MRS. O. C. SABIN,  
1800 Wyoming avenue, N. W.

## The Vicissitudes of Life.

GEORGE H. HEPWORTH in New York Herald,  
June 10, 1900.

"In the shadow of thy wings will I rejoice."—  
Psalms lxxlii, 7.

The vicissitudes of life make one of its puzzles. The helplessness of man to prevent them in his present stage of progress is another puzzle equally perplexing. That the time will come when he will have a greater, if not a perfect, control over his environment is, however, the prophecy of science and the hope of religion.

When man came from the hand of the Creator and first opened his eyes, though not yet his understanding, we are told that he was made "in our image," and it was decreed that he should "have dominion over all the earth." We are further told by the Psalmist that when we are in tune with the Infinite "no evil shall befall thee" and we shall be masters of "the pestilence that walketh in darkness" and of "the destruction that wasteth at noonday."

This is an intimation that when the soul is in harmony with the universe and its God we shall be in perfect health of body and Spirit, and shall get the experience which is necessary in some other way than through the painful changes which make life such a rough, corduroy road to heaven.

It is a fact that the general drift and tendency of a truly religious life is in the direction of that peace of mind which repels disease and reduces the power of temptation to a minimum. It is safe, therefore, to predict that as we come closer to the Creator of things and know more of the laws which God has decreed, and get more into accord with them, our lives will be more useful, more generous, more wholesome and more nearly related to the Christ, who could heal the diseases from which it was impossible for Him to suffer. The past shows the path of ignorance; the future will show us the path of light. Ignorance is another word for suffering, but greater light brings greater joy.

As for you and me, it is our business to learn how to use our vicissitudes to our advantage. If our horizon is bounded by this life then our case is hopeless and our lot is hard. But if there is a rising as well as a setting sun, and if to-day is the promise of to-morrow, then, though we may not welcome hardship and sorrow, we can use them both as materials out of which to build a character. There is neither a joy nor a sorrow, neither good

fortune nor ill fortune, neither life nor death, which will not lend itself to such a holy purpose as preparation for the other shore.

You are like a traveller through the country. Sometimes you will find luxurious accommodations and be happy in your temporary surroundings. At other times you can command only the most meager comforts, or, it may be, no comforts at all. It is the pilgrim's fate. Yesterday the sun shone in all his splendor, and you sat by the stream or under the tree in perfect peace, your heart filled with gratitude. To-day the clouds gather, the storm bursts, you are in a sorry plight, and you find it difficult to meet the conditions which prevail. Once in a while the road is smooth and you make great progress; then again it is almost impassable, and your strength and patience are tested to the utmost.

That is what befalls all pilgrims. Unless you have something within which makes you glad in spite of tempest and struggle you are poor, indeed. If you demand good fare and are the slave to your environment, you will live to little purpose and be a disappointment to the very angels who have you in charge. Religion in its broad, not in its narrow, sense—the religion which has a heaven in its geography and a Divine Providence in its philosophy—is the only thing under the sun that can furnish contentment and enable you to achieve your mission as a son of God, who "has dominion over the earth."

On a certain occasion I listened to a harpist. He touched the strings with the skill of a genius, and I surrendered myself to the Divine influence which vibrated in the air. At one moment it seemed as though the world were filled with the rejoicings of victory, and I was uplifted. At another moment the sounds he brought forth were drenched with tears. My heart was broken, for I was in the dark, and even the stars were blotted out. But sorrow and joy alike were Divine music—not the same kind of music, but music which made earth beautiful and heaven seem very near.

The harp is the soul of man, and on it is played the vicissitudes of a human life. There are strains of peace and strains of grief, which follow each other in quick succession. I weep, I laugh, I struggle, I die. But to the heart that is attuned it is all music, and my tears and my laughter, my bereavements and my death are simply a pilgrim's experience on his way through this world to a brighter and better. The good God is over us all, and when the work day is over and we are called to rest we shall see that there is a meaning in it all.



## THESE THAT TURN THE WORLD UPSIDE DOWN, ARE COME HITHER ALSO.

M. E. CRAMER IN HARMONY.

This subject, like all others, is capable of being handled from the standpoint of Spirit, One Substance, One Presence, besides which there is none other. Jason is equal to Joshua, which means Jehovah's salvation.

"These that have turned the world upside down, have come hither also; whom Jason hath received: and these all do contrary to the decree of Cæsar, saying that there is another king, one Jesus.

"And they troubled the people and the rulers of the city, when they heard these things.

"And when they had taken security of Jason, and of the other, they let them go."—Acts xvii, 6-10.

Human opinions and beliefs always claim that Truth reverses everything, "turns the world upside down," as it were. A member of one of my classes once said, after hearing the first lesson in which the law of expression was explained, and Pure Being, the Silent Invisible One, shown to be the Expressor: "I felt that everything was reversed; it seemed almost as though I was standing on my head." The thought of there being no physical causation, that the I was invisible and the cause of all expression, caused a sudden change of feeling. Whenever and wherever Truth is spoken or manifested, it has "come hither also," and Jason, the salvation of God, "hath received it," for he always receives the apostles who come as sons of God, or in the name of Jesus. What comes into expression should justly be received as the salvation of God. If it is not, by what means could we expect to realize salvation?

Those who do not understand that all causation is invisible, and the Law of Expression works from the invisible to the visible, see that they who speak Truth and demonstrate it in practical ways in health and success, do everything contrary to worldly decrees—the decrees of Cæsar. Divine Scientists are a quiet, harmonious people, and are law-abiding citizens, and their decrees do not return to them void of good results. Though their decrees are contrary to all false beliefs and opinions, they do not antagonize any good apparent anywhere in the universe.

When students first see that there is another king besides the false race beliefs as to what man is, and

this king is Jesus, the Christ, the Son of God, they begin to wonder what to do with their former beliefs, now proven to be false. When they take security of Jason, the salvation of God, they lay hold of salvation, the truth that God is now manifested in the flesh. Then is it that they let the apostles of Truth go free, "and, of the others, they let them go"—and the apostles speak to the people in the temples of God—the living temple, not made with hands.

There are many students who trouble themselves and their teachers with many questions when first they hear the truth of Being. When the truth of that Being which they have hoped to become some future time, or hoped to be after death, is revealed, they feel that this world is changed from hope, anticipation and procrastination, to faith, realization and Being, and to them this turns the world upside down, as it were.

Most of us have been taught to believe that eternal life, the free gift of God, must be attained through strife, desire, hope, hunger, thirst, and supplication; but instead of attaining it, we have proven that it is to be realized and enjoyed by peaceful recognition, by acknowledging that we have received, by faithful affirmation and appreciation, that we are filled with satisfaction. The truth of Being is free from disease; it is full satisfaction, free from desire; it is full faith, free from hope; it enables us to unfold naturally and give free expression to what we are.

The new king, the king of Being, is just as powerful now to do good as he will be at some future time. He is just as capable of acting perfectly at this time as he ever will be, for all time is the never-ending Now—so Now is the accepted time to be, and to act, and to enjoy the fruit thereof. The question is often asked, "Why are good praying people, sick, and why are there lingering cases among them?" When the sense of suffering is prolonged, it is usually found that there is one prominent desire to possess, or aspiration to attain something they do not believe is for them here and now, and which would give them ease, rest and satisfaction. Not understanding what Jesus meant in His command, "When ye pray believe that ye receive, and ye shall have," they desire ease in sensation, rest in feeling, and mental satisfaction before they make an acknowledgment of them; before they believe they have received. This shows they are asking that the sense of ease, rest and satisfaction precede the BEING in which they are included.

Human desire inverts and postpones. Eternal

Being sustains its original order of harmony. So the more people desire, aspire, and hope to become at some future time the longer they postpone their good and the weaker they grow in feeling. Not until they begin to recognize and to affirm the truth of Being do they regain the true sense of power that was theirs in childhood. Before desire, aspiration, and hope deferred becomes a habit of belief a prominent mental feature is, I can do everything that should be done, at the right time and in the right way. It is essential for each one to understand that perfect Being is the only cause of right thinking and satisfactory results.

People often wonder why they do not demonstrate over certain conditions and environments, forgetting that to demonstrate over anything one must be over that condition or environment. On the same principle that to lift up one must be up, we should be on our feet in order to raise one who has fallen to the ground. To demonstrate perfect health one must be the health that is to be demonstrated. It is useless to continue desiring the demonstration and ignore principle, for the principle must ever precede the example and thus be recognized. This is the power—the power of being—that is given to all Apostles or Science students over so called “unclean spirits.”

While Paul stood in the midst of Mars Hill, the highest court in Athens, he perceived that in all things the men of Athens were too superstitious, for as he perceived the gods that they worshiped he found an altar with this inscription: “To the unknown God.” Standing in the highest court of Athens Paul saw that God was unknown to the human opinions and beliefs of men. This inscription, “to the unknown God,” is a state of belief which Paul understood, because he stood in the midst of Mars Hill. Seeing and believing from the plane of Being is knowing and acting from the standpoint of the one present in all, the Omnipresence itself. This is the one of which John the Baptist spoke when he said, “There is one in your midst who is greater than I,” etc. To one who stands in the highest court there is nothing hid that shall not be revealed. The heavens open only to those who are above the heavens, so to speak; that is, they open to Being, which precedes all doing; so to know the truth of our Being is to be able to experience heaven within and worship in Spirit and in Truth. But to the mental state that knows not the true state of Being this worship is unknown.

Webster says: “Superstition is an ignorant or

irrational worship of the Supreme Deity; excessive exactness or rigor in religious opinions or practice; the worship of false Gods—false religion.” As we see the many opinions and conditions in which people believe we find that they are only suppositions as to what God and man are. They ignorantly worship, as it were, by believing in the All-Good, but holding it afar off; by desiring to experience the All-Good and insisting upon postponement; by wanting the actual blessing of Being, but arguing for becoming. What Being is not is a mere supposition of what it might be were it not all in all. Desire wants to see the gifts of the Spirit without being Spirit. This is denying the gifts and the giver. Desire wishes the benefit of the fullness of prayer, but refuses to be the fullness of power. Desire wants the purity and freedom of truth, but refuses to be the freedom and purity of truth. Desire can never be what it seeks or hopes for. It can not do more than to hope and postpone. It is not the gift of the Spirit, for Spirit's gift is itself. “Hope deferred maketh the heart sick;” continuous desire to attain weakens because it is non-Being, non possession, non-existing, a false attitude. “When that which is perfect is come,” that which is hoped for is recognized, and the mental attitude is, “I am Substance. I am He for whom ye have sought.” But what is, is being what has been desired, and this is the end of desire and the beginning of true unfoldment. It is the natural development of what we are. Being is the possessor of all existence. This is satisfaction, in which is in covetousness.

With this true consciousness the student whose beliefs were full of interrogations is now full of exclamation and affirmation, and ignorant, irrational worship is not—to Him it is no worship at all. There are no false gods—One Power, One Presence, and none besides, One true religion, One God. “Him declare I unto you.”

The declaration of God is one of wholeness. The one God dwells in temples of life, in living things. He breathes the breath of life into all. Seeing that it is a scientific Truth that the God-head is Omnipotence, Omniscience, and Omnipresence, our mental capacity is its exact image and likeness, so we have the faith to claim limitless power of action, and with Jesus claim, “I in thee and thou in me.” Since the I Am has expressed all things, we know that no one is called upon to re-make or express them over again; we have simply to sustain them in their original perfection. It is because in our existence we are born from above, or God, that we

know the things of God. Much of the teaching of the present day is the postponement of Being and merely an appeal to become, an appeal to do or to work, in order to make ourselves what we desire to be. This seems like building an altar with this inscription: "To the unknown God." It is like building a Tower of Babel, the basis of which is appearance on earth, and the summit of which is a hope pointing toward heaven. It is virtually saying: "Have we not prophesied in Thy name, and in Thy name cast out devils, and in Thy name done wonderful works?" expecting heaven as a reward. Verily, verily I say unto you, that as God is, and is not dependent upon His works for perfection. Perfect work always follows the consciousness of perfect Being; it is dependent upon us. Therefore we are to conclude that the perfect work that all are endeavoring to do is done and is to be done only in the consciousness of perfect Being. I am, therefore I work the works of Being while it is day. While it is day, is now, and not by and by. "The night cometh when no man can work." Night is "darkness on the face of the deep." Separate and apart from God God's work can not be accomplished.

Nicodemus, a man from the Pharisees, represents all human claims of non being. He came to Jesus by night, and his conversation with Jesus shows no illumination from the plane of Being. They who arrested Jesus came by night. They who overlook the fact of Being in the hope of becoming "come by night." They come in the darkness of opinions drawn from observation. They who believe themselves to be impure, mortal, and ignorant now and in the ages to come are going to be just the reverse of these things, are refusing to enter in at "the door;" they are refusing to enter the fold by Me, and the effort to climb up some other way does not prove the Truth of what the Me is. It can not reveal the power of the I Am. Ignoring the present for the future, and for becoming, is superstition and ignorant endeavor. He who merely says, "Lord-Lord," shall not enter into the kingdom of heaven. "But he who doeth the will of my Father which is in heaven," and as heaven never opens to what is not, it can never be enjoyed by means of the claims of non being; but thoughts and deeds based in Being are themselves heavenly.

The way to possess and enjoy the kingdom of God is to enter in from the beginning, "I am the beginning," so I am that which enters into my perfect action, and through it into the result of action. Therefore I possess the kingdom, and heaven is

within me. Thus I am working from the beginning, and demonstrating the law of my being unto perfection. These words are alike for all. "Be ye perfect even as your Father in heaven is perfect," for "There is therefore now no condemnation to them that are in Christ Jesus." Remember the true Christ has come here also.

### News from the Field.

Saugus, Mass., June 18, 1900.

The special lecture delivered by Prof. W. H. Watson, "Christian Science the Religion God Gave to Man," at Lee Hall, in Lynn, June 5, was a great success.

The singers who take part in these services have purchased fifty seven of the new hymn book, "Glad Songs of Praise."

In Saugus Professor Watson has a class of twenty six members who are eagerly seeking the Truth. The people here are beginning to realize that in spite of all misunderstanding and prejudice of the local "orthodox church" people, the onward march of practical Christianity, as taught and practiced in Christian Science, can not be checked.

Sunday evening, June 17 at Lee Hall, a regular Reform Christian Science meeting was held, which was largely attended. Mr. R. E. Ryder presided and Professor Watson was the speaker.

One of the helpful features of these meetings is to be special singing from "Glad Songs of Praise." The order of services will hereafter be: Congregational Singing, reading of scripture, singing by a quartette, silent prayer, solo, lecture, closing with singing "Benediction." H. R.

### LAKESIDE TRUTH CENTER.

All who are interested in the higher spiritual thoughts are cordially invited to attend our Wednesday evening class, at 8 o'clock p. m., where questions in the metaphysical thought in general will be discussed.

This will be followed by a Bible class on Sunday, taught by one who has made a speciality of Bible interpretation for the past fifteen years.

For particulars address Miss Anna C. Peck, Secretary, Box 36, Lakeside, Ill.

(To be held within ten minutes walk of the Northwestern train and electric car)

A forcible writer has said: "Man is a compound of dust and deity; the dust is forever escaping, but the divine eternally abides."

## BY JACOB'S WELL.

'Tis summer, nigh two thousand years ago,  
 He walks the way, His face to Judah turned,  
 He needs must pass Samaria—the spurned,  
 And comes to Sychar, where the well did flow;  
 There waiting till disciples succor show,  
 The woman comes and has her thoughts discerned,  
 And He from her Messiah sweetly earned,  
 And she the way of Life from Him did know!  
 Not here or there, in Spirit and in Truth—  
 He worships God, who seeks from us this gift;  
 It fills our souls with Loves immortal youth,  
 And doth to heaven the heart in peace uplift;  
 All, in the sunshine of the summer day—  
 By Jacob's well, we with our Master stay!

WILLIAM BRUNTON.

## Extracts from Letters of a Christian Scientist to a Friend.

"We broaden ourselves as our environment is enlarged. We obtain more rounded and complete views of life and its purposes as we come into nearer relationship with persons of varied accomplishments and talents and aims in life. We grow more charitable (or should). Perhaps some do grow more cynical, but these have started wrong, their premises being at fault, all their conclusions will inevitably be so."

"The sooner one begins to acknowledge the error of their way and to repent and seek salvation through Christ (Truth) the sooner the suffering will cease. Do you get the metaphysical idea of salvation through Christ? The Christ is that spiritual idea on which everything is based in Science. It is that power within which denies all error as it presents itself and keeps declaring Truth's reality. Deny every complaint from the body, every error you hear voiced, by faithful, persistent, silent effort. No matter how 'loud error screams,' or the physical manifestation asserts itself, it must be denied as a reality and truth, and the Truth of Being affirmed; God's and man's unity, perfection, harmony. 'There is therefore no condemnation to them that are in Christ Jesus.' We are not under material law any longer, but under the Spiritual law alone."

"One is rather shocked at times to realize how little faith one has had in God throughout what we have called a Christian life. It is a struggle with the material sense all the time to give up and trust wholly in our Heavenly Father; even trust as much as we do our earthly supports."

"But this, I take it, is the Christian Science Life. Trust wholly in God. Look to Spirit constantly.

Lay all our care upon that beneficent Love that we know overrules and holds. Believe that 'underneath are the everlasting arms,' that nothing can harm; that all will be, yea is, well. We are linked with God in indissoluble bands, we can not fall, and there is nothing to fear; nothing to fear! We must look ever upward or we can not keep this trust. Earthly illusions and the wild beasts of fear draw our thoughts and beliefs down and terrify us constantly. 'Oh, for a faith that will not shrink.' Of course, it is a battle, but how many lovely promises to him who overcometh! And there are plenty of people to tell us we may gain the victory over much that now looks impossible, for they have tried and proved it. This helps us to persevere.

"Christian Science teaches that the reappearance of the Spiritual idea is the second coming of Christ, and this seems logical, for Christ will not appear in bodily form where only a few could see him, but in the hearts of men. This is the only reasonable conclusion.

"Consider the signs of Christ's coming. Do you not perceive that Christ is incorporeal, the Spiritual idea? Do you not perceive that a Spiritual idea is apprehended alone by mind or Spirit? How can Christ again appear to the physical senses when the first and every instance recorded of His appearing has been to the Spiritual sense alone. From Abraham down through the ages Christ has appeared in clearer or less distinct vision to all who have been able to comprehend and 'see.'

"The 'seeing' has been Spiritual always; so to those who have been prepared to receive the Truth (or Christ) has been granted the vision. Remember, the material is not the true conception. The corporeal senses can give you no sight of 'The Lord,' you must perceive Him, comprehend Him with the Spiritual sense or mind. Did the Jews of old see Christ? 'Never.' (Whom then did they see? Was not Jesus Christ manifest or expressed in the flesh?—Writer.)

"Imagine His reappearing in the flesh. Could those who oppose and deny Science (in belief) see Him, though He walked the earth in dazzling glory? Assuredly not. To the more Spiritual minded among Christians in some way the unseen Power would be translated; they would have a clearer sense of His reappearance than the more material ones, but even they would not have the more comprehensible idea, the clear vision, that those would have who are blessed with the understanding of Divine principle as revealed in Science.

"In His exaltation and ascension Jesus left the

material manifestation. The human concept disappeared. Bear in mind what the definition of Christ is—always keeping the distinction in mind between Christ and Jesus. 'Christ is the Divine manifestation of God come to (in) the flesh to destroy incarnate error.' When the Word is made flesh (now) and dwells among us it is the Christ in us come to destroy error and overcome evil with good. The overcoming is always the work of Christ.

"One has the Metaphysical concept of 'Truth casting out error' where Christ is represented as casting out demons, or scouring the money changers from the Temple.

"The literal fact which we are realizing to-day is Immanent God. It is the personal, real, true, presence of 'Immanuel, God with us,' now, just as surely as in the days when Jesus was born in Bethlehem, and walked the streets of Jerusalem, sat at meat in the house of Simon, or taught in the Synagogue, and by the Lake of Galilee. Christ has come in Divine Science if the Spiritual import of the Word has any meaning whatever and heals the sick and forgives the sinner as sensibly as of old."

E. M. S.

## The Heart of Job.

A New Book.

BY DR. W. C. GIBBONS.

The author is a well-known teacher and lecturer, and an inspired and earnest advocate of soul culture. To this end the sacred books of the world have had for him a great charm, especially the biographies and stories of the Bible. As a student of the hidden meaning of the spirit of the Bible, Dr. Gibbons has always held high rank. He treats the book of Job as an allegory. At the same time there is no attempt to diminish whatever historic value the poem possesses. This makes it the most unique book upon the subject ever published. It is a work of special significance, as it deals with the spiritual interpretation of every point of interest in the Book of Job. For example, who or what is Job, this marvelous character of whom the Lord testifies? "There is none like him in all the world." What special significance is to be attached to Job's vast possessions? In a clear and acceptable manner it is shown that sheep, oxen, camels and she asses are but qualities of the nature of man—attributes of the soul. Satan is treated as the great lie. The

Lord God is spiritual illumination. Eliphaz, Bildad and Zophar are the three-fold path of reasoning from appearances or the gross nature. Elihu is clear intellect, seeing things from the standpoint of culture. While there is no attempt to destroy the fact of the personalities introduced in Job, the author maintains that these, like every other object in the world, must have a deeper, broader significance than the mere gratification of the physical senses.

Furthermore, what meant it that the Lord permitted Satan to tempt and utterly rob Job of his possessions, destroy his family and physically persecute him? Why did he fall from luxury to want? from friends who listened to his wise discourses to a cast-out suppliant sitting on an ash heap covered with boils? The author seems to have left no question unanswered, nor has the subject been mystified or the marvels of the poem lessened by the spiritual treatment given it. The Book of Job is treated chapter by chapter and the interest kept ever warm and increasing to the end. It is, as the author intended it should be, a "Message to the World." Every biblical student would do well to study its pages closely.

Cloth, illuminated cover in gold and color, \$1.00.

For sale by Universal Truth Publishing Company, 87 Washington street, Chicago, Ill.

## WHAT HAVE YOU DONE?

"What have you done this year, my child?"  
 The Father the Ego asks;  
 What have you finished and put away  
 Of all your many tasks?  
 Where are the deeds you promised me  
 You'd do a year ago—  
 Those beautiful, golden deeds of love  
 That would have helped you so?  
 Where are the hearts that you have healed,  
 To replace the ones you've broken?  
 Know you not that when you may heal  
 To you it is a token  
 That Karma is giving you a chance  
 Some debt to be a paying?  
 Oh, little, little one, can't you learn  
 That doing is better than praying?

—M. G. T. STEMPEL.

Send for Sample Copies.

We have a few hundred copies of the June number of The News Letter left over, and if our friends will send us names of persons who would appreciate them, we will gladly send them free.



## The Lesson Taught in the Case of the Raising of Lazarus from the Dead.

BY GEORGE W. CROOK

Jesus came to earth to dwell among men and to teach them how to obtain eternal life; that is, he came to teach man why he believes in falsehoods rather than the Truth, why he will allow the devils to control the body, which is the temple of God and refuse to let the Spirit of righteousness control the body. He came to destroy death. He came to give to mankind life, eternal life. Therefore if man has got to die, as we are taught to believe, and as we see death because of this false belief, then God, through His son Jesus, never accomplished the work he came to do, and of which we are taught He did. We should know that God never makes mistakes, it is mortal man that makes the mistake; it is man that is false and not God. God is Truth, and Truth shall prevail. We admit that God is Omnipresent, that is, God is everywhere. Man can not get away from God. God made man in His own image, after His own likeness, and Jesus tells that God is a Spirit, therefore if we are to believe the Truth, which is God, then we are forced to the conclusion, if honest, that man is a Spirit; that in reality and in Truth man is Spiritual and not material, for man can not be both. We say we believe all that is in the Bible. If one should say, "I can not believe everything contained within the lids of the Bible," he is called a skeptic, an infidel; although it is a fact that the teachers and pupils throughout the known world reject the most important part of the Bible, the word or teachings of Jesus. You just ask the question: Do you believe that all mankind have got to die to get to heaven? and you will receive an affirmative answer from the ninety and nine out of every hundred. Although Jesus said: "If you believe in me you shall never see death," in other words, there is no death, do we believe this? No; we certainly do not.

Catechise the world of mankind on these most vital and important questions pertaining to eternal life and you will learn that God's word is rejected denied, in nearly every instance. Jesus said "All power is given to me in Heaven and in earth." Do mankind believe this? Hardly so. "If you believe in me believe what I tell you, then you shall have

the same power that I have." Do we believe this? No; no; such Truth is invariably rejected by the masses, as the words of Jesus were when He was on earth. The world of mankind is in the maze of bewildered mind as much so as they were 2,000 years ago. Jesus, our way-shower, proved conclusively, in the story of the raising of Lazarus, that there is no life for man to give up. This lesson was to prove that there is no life in the body of mankind until he accepts the Truths that Jesus spoke, and that life can not dwell in the body, but that it controls the body, that His words are life, and that if His words abide not in us we have no life.

We have been taught to believe that the lesson Jesus intended to teach was to show His power over death, although Jesus declared explicitly that death is a false belief in life or God. He said I came to give them life, and to give it more abundantly He came to destroy the belief in death, and in this case of the raising from the so called death, Lazarus, He did prove that it was His words that were life, and the only life. To kill means, in a Spiritual sense, to destroy—to destroy God's word, which is life—and man can only destroy the good effects the word would have if it were let alone, through a false belief. Jesus defines this killing of the word of life when he said: "Woe unto ye lawyers (meaning interpreters of the word and who have falsely interpreted) for ye would not enter in yourselves nor allow those that are willing to go in;" that is, you will not allow those that would believe in the word to believe, nor you will not believe yourselves.

The Jews would not allow Peter and John to preach the word of God in their country. They did not want the Truth to be known. The same condition of things exists to the present time.

We have said that in the raising of Lazarus from the dead, or rather the false belief in death Jesus intended, to demonstrate to the world of mortal man that Lazarus was not dead; that he had no life to give up; that he had no power over life; that life is God and that God's words are life, and that the words that Jesus spoke are of God declared to His beloved Son Jesus, the Christ. To illustrate this case and make it plain to mortal sense we must take the words that Jesus spoke in order that we may understand what He meant to teach in this lesson, and you will remember He said to the apostle when that Lazarus was sick, "Our friend Lazarus is sick, but this sickness is not unto death." Jesus knew that the prevailing belief was that the body of all men

must die, therefore He said this sickness is not unto death. Jesus knew that Lazarus could not die. But now we hear Him say to the apostle, "Lazarus is dead." Here we have two conflicting statements made by Jesus. The first is that Lazarus can not die; the second, Lazarus is dead. The question is, why did Jesus, who is all Truth, make this conflicting statement about Lazarus? We have said, "Jesus knew that Lazarus could not die, as he had not the power over death, for Life is God." Jesus made a false statement here when He said "Lazarus is dead." He did it to fall into sympathy with the prevailing belief that He might prove that God's words are life. He admits that Lazarus is dead to prove that it is the word of God that is Life. He wanted to confirm in the people the idea that man must die, but in order to prove the Truth in His first statement, that this sickness is not unto death. The absurdity of the belief in death becomes plain when Martha tells her master, "You can not raise my brother, because he has been dead four days, and by this time his body stinketh," she looked upon the body of her brother Lazarus as being the real man. Jesus did not. Jesus knew that the body was nothing more than the temple for the spirit of God to abide in, and He tells us that if His words abide not in us, that God's spirit is not in us, for His words are spirit and life. When Jesus came to the grave where the sleeping Lazarus was laid Jesus lifted up His eyes and said, "Father, I thank Thee that Thou hast heard me, and I know that Thou hearest Me always," but because of the people which stand by I said it that they may believe that Thou hast sent Me, and when He had spoken thus He cried with a loud voice, "Lazarus come forth." In these three words were life, as He meant to show in this case. His words are life. If this part of the work of Jesus was intended to prove that there is to be a day of general resurrection of the dead bodies of all mankind at some time in the future, or at the end of the world, and that Jesus had power to resurrect, then why did He say, "If you will believe in Me you shall never see death." Jesus made this statement a number of times. Jesus proved this statement to be true in His own case. He went through the grave bringing on the other side of the grave the same body He had when on this side of the grave. To Jesus the grave was a myth. If Jesus died when He went through the grave He certainly did not overcome death, for yielding to death is not overcoming death by any means. Jesus came to destroy and not to build up the belief in death. The sting of death is sin, sin is false belief;

get out of false belief and you will loose the sting of death, you will learn that you are God's child.

A lady illustrated this fact to me so plainly that I was forced to accept the statement as a Truth. She did it in this wise: Said she, "To illustrate the case, let us suppose that a king having a son, the son is stolen away from the king by a gipsy, and carried to a far off country. The boy being reared to manhood, has been learned to believe the gipsy is his real father, when in fact the king is his real father." The gipsy, like the mortal mind, has kept the boy in ignorance of his true father until he can hardly be persuaded otherwise, and so it is with reference to mortal mind. As long as we are satisfied with mortal existence, and are not willing to move to higher and purer thoughts, we are ignorant of our fatherhood with God. The more we talk about sin, sickness, and death, the more we are in sympathy with these evils, or devils. If we are to give no place to the devils, as we are taught not to, then we must not talk about sin, sickness, and death, for they are false, and the false believer is the abode of these devils. Cast these evil thoughts out of your mind and then you have complied with the Master's command when He said they shall cast out devils and they shall speak with new tongues.

Plato says: this world is only a world as we make it so. Paul said the things seen were not made of the things that do appear. We see things falsely. The Apostle Paul tells us that we must not set our affections on things of the earth, but that we shall set our affections on things above. He that is a friend of the world is an enemy of God. We can not love the things seen; if we do we are enemies to God, for the things seen are worldly, or false, and anything false is not of God. The following sentence declared by Paul is misunderstood, like many other declarations of Truth, by the teachers and pupils of the world:

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." This sentence is construed to mean that we shall provide for our families—that is, we must provide material things, such as houses, lands, and money, but this is not true. Jesus said: "Take no thought of these things; seek ye first the Kingdom of God, and all these things shall be added unto you." Paul is admonishing Timothy to be careful of who shall have rule over the church. He that can not rule himself can not rule others. Paul fears false prophets, and he tells his followers to be careful who rules the church. He would have us to know that the infi-

del is ready to teach his doctrines to the people that they may believe as he does, and he further would have us know that where there is discord, dissention, and confusion among the people, especially as regards rule or control of the church, that they are not capable of controlling the church, for he who can not control himself can not control others. This is the meaning that Paul intends to convey to the people in this sentence. Col. Sabin made the remark in one of his lectures that Joshua commanded the sun to stand still until he could perform a Divine act. But the Colonel said this is not true. In this Colonel Sabin has voiced the Truth. Yet it is hard to make people believe it, our bewildered sense of things will not allow us to see and understand the Truth. The question is How could Joshua command a fixed planet to stand still? The sun never moves. It is the little visionary world, so called, that would have had to stand still if the story was true.

### Religion God Gave To Man.

Saugus, Mass., June 20 1900.

Dear Col. Sabin: The special lecture delivered by Prof. W. H. Watson, June 5th, "Christian Science the Religion God gave to Man," at Lee Hall, Lynn, was the inauguration of meetings in that part of the city which are held every Sunday evening at 7.30. The meetings commence with a short song service, reading of Scripture and silent prayer, after which Prof. Watson lectures, then devotes some time to answering questions.

We desire that these meetings be made known through The News Letter, as there are many who wish to attend who reside outside the city and who are anxious to hear the gospel of Truth preached. Fifty-seven hymn books, "Glad Songs of Praise," have already been sold in Lynn.

Ernest E. Ryder lectured to a large audience in Pythian Hall, Saugus, on the 13th, who showed much interest in Reform Christian Science. Mrs. Ryder sang a solo, "Invocation," from "Glad Songs of Praise."

The class held at the home of Mrs. Jno. R. Scott, Saugus, is well attended. The members are enthusiastic and pleased at the opportunity offered to get the proper and truthful understanding of Science which is not adulterated by superstition and error. There is room for a few more in the class who can enter at any time.

It is desirable that a class be organized in the

committee room, Lee Hall, Lynn, to receive instruction in Reform Christian Science. Students may apply by letter to Prof. Watson, care of Frank H. Prizzell, Lee Hall, Lynn.

SEBINA SNOW.

### My Eyes Are Opened.

Champaign, Ill., June 15 1900.

Col. Sabin and J. H. Turner.

Dear Brothers: I received supplement and diploma last week, thus completing the course of lessons from your International Metaphysical University. I can not express in words my gratitude to you both for this great privilege. I feel as though I had just had my eyes opened to this great Truth. My greatest desire now is to do my work well, not for self-praise but for the good of mankind and the glory of God.

Yours in Truth and Love.

MRS. M. E. ELLITHORP.

### COMPENSATION.

There is a realm of beauty,  
The violets know it well,  
Where enshrined in saintly loveliness,  
They peacefully do dwell.  
'Tis not in the forest,  
Nor is it in the glen,  
But on the lofty mountain top,  
Above the jar of men.  
There open they their eyes,  
To the Heaven and its Light,  
There breathe they fragrance constantly,  
Through all the day and night.

Is it sweet to be a violet.  
Hugged close to Mother Earth,  
The wind just whispering softly,  
Of sorrow and of mirth?  
And gently nestling closer,  
The violet doth say,  
Dearly precious loved one,  
Each creation has its way;  
We have our sacred duty,  
And thou, too, day by day.

Go forward through the forest,  
And onward to the glen,  
And when thou'rt tempest tossed and worn,  
With the woes and stripes of men,  
Rise upward to the mountain top,  
We'll welcome you then there,  
Where the sunshine's ever flooding  
The lives of sorrow and care.  
There is always peace and beauty,  
And Love doth there abound,  
We will nestle at thy feet.  
Breathing fragrance all around.

## THERE IS NO DEATH.

There is no death. In other lands somewhere  
Beside the waters rippling at his feet,  
They whom our sighing lips have kissed as dead,  
Do walk in rapture, radiant in bliss.  
"They who believe shall never die," He said,  
(Somewhere, in other lands than this!)

There is no death; it is but transient sleep,  
And Everlasting Life, somewhere—somewhere.

Sometime our eyes shall see  
The silver lining in the darkest cloud,  
While silvery echoes follow thunders loud.  
Sometime our hearts shall be  
Content, forgetting all our restless mood,  
And knowing everything has worked for good—  
The how, and when, and why be understood.

## Worth More Than Words Can Tell.

Yarzer, N. Y., June 4, 1900.

Mr. J. H. Turner.

Dear Brother: When I received my diploma and your very kind letter of commendation I had feelings of misgivings lest I should not prove worthy of the former, and wondered if I really was of the latter. I am thankful that my answers were so satisfactory and proved to you that I had studied, for indeed I had.

The lectures were worth more to me than words can express, and I find them still a great help, as all will who ever read them carefully. A year ago I passed through a class and, as I understand, was to return to next one for the purpose of a review, but last fall my teacher requested me to have The Washington News Letter stopped. I replied that I felt it my duty to exercise my God given right to read and judge for myself. My teacher never wrote me again about it. I was not invited to review.

Often there came a feeling of disappointment whenever I thought of the time and expense which gave so meager a return. Not that I have feelings of anger or irritation toward my teacher, for I feel that I was so kindly treated when there, but it is evident that she was not free to act her own pleasure—must obey her leader.

My heart turns in thankfulness to God, who overrules all things, for light kept coming to me through The News Letter and class instruction by correspondence until now I feel that there is nothing on earth or in mortal mind that can hinder me in progressing in the Truth and in its glorious work. I have had several demonstrations of God's power

over false beliefs, not only for myself but for others. God is the same unchanging Power yesterday, today, and forever. His blessing will forever rest on Mr. Sabin and his co-laborers for giving this Truth to the world in such a manner that even the poorest may obtain it and learn its glorious freedom from sin, error, and sickness in belief.

With many thanks for your encouraging words of help and kind instruction,

I remain, yours in the Truth,

L. A. CORNWELL.

## The New Republic.

"As I passed the stockyards in Chicago on my way here and saw the grim face of Mammon, I lost hope. As I gaze into your faces hope rises, and with it the belief that the New Republic will come. As I feel the spirit of this gathering, the truth comes that the old day of mere charity has passed, and that the new day of justice, which is the body of love, has come. Charity is the hyssop on the sponge lifted to the lips of humanity on the cross. Humanity must be taken down from the cross. When the new Republic comes it will be to me, at least, the realization on earth of that divine kingdom of which Jesus spoke and dreamed. In all these efforts here we see indices of the Father. Your words are the words of brotherhood; they are the words of the common good. They teach us we must consider all and not the few. If a man says, 'Now, I must worship God,' and he feeds all the men but one in a city, in that rejected one God is rejected. This congregation represents to me the great idea of fraternity. To me all progress consists in ever enlarging fraternity. Fraternity is the essence of all gospels and the fulfillment of Revelations."—Edwin Markham, author of "The Man With the Hoe," at the Buffalo Conference.

## THE LAND I LONG FOR.

Oh give me the land I long for,  
The land of the truly free;  
Where each knows what Jesus was born for,  
And where all the Truth can see.

Oh give me the land I long for.  
Where each one is my brother;  
Where the angels lead a song for  
God, Good, and one another.

Oh Give me the land I long for,  
Where the Truth has made all free;  
Where all know what Christ has done for  
Men who in Love should agree.

—L. S. WOOD.

## Jerusalem.

**T**RAVELERS who have visited Palestine in recent years describe the city of Jerusalem as one of the least attractive cities in the Orient. It is ruled over by "the unspeakable Turk" with a rod of iron. It has a population of about forty five thousand, of which thirty thousand are Turks and the remainder nearly equally divided between Jews and Greeks.

The streets are generally very narrow, not exceeding twenty-five feet in width, and the sidewalks or pavements are not more than four feet wide.

The houses are usually two stories in height and built of stone. The city is in a very unsanitary condition, as the streets are cleaned but once a week; packs of hungry, half-starved dogs being relied on chiefly to remove offal and garbage of every kind as their only available food.

There is a dump heap about one hundred yards from the south gate, where what is collected from the streets is piled, and as it is always burning or smoking, it is termed Tophet, a Hebrew word meaning hell.

The Holy Sepulchre in which our Lord was laid after His crucifixion can still be seen there. It is cut out of the solid rock to which it is still attached near its base, and is apparently black malachite and highly polished. It is about twelve feet in length and seven in breadth, and was designed for entombing twelve bodies, as indicated by the head and foot stones, intended as rests for that number of coffins. The church of the Holy Sepulchre is built over it, and a stairway near the rear of the church leads down to it.

There is no question as to its identity, as the early Christians made pilgrimages to it within a century after the death of Christ, and the ownership of tombs was recorded in Jerusalem as we recorded the ownership of houses and lots.

The name of its owner, Joseph of Arimathea, is cut in deep Hebrew letters on the east face of the interior of the tomb. He was, as the Scripture tells us, a counselor—that is to say, a lawyer—a fact that should be remembered to the honor of that worthy and self-sacrificing profession. He evidently concerned himself very much about the disposition of the body of the crucified Savior, and at great personal hazard, as He had suffered an ignominious death as a public malefactor, and the Jewish priesthood and populace were bitterly hostile to all who were suspected of being among His followers or converts to His teachings.

Yet we are told by the Apostle Luke that "Joseph Arimathea, an honorable counselor, which also waited for the Kingdom of God, came and went boldly unto Pilate, and craved the body of Jesus.

\* \* \* \* \*

And Pilate marveled if he were already dead, and calling unto him the centurion he asked him whether he had been any while dead.

And when he knew it of the centurion he gave the body to Joseph.

And he bought Him fine linen, and took Him down and wrapped Him in the linen, and laid Him in a sepulchre which was hewed out of a rock, and rolled a stone unto to the door of the sepulchre.

The doorway is about five feet in height and three feet in breadth, and the holes cut or drilled on the left side of it were doubtless designed for the staples or other contrivance for the hinges of the door to revolve on. The door was no doubt made of wood, as are the doors of other sepulchres still seen in Jerusalem, and although locked when the body was placed in the tomb, "a great stone" or rock was rolled against it as an additional precaution against the body being removed by hostile Jews for the purpose of dishonoring it. He could not have anticipated that a Centurian's guard, or one hundred soldiers, would be detailed to guard it on the application of the high priest, who feared that some of the Disciples of Jesus might remove the body by stealth and then claim that He had risen from the dead, as He had declared to them in Galilee He would be put to death, and after three days He would rise from the dead.

Strange, and lamentable to relate, the building of the church over the sepulchre where was laid the body of the Prince of Peace, who founded his empire upon Love, occasioned a bloody war, in which four nations participated, and cost the lives of not less than one hundred thousand men.

The church was built by the Roman Catholics, but the Greek Catholics demanded access to it, claiming that they held a prior license to erect a church over the Holy Sepulchre, which was true, but they had neglected for years to avail themselves of the privilege granted by the Turkish authorities.

After a great riot had taken place in the church on the attempt of the Greeks to take possession of it, Turkish guard was posted at its door with orders to exclude them. Thereupon the Patriarch of the Greek Church appealed to the Czar of Russia, who is the recognized head of that church, and he demanded of the Sultan that the Greek Catholics should be placed in possession of the sacred edifice. The Roman



Catholics, being for the most part French, appealed in turn to France. The Sultan, under pressure from the French government and being assured of the support of England, refused to comply with the Czar's demand, and he at once declared war against Turkey. As the shortest road to India lies through the land of the Turk, England joined France in an alliance with Turkey, and the three powers, with their combined fleets and armies, laid siege to the formidable fortified city of Sebastopol in the Crimea.

After nearly three years of sanguinary conflict the bleeding testament of war was closed by a treaty which provided that the Greek Catholics should also have a key to the door of the little church, and they and the Roman Catholics should worship in it on alternate days. That occurred in 1853-56, and it seems passing strange that in the middle of the nineteenth century so simple and just a conclusion should have required a long and bloody war to effect it.

It cost the lives of many thousand men, and the expenditure of not less than one thousand millions of dollars to provide a body of devout Christians with an iron key that they might enter and worship in a church built over the tomb of the meek and lowly Nazarene, at whose birth angels proclaimed: "Peace on earth and good will to men."

The word Jerusalem, as if the city were so named in bitter irony upon its tragic history, means in Hebrew, "They shall see peace," being derived from Jeru, they shall see; and Salem, peace.

It is the scene now, as described by trustworthy narrators, of gross oppression and perpetual unrest.

One observer, who resided in the city for several weeks, relates that if a Turk rises in the morning not feeling very well he takes his stout walking stick and sa'lies out of his house and, in pursuit of his chief duty in life—which is to make himself comfortable—he gives the first Greek he meets a sound beating. The howling Greek, to maintain the harmony of things, beats the first Jew that he comes across, and the Jew, with his shoulders smarting with the blows that he has received, gathers up a lot of stones and pelts the first dog belonging to a Greek that comes within range, and the yelping cur carries out the law of universal compensation by making a raid on the geese that abound in and around the ponds attached to the houses of the Jews, while the geese, or such of them as survive the attack, hiss at the whole affair.

Jerusalem does not appear to-day as an unfit place for any degrading scene. A Turkish mosque stands now where once stood the temple of King Solomon,

from whose altar arose for many generations the smoke of sacrifices acceptable to the God of Israel.

Its broken walls, squalid tenements, and filthy unpaved streets, make it a monument of God's retributive justice.

Once known throughout the world as the "City of the Great King;" "The Royal City;" "Jerusalem, the Beautiful;" "the joy of the whole earth;" the house of prayer for all nations, it has come to be as the Prophet Micah predicted it would when, after recounting the sins of the Jewish nation, he declared:

"Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."—Micah iii, 12.

If the enlightened Jew who dwells in that doomed city will turn his face northward he will behold the silent accuser of Jerusalem—Mount Calvary.

## A Grateful Student.

Mr. John H. Turner.

Dear Sir: Some two weeks ago I received the supplementary lecture and the diploma, for both of which I wish to thank you. I am also very grateful for your words of commendation, and I can assure you that I will try very hard to live the beautiful Truth that has been expressed to me so clearly in these lectures.

I have not written you before, as I had a demonstration to make with that last lecture, and then other duties crowded letter writing aside.

Thanking you again, I am very truly yours,  
MISS LOUISE TRYON,

## I CAN—I WILL.

"I can—I will." 'Tis this, the very thought,  
That felt and uttered by the soul in need,  
Frees it of all those fetters fear has wrought,  
And makes it strong indeed.

The soul arises, when those words are spoken,  
In sovereign majesty of might divine;  
The prison doors of ignorance fly open,  
So truth within may shine.

Enhaloed, forth it comes on outstretched wings  
Of faith; and lo! it like an angel seems;  
Whilst with a new-born joy, aside it flings  
Old doubts and hideous dreams.

"I'll dare—I'll do." And thought's mysterious power  
Call unseen forces ever to its aid.  
On every earnest worker nature showers  
Her wondrous wealth when prayed.

O! learn to look within. O! search thy soul.  
Doth life, the soul of love, reign there for naught?  
Lift but the veil. Self-knowledge points the goal—  
Self-power—'tis won when sought.

## LECTURE.

[Delivered by OLIVER C. SABIN before the Universal Church, June 3, 1900 ]

This course of ten lectures has nearly run its course, and yet we are not through. The object has been to teach, and I have concluded for a few Sundays to continue the lectures for a more perfect fulfillment of the knowledge which gives us the power to heal the sick under God.

Had any of us known fifty years ago what was in store for us; if we had been told what results would be accomplished by the people living in this year—nineteen hundred—it would have been impossible for any of us to have believed it. We were raised to believe that all healing of the sick which was done by the Savior was done by reason of the exercise of the Divine power which belonged to Him only as the Divine Son of God and those to whom He immediately transmitted that power, whereas this has been a mistake—a mistake which all of the ages since the days of our Savior have never realized until within the past fifty years.

I remember asking my father, when a small boy, why it was that the Christians could not heal the sick as they did in the days of our Savior. He said the Savior only healed the sick to demonstrate the Truth of the Gospel He taught, we had the Bible and did not need additional testimony. That was the general belief, and is to the present day, but it was and is a monstrous mistake. There has never been a time since the Ascension of our Saviour that any of His followers could not have healed the sick through Him, except because of the limitations placed upon themselves.

I am going to give a few cases of healing that have occurred within the last few days, and then I shall review some of the past lectures and make this lecture to-day something of a practical review.

The first case of healing I mention is that of a lady in a Western State, who wrote to me that she was suffering from dropsy, and from her description she must have had it in a very aggravated form. Materia Medica had failed to give her any relief and offered her no hope. I received a letter from her within the last forty-eight hours, saying that she was healed through this Divine thought, and not only has she been healed herself, but while taking the lessons and this treatment has also learned how to heal the sick, and is now making that her business at her home.

The next case is that of a lady who had cancer of the breast, and they were preparing her for the surgeon's table when some one induced her friends to write to me for treatment, and the result was that the cancer was taken away and God has restored perfect harmony to that woman.

The next case is that of a lady in Ohio who, when we received the telegram from her husband, was in such a condition that she was hanging upon the very balance between life and death, having cancer internal. I received a letter from them day before yesterday saying that she was pretty nearly able to go to her home.

The next case is that of a little boy who ran the prong of a steel rake through his foot, and it came up through the top side of his foot an inch and a half. He went into one nervous spasm after another. We received the telegram about 12 o'clock and about 2 o'clock he went to sleep and has not had a pain in that foot since. I received a letter from his mother this morning saying that he would perhaps be able to wear his shoe and go to church to-day. It has been four days since he ran the rake prong through his foot. It shows the power of God Almighty to heal the sick. She says also that there is no soreness or inflammation in the foot.

The next case is that of a boy in Marquette, Mich., who fell from an awning, and fell with his head on the stone walk. He had been in spasms for about twenty hours. Treatment was telegraphed for and commenced and within six hours after all bad symptoms were destroyed and he went to sleep, and we received a telegram the next day saying that he was well and to quit the treatment.

Now these are facts of the work. We know it is the Truth that heals and not the healer, not the patient, but it is God Almighty's Truth which heals the sick, and it can be applied by one as well as another; and all God asks of you or me is to be sincere and give to this cause our honest effort and He will bless and crown the laborer with success.

Christian Science is very much misunderstood, and it is held up by those who do not understand it as a hobgoblin of iniquity, and they assert that those who heal by Christian Science methods should be arrested and imprisoned. Now, all of these persecutions and evil and unfriendly thoughts are brought on by ignorance, nothing but ignorance. Christian Science is nothing more nor less than the healing of the sick by prayer; nothing more nor less than praying with faith, and if we pray with faith God will hear our prayer and answer it. You do not have to use any form or mode of

prayer. Every nation and tribe of people on the earth may have a different system of prayer. Any thing which is a petition or a desire, emanating from the created to the Creator, asking for this or that with a sincere, pure, and honest heart and desire, is prayer. I affirm and assert the facts in my heart of hearts, and I know the facts to be true; I believe it to be true. God hears my prayer and forces the physical condition to respond to the spiritual thought. When the world becomes educated upon the subject of Christian Science, and knows what it is, knows that it does not belong to any little church, party, or clique; knows it was not discovered, created or handed down to any person; and when the world understands that it is as broad as God and as old as God, and has been God's manner of manifesting himself to His children ever since the earliest days of history, then those prejudices will pass away and the churches will all respond to the thought and to the practice, and God Almighty will take His reign among us more closely than he has done, and when these prejudices become understood then these so called words "Christian Science" will cease to be a term of derision. There is no reason why it should be called "Christian Science," but it is called that, known to the world now as Christian Science, although there are Mental Healers and various other kinds of Divine Healers who call themselves by a different name; but when any cult or person petitions to the All-Good for this answer and obtains the result, it is the doctrine of God-healing—that should be the name, for God does the work.

This doctrine of Christian Science is practiced and conducted by prayer. I have described to you, I have told you our system of prayer in the lectures that I have delivered. I have shown you how our system of prayer might be divided, so to speak, into four different parts, namely, the Preliminary, the Denial, the Affirmation, and the Praise. The preliminary part of the prayer is simply getting your mind into condition to go into the presence of God so you can pray with the Spiritual understanding. We affirm in this preliminary part of the prayer that all which appeals to us materially is false; we affirm that all is Spirit, and God is All; we affirm that matter is nothing, for, God being All and God being Spirit, matter must be nothing, as the opposite of All and the opposite of Spirit; we affirm that matter has neither Life, Truth, Sensation, or Causation. If matter has causation how would this young boy who ran the prong of the steel rake up through his foot cease from pain?

One time I had a sliver run in through that side of the hand for about an inch and a-half. The sliver was perhaps one third of the size of an ordinary lead pencil, perhaps a quarter, and the first sensation was one of exquisite torture; the second thought was that there was no sensation in matter, God is All and God is Spirit, and this is nothing, and the pain instantaneously stopped. My friend Mr. Turner had a pair of tweezers in his pocket, and I told him to pull it out. He did so and it had no more sensation than if he had been pulling a straw out of a stack.

Absolutely all the sensation there is in matter is what we give to it. These facts are literally true—literal facts. A man was one time fishing with me and the fish hook came out and struck him in the ball of his finger, going to the bone. I gave him a thought and told him to pull it out, that it would not hurt. He did so and pulled out a piece of flesh with the hook, but he did not suffer from it. I know a lady in this town who cut the end of her finger off, and, after the first spasmodic effect, the finger was never sore, and I saw her wearing a kid glove on that hand a few days after.

So long as you bind yourself up with the belief that there is sensation in matter, so long as you acknowledge that it will hurt you, you place yourself upon the plain of materiality, and you can not heal the sick, nor can God's power through you be effective. You are bowing at the footstool of Mammon and you can not serve God and Mammon. You can not serve the Spirit and bow down to the earthly thought. Now, if we did not have evidence from all over the country of this we might think that a case here and there might be an exception, but there is never an exception. You give a Metaphysician an acute case of any kind and they will destroy the pain almost instantaneously, and will never fail. I have never known of a failure. We, from such testimonies, come to the conclusion that this hobgoblin of sensation in matter is but the vapor of mortal mind and does not belong to us as the perfect children of God; therefore in this prayer that heals, in this primary thought, throw off these thoughts of materiality and come into the presence of God and deny ourselves of every particle of tendency to bow down to material thought, empty ourselves of all material thoughts, material longings, material desires, and when we have ourselves in the proper receptive condition then we feel ourselves one of the children of God's eternal love, which builds us up morally, physically, and makes us the perfect spirit-

ual being in God, which you are after you have filled yourself to overflowing, and you have nothing left but to send your praise of thanks to God for the wonderful work He has wrought in you.

Now, this is the prayer that heals. Get these thoughts realized, that you are the image and likeness of God, a spiritual being living in spirit, and that the patient you are treating is the same, you and your patient go hand in hand into the presence of God, and you come forth washed whiter than wool, with the perfect realization, perfect results, and you can never fail. The only reason we ever fail is because of the environments of materiality surrounding us which prevented us from coming into the knowledge with the realization which really belongs to us, the perfect spiritual realization.

If it is true that God heals the sick, if it is true that He heals the sick in answer to prayer, then He can heal one thing as well as another; there is no measuring of His power or limiting of His influence. All limitations that come in contact with us to our injury is the limitation which is made by our own minds against ourselves.

The subject of the last three lectures has been that of Thought, endeavoring to teach us how we should build up our characters so that we may be as perfect as our Saviour was perfect. If we live the right thought it is not difficult for us to live a perfect life. I used to think it was impossible, but it is not difficult if we watch our thoughts. You become thoroughly saturated with this Truth and have its allness and fullness settled down into your heart and it will be perfectly easy for you to live a sinless, perfect life.

I do not believe anyone had any more to contend with than I when I commenced the study of this subject of Christian Science. I did not commence the study of it for the purpose of ascertaining anything to do me any good. I cared nothing for the good or bad so far as I knew, but a friend of mine was cured of a disease and my curiosity was excited, and I commenced to study to ascertain how it was done, and after I had studied along those lines for a few months God Almighty's Truth, which gives us freedom, dawned upon my consciousness, and I not only learned how he was healed, but also learned how others might be healed.

Now, this thought is something which is a matter of slow growth. I can not say to you anything, or state a fact and tell you to believe unless you have pre-conceived ideas; I only speak from my own experience. I can not believe that if you tell me any-

thing, simply by your telling me I can feel that you are sincere in your belief; I can believe you are telling the truth as you understand it, but that is as far as my power of belief would go. I could not believe any farther, but you can believe this far, you can believe far enough to become interested in this subject and take it up and study it, and when you study it through and become conversant with the great underlying principles, you not only will believe as I believe, but you will know as we know, because you can do as we do.

While it is God who heals the sick, yet God's power has been given to us in a natural way and we are endowed with all power over all the earth, over the heavens, over the seas. I doubt if there is a person on the face of this earth who knows the power that man is entitled to. One of the most wonderful experiences I have is my daily worship, sitting in the silence and allowing this power of God to go down through me. I may be weak and tired out when I commence, but when I am through nothing material can bother me, my intellect is brighter than ever, and I doubt if any person living knows the power which we, as the children of God, are entitled to.

Jesus, when the little girl touched him, turned around and said "Who touched me?" His disciples said "There is a crowd here, why do you ask?" Jesus said "I felt the virtue go from me." Jesus Christ came to us as a pattern, the Life, the Truth, and the Way, and what He did we can do, and how much of this healing virtue goes through us and from us I can not say. I do not know all how we do heal; I know that God's power is Omnipotent, and that He reaches out His hand and answers our prayers, and the healing is done. Great is the mystery of God's works, but it is not for us to fully fathom.

In the building up of your character in the word or Thought, remember that the good thoughts have the tendency to build you up and give you perfect morals, perfect happiness, perfect joy, and perfect peace, and the bad thoughts have the tendency to drag you down, down, down into death. Never forget the rule I have given you, which is "Never to say anything or allow anything to come into your mind or consciousness about yourself, your friends, your surroundings or environments, except that which you wish to see realized in fact." If you will absolutely hold to that rule and deny all presence of any other kind of thought you will never have anything but perfect peace, perfect joy, and perfect contentment all the days of your life. The

person who allows his mind to become saturated with anger and hatred not only disfigures his body, his facial condition, and instead of being handsome he becomes a monster of ugliness and this anger thought will attach disease to his body and delay and finally destroy his body, so will jealousy, so will licentiousness and many other ills which mortal mind loves to revel in. You must give them the back hand, and look up into the face of omnipotent Love and drink of the waters that flow from that fountain, and you will never have anything but happiness, you will have no troubles, will have no sickness, no poverty, nothing but perfect peace, perfect joy, because you will be the perfect child of God.

Before closing I want to say this, that those who come out to the qu'z on Tuesday nights are welcome, very welcome, and those who wish to come to visit one another there are welcome. It is our evening "at home" and I have adopted that evening to teach the Truth of this doctrine of Christian Science. I want you to be practical healers so that you can not only heal yourselves, but heal your neighbors and heal your friends, and not only be healers but so you can teach others how to heal the sick. My only object in continuing these lectures and quizzes is to give the Truth to the people, and if you want it, come. You need it very much, but it does not need you, in the least little bit. Christian Science, so called, needs no one, needs no friends for it is God's healing work, but we all need it very, very much, so those of you who wish to come, I am always glad to see you.

## Healing the Sick.

Ballard, Wash., June 1, 1900.

Mr. Oliver C. Sabin.

Washington, D. C.

My Dear Teacher and Brother: I finished the lectures and mailed the answer to Mr. Turner today.

Now, my dear brother, I want to thank you. I will not take up your valuable time by writing my opinion, for words are truly inadequate to express my feelings. I can simply say, God bless you and your dear wife, and the faculty, for the good work you all are doing. I am more than pleased with the lectures.

I am putting the teaching I have received from you into practice, and I am having the best of success. Although the other Scientists are telling my

patients not to believe me, and not to read The News Letter, but thank God He does protect me.

There was a lady sent for me six weeks ago. I went and saw her. The medical doctor had failed to cure her. She had been treated by the other Scientists for about two years; they had failed to help her; she had paid them well; discouraged, she sent for your humble student; one treatment brought her out of prison, the shackles of mortal mind fell off and she cried for joy.

These were the words that fell from her lips as the tears of joy streamed down her sunken cheeks: "Praise God, I see as I never saw before. Oh, why have they kept me in ignorance all this time? I feel healed. Oh, Mr. Delano, how can I thank you?" I said, "Thank God, it is Him that does the work." She is of French descent; she can not find words to express her feelings in English, but her joy more than repaid me. She subscribed for The News Letter and also your little book.

I was called to the bedside of an old lady this week for whom the doctors had said there was no help. She is, I think, 73 years old. I came to her bedside at 4.30 a. m. She commenced to get easier at once. The next day she went out doors and walked to her neighbor's house and took tea, and walked home again, unaided. When I first saw her she had to be helped from the bed to a chair.

Sincerely your brother in Christ,

J. H. DELANO

## CHRIST'S TRUTH THE WAY.

The wilderness shall be made to bloom  
Like Sharon's rose of spring;  
Shedding forth its sweetest perfume,  
All nature seems to sing.

The lame shall run and leap as deer,  
The blind be made to see;  
Dumb tongues shall sing, the deaf shall hear  
Tis Father's jubilee.

A royal highway shall be there.  
In it shall be the way;  
'Tis Father's royal thoroughfare,  
That leads to endless day.

No lion or any beast of prey,  
Nor anything that's unclean,  
Shall walk upon this holy way,  
It is for the redeemed.

The parched earth shall be moist with springs,  
The desert fruitful fields;  
Christ Truth the way the Spirit brings,  
To God all things must yield.

Isa 35

—S. SINNOCK.



## The One Conscientiousness.

BY ALBERT S. DULIN.

**J**UST as the doctrine of the inherent depravity of all men is the father of materialism, agnosticism, commercialism, imperialism, and all the woe and evil in their train, including the mockery of Christ, known as orthodox Christianity, so is the same belief responsible for our social, political and economic departures from righteousness. There are more than one hundred so-called Christian denominations and sects in this country, each one founded on the Bible, with Christ as their Great Exemplar, and each claiming that it has a monopoly of the Truth. Probably it is true that some of them are a step or two nearer the central verity than others, but the inexorable fact remains that every one of them is hopelessly wrong in their present postulates, because Christ came not to make or break the Law, but to fulfill it. "For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled." He lived and taught and proved a Divine Truth, which includes every individuality which ever manifested in earth or heaven, and it is required only that we shall accept and reflect His Love in order to enter into His Kingdom. Jesus never founded a church, or a trades union, or a political party. And yet he was especially solicitous for the poor and lowly. But He knew that these things, which were the pillars of human government and society, were also the gates of wrath which humanity had closed in its own face against the Kingdom of Heaven on earth. He warned us not to put new wine in old skins, because he knew that the new (re-discovered, revived) Truth could not, in the essential nature of things, be administered through the very means which had created and maintained the kingdom of misrule and injustice among men. He revived and revitalized the lost ideals of Love and Justice and Brotherhood, peace on earth, good will among men, and the Star of Hope rose in the East so glorious and real a constellation that after 1900 years its light is still undiminished.

It is probably a fact that there is not one in America to-day who is deliberately capable of consciously plotting the destruction of his country or the misery of his fellows. It is sadly true, however, that many men are doing this very thing in fact, but it is without consciousness or realization

of the effect of their theories and practices. Some of them (too many of them) are blinded to the consequences of their acts by the grossest forms of selfishness, pride, and prejudice. Others—and this is the largest class of all, because it practically includes all the others—are "one-pointed" people; that is, they see but one narrow aspect of the case, and lacking time or inclination to investigate patiently and thoroughly the whole great question, they are temporarily controlled by whatever view of the subject appeals to their prejudices or their particular idea of righteousness and justice.

Thus we have reforms and religions without number, few of whom have even touched the fringes of the real situation, but all of whom are very earnest, noble people, striving with love and self-sacrifice for the good of their neighbor. This is a sufficient testimony and demonstration of the innate good in all human beings. But the pity of it is that these reformers, because of that very earnestness and singleness of purpose which animates and drives them on are continually falling foul of each other and blocking the wheels of progress. It is very pitiful and very human. There are enough good people in the world to reform it to-morrow if they would cease bickering about non-essentials and unite upon the central, fundamental Truth of the Fatherhood of God and the Brotherhood of Man.

But we have no right to coerce any man into accepting our own view of the Truth any more than we have a right to plunder his material possessions. The highest liberty that man can aspire to is the full right to live up to his whole ideal of righteousness. If the ideal is a high one it will attract all lower conceptions to itself. We must learn this lesson well before we can reform or regenerate anything or anybody. All men are trying to live up to a self-conceived standard. The great curse of the Nineteenth Century has been that most men have set up a Golden Calf for their standard and lived up to it too faithfully. But it is not enough to say we must have higher ideals—we must approach a common ideal before we can move the world and evolve the New Humanity that will manifest the Kingdom of Heaven on earth.

Humanly speaking, right and wrong, truth and error, are relative terms having no fixed value, because no two people have the same idea or standard of right and wrong. This is the kernel of the whole subject. "Inability to conceive," says Euclid, "shall in no case be taken as a criterion of axiomatic truth." The fact that we can not conceive the truth of an idea which is patent to our neighbor

is no argument (much less proof) against the abstract truth of his concept. Yet it is that very inability (which sometimes sinks to unwillingness) to conceive or understand the ideals of our neighbors which founded the Inquisition, has slain countless millions in all ages and countries, creates sectarian and dogmatic schisms in the church, turns brother against brother, father against son, begets social and commercial ostracism, fosters the twin monsters class and creed, church and state, embitters Love and obliterates charity, blocks all the wheels of progress, and gives to error a clear field in politics, religion, and economics.

We need to understand each other better, but we can not do this until we develop more Love and charity. When a brother seems to disagree with us the first thing to do is not to reach for a club, but to try and find out why, and in nine cases out of ten we shall discover that the seeming disagreement was only a matter of forms and terms and at bottom he is all right. In the tenth case, if he is wrong, we can convert him with love and in no other way. But if he is nearer the Truth then we should hasten to agree with him.

Is the Reform Christian Science Church nearer the Truth than other religious organizations? Its Christ like fruits and marvelous progress is the affirmative answer to the query. Then we, as Christians, have but one plain duty to perform, and that is to cease bickering about who shall be greatest in the Master's vineyard, and lend all of our strength and actions to help make equally Christ-like all of God's beautiful children.

It is a common cause and a common ideal, though for the purpose of identification we use different labels on our organizations. Every reform movement in this country has the same object in view. Why, then, waste precious time and energy fighting each other?

What we need to obtain is a common consciousness of Truth. Once possessed the rule of Heaven becomes a practical reality on earth.

#### A Dream.

There was once, in a far land, a dreamer of dreams, a girl who dwelt upon the shores of the Sea of Humanity, and when the Angel of Light troubled those waters she saw therein the reflection of some of the inner truths, the Great Realities of Life. And when, because of the faith that was in her, she told these Dreams, men scoffed at and pitied her.

She does not dream now because, through the gross and sordid cares of materiality which she has accepted, she lives in a Dream and sees no more the Realities of Life. But in those days, when the Spirit was quick in her, she dreamed of a man who could not forgive his enemy. So bitter was this man's hate that his soul revolted and whipped him with the lash of conscience until his cries assailed the gates of Heaven. And the Compassionate One sent down an angel to comfort him. Long and tenderly the angel struggled with him, using such means as mortal mind could comprehend, and at last the man repented and believed in Him who purchased the freedom of all men with His own blood.

But immediately the angel returned to his own place the man's faith failed him, for it was only belief and not understanding, and he cried in his agony: "I can not forgive! I can not forgive!" And again, at the command of Infinite Love, the angel returned to the man and, knowing his great need, he opened for him the Seal of the Great Mystery. For he took the man before his enemy, and lifting the veil of materiality from his eyes, bade him look.

And the man was stricken with awe and said: "It is myself."

Then the angel lifted the veil of knowledge and bade him look again.

And the man fell upon his face and cried: "It is God!"

When the man was restored to his own place and condition the angel questioned him whether he could forgive his enemy. And the man replied:

"How beautiful my brother is!"

It is an insult to Truth, the apotheosis of hypocrisy, to pretend to honor the martyrs of human liberty while making no effort to prevent martyrdom. The suppressed hatred that once burned its victims at the stake or simmered them in boiling oil, rakes the bottomless pit for epithets and slanders vile enough to hurl at these defenders of Truth, these warriors for human right.

Happily the people are waking from their lethargy, the warriors laugh at their traducers, the tramp of the army of enfranchised men and women is that of an ever increasing host, the day of dreaming and of fine spun philosophy that comes to no practical fruition is past.—Buck.


No man needs to tell us what he thinks about himself; his work, the business that he is about, is his estimate.—Manna.

## NO MAN MADE CREEDS.

DR. EDWARD EVERETT HALE ON RELIGION OF NEW CENTURY.

All Men Will be Ministers.

There Will Not Be a "Few Interpreters of the Law of God, Who Place Themselves on a Pedestal with a Holier-Than-Thou Attitude"—Missionaries Will Not Go Forth with Creeds and Dogmas to Confuse the Heathen Mind—A Religion of Love.

 R. Edward Everett Hale, of Boston, filled the pulpit at All Soul's Unitarian Church yesterday morning and preached a strong and interesting sermon upon the religion of the twentieth century. Dr. Hale took his text from St. John xiv, 12: 'Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father.'

'This promise,' said Dr. Hale, 'has been graciously fulfilled. Each year sees greater things being done in Christ's name. It is eleven years since in this church, on the 31 of March, 1889, I spoke on the prospects of the twentieth century. With the passage of these years the world has been advancing at the double-quick step. What have been the characteristics of the present century? To day, as we are at the very end of the nineteenth century—as the twentieth century is about to begin—we see great gatherings of religious bodies in various parts of the world called in the furtherance of the cause. With every such assembly the men trained in ecclesiastics find out more and more certainly that their trade is of less and less importance. The world of affairs, the world of work and progress, takes religion more seriously with each year. We are outgrowing the mere machinery of religion, a mere matter of faith and preachers, and the Holy Spirit is leading us to the Truth more and more.

WORDS OF CHANGING MEANING.

"The outward semblances of religion, the books of the law and creeds of men, are getting back in their place, in the dust and ashes of the refuse heap. The new religion, the religion of twentieth century, will not be one of man made creeds, nor will it depend on the mere words of the written law. It is inconceivable that men should pin their faith to words, the most changeable of human institutions.

Words that were written nearly two thousand years ago may have meant something entirely different then. Even in a few centuries the use of words so change as to entirely alter their meaning. As an example: Shakespeare used the word 'people' in referring to the dregs of humanity, the very scum of the earth. We use it to-day in our most exalted phrases, speaking of ourselves as 'we, the people,' do ordain so and so.

"The new religion will not be a religion of creeds, nor yet of words. In the new religion we will not have a few interpreters of the law of God, men who place themselves upon a pedestal with a 'holier-than-thou' attitude. All men will be ministers; all will be inspired by faith. It will not be a religion of creeds; it will be a religion of life, a life of man with God and of God with man.

"We of the church universal may look back on the century that has passed with great joy, even as we look forward to the new century with faith and hope in the promise that greater things will be done than the world has yet seen. When men enter a work in partnership with God, the accomplishment of grand results can not be forestalled. And in working with God, all men are equal partners. God's work was not meant to be performed by ecclesiasts alone. It is the work of all men. The man who wields a pickax, the man who builds a Christian home, the man who engages in any of the great miracles of progress that are being performed these latter days for the glorification of God are fellow-workers with the Father, and in their accomplishment you see the great victories that must follow when God and man work together.

A RELIGION OF LOVE.

"In the new religion all men will labor together in carrying out God's work, and all men will be brothers. If there is famine in India it will be the work of those that have plenty to relieve the suffering, inquiring not as to creeds or faith, but in the love of man for man. The thing should be done in God's name and for His glorification.

"The missionaries that go forth to untutored peoples, instead of creeds and dogmas to confuse heathen mind, will carry the doctrine of the brotherhood of man and the fatherhood of God. They will tell them that love is the high power that rules the world; that God's love is wide and deep and to all men, for all men are His children, His brothers, His fellow-workers in the great universal plan; that unto each a portion has been given, and by the fruits he renders so shall he be judged, but

judged with a loving judgment and a tender mercy, as a parent judges the child of love, with a heart full of infinite tenderness."

At the close of the sermon the members of the congregation crowded about the pulpit and the venerable doctor held an informal reception and shook hands with a large number.

## True Meaning of the Scripture.

Karney Gonzales, Tex., May 1, 1900.

Mr. Oliver Sabin.

Brother: I will try and write a few lines to let you see if I have the true meaning of the Scripture, and I will give these extracts and try to give my view, as it seems we all see through different spectacles, it is according to the genuineness of the mind that gives us good sight. I am the true vine, and my Father the husbandman, every branch in me that beareth not fruit He taketh away; and every branch that beareth He pergeth it that it may bring forth more fruit. Ye must be born again. Gird up thyself like a man, for I will demand of thee, and answer thou me where wast thou when I laid the foundations of the earth; who is this that darkeneth counsel by words without knowledge, that every one that goeth by his own wisdom.

This was the beast that is and was not, the carnal mind that God never knew, for it was not from the begining, and is not of His creation, for it is enmity with God, but Christ was from the begining.

Now he was speaking of the Spiritual, the true mind, the mind we are all commanded to have.

Harken unto me now, therefore, O, ye children, and lend the words of my mouth, and ye shall serve the Lord, your God, and He shall bless thy bread and thy water, and I will take sickness away from the midst of thee. But we have not obeyed His word, and have followed after the carnal, and have brought all these evils upon ourselves. Everyone goeth by his own wisdom, for God said thou shalt not bow to them nor serve them; but we have disobeyed His words and have bowed to these false beliefs for ages, the belief in more than one mind. God is pure; He is a shield unto them that put their trust in Him and work in his vineyard.

Man that is in honor and understandeth not is like the beasts that perish. They all have one breath from God, being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever; which were born not of the

blood nor of the will of the flesh, nor of the will of man, but of God. We must receive the Spiritual baptism which comes from above if we have been born again. Let us by the grace we have received overcome all evil and walk after the true mind, which is from the husbandman, the Father. In this mind Jesus and the Father were one. Be of one mind in Christ; be washed as white as wool by faith in this true mind, from whom cometh all good gifts, for vane is the help of man; but we have been taught to put trust in this help; but the time is coming when every one will trust the Father, or it will be like the brason serpent, all who do not look upon high for aid will die, for Christ will lead us out of darkness like He did the Israelites, and if we are disobedient after we are led out on our way to the promised land we shall die.

There is no account of Jesus ever being sick, for no evil could come near Him, for the true mind ever governed Him. We have been taught that Christ was crucified, but this Christ mind Spirit never died, it was born of God and liveth forever, but Jesus, born of Mary, was nailed to the cross. The one who came for our sake and pointed out the way and left it for our example, and in His last prayer prayed for all who would be of this true mind. He prayed that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us. Now, if we let this mind shine forth by our example others may be led in the true way. Let this earthly temple be built anew by the true material, for as a man thinketh so is he. Now, have pure thoughts, not of this world, and God will take away every branch that is not good. If we will ask we will receive, if we doubt not. Now let us all forsake those evil imaginations, for they are false and not real, for they are not of God, and are at war with the Christ idea. Partake of this true mind and cast all else behind and look beyond things of the flesh, which are only an earthly temple, a shadow of heavenly things, so let the Spirit shine in you that you may be a true shadow, for there is no good in the flesh, for Jesus said, "Why callest thou Me good, there is none good but my Father which is in Heaven." Let us watch and pray to be of this one mind and not speak evil of others.

Now, Brother Sabin, you can see my idea of these subjects, and if it be worth notice you can print it.

May God ever bless your glorious cause is the prayer of your sister in Christ, for if we be of one mind we are sisters and brethren and children of the Father.

## The Head of Gold.

Nebuchadnezzar, the renowned king of Babylon, suffered greater vicissitudes and fell from a higher pinnacle to a lower depth than any man of whom history makes mention.

He was the conqueror of many kingdoms. His triumphant army planted its standard in the capitals of Assyria, Persia, and Egypt, and even in Jerusalem, the "city of the Great King," and he took the whole Jewish nation captive and marched them behind his chariot wheels into Babylon. He was also a great civic ruler. His public works, such as canals, aqueducts, roads, and bridges, being built on the most stupendous scale.

The garden that he had constructed in honor of his queen, Artemisia, hung suspended two hundred feet above the earth, and was accounted one of the seven wonders of the world.

He was the most absolute monarch who ever ruled, and the only one who, by his simple decree, forced his subjects to change their religion, and placed a stranger of a faith that they abhorred over the priests of their temples.

The vastness of his wealth was indicated by his setting up an image of molten gold ninety feet in height and eight feet across the breast.

He was as cruel in practice as he was absolute in power. His doom was as sudden as it was supreme, and was thus decreed to him by the Prophet Daniel:

"They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen and they shall wet thee with the dew of heaven, and seven times shall pass over thee till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."—Daniel iv, 25.

That was indeed a terrible fate for a ruler who was typified in the dream interpreted by Daniel as "the head of gold."

It is thus related how the dread sentence pronounced upon him was executed:

"The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagle's feathers, and his nails like birds' claws."—Ibid., 33.

The term "seven times" is held by Biblical scholars to mean seven years.

Some commentators on the Bible maintain that Nebuchadnezzar was stricken with a form of insanity

well known to physicians, and which occurs even at the present day, that makes its victim imagine himself a quadruped, and walk on his hands and feet. They support their view by his declaration.

"And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me."—Ibid., 34

Their position is hardly tenable, for in the case of the insane stricken as described, although they incline to move on all fours, they never actually "eat grass as oxen."

Moreover, in the case of the Babylonian monarch, there was an actual transformation, for the watcher in the dream, pronouncing the judgment of God, said of him:

"Let his heart be changed from man's, and let a beast's heart be given unto him."—Ibid., 16.

Hence it would appear that his sentence was not designed chiefly for punishment, but for abasement, for having been degraded down to the nature of an ox he got along very comfortably on grass, grazing being his only business.

He, however, still preserved the form of a man, since we are told that the hair on his head became coarse and long, and his finger nails grew to a great length. He certainly retained the spiritual being that constituted him a man, for that was immortal, and without that he could not have said:

"My reason returned unto me."—Ibid., 36.

His manhood was deeply eclipsed, but behind the cloud that lay so densely upon it its light was still shining.

The case of Nebuchadnezzar may well be regarded as a monumental type of the man who, through a life of gross materialism, has placed himself gradually under the debasing dominion of carnal mind.

His life was devoted largely to sensual pleasures that finally wrought in him a bestial nature, and he went down to the low level that he had made for himself. He kept so long looking downward at the earth that he could not look upward, for he had become "like the earth, earthy."

The man who exalts matter above Spirit, and who lives a life of animalism, will almost surely "go to grass," and hardly deserves the decent companionship of the patient and laborious ox.

Yet even for such a man there is hope. His understanding will return to him as did Nebuchadnezzar's, when like him he can truly say, from out of the depth of his degradation: "I lifted up mine eyes unto heaven, and I blessed the Most High." If he will do that, realizing that he is the image of God, and invoke His forgiveness and aid in the name of Jesus



Christ it matters not how deep he may have sunken he will rise up once more a man.

It will be observed that the sentence of Nebuchadnezzar was not absolute to the extent that he would surely have his dwelling with the beasts of the field for seven times or years.

That was its limit, but he was told that he could end his debasement when he came to "know that the Most High ruleth in the kingdom of men—that is, when he sincerely repented of his wickedness and gave his heart to God, firmly resolved to "go and sin no more."

## The King--The Kingdom--The Citizen.

BY EDWIN D. WHEELLOCK

### THE KING.

Jesus Christ is King of this world. He is so proclaimed by Divine edict, by the breadth of His statesmanship, by the depth of His philanthropy, and by His more than human wisdom.

Presidents, Emperors, and Governors should rule only as his vicegerents, making His teachings law.

His authority extends over every part of human life and every function of human society.

His Kingdom is not of this world—not patterned after this world—but is to be set up in this world, "as in heaven, so in earth."

The world is now largely in rebellion against its King and is serving mammon, therefore wars, crimes, poverty, strife, and appalling sacrifice of human life and souls.

The King will rule in utmost benevolence if the world obey, otherwise in direct retribution.

### THE KINGDOM.

"The Kingdom of God is within you"—among you—in your midst, not a place or condition in some far-off time or far away haven or heaven.

### THE KINGDOM OF GOD IS HERE AND NOW.

Christ came and established it and showed men the way into it. In the Sermon on the Mount He gave it a constitution which neither needs or admits of amendment.

It has but one fundamental law—the law of Love; supreme Love to God; equal Love for man. Obedience to this makes other law unnecessary. All not in harmony therewith is unconstitutional.

### THE KINGDOM OF GOD IS HERE AND NOW.

It offers a practical plan for the conduct of human affairs which will banish poverty and crime and

emancipate men from grovelling anxiety as to where-withal they shall be clothed and fed.

It only waits for men to enter in and possess it; to leave the worship of self and things, and by yielding to its great law to find peace, plenty, progress and power; to find heaven on earth.

### THE KINGDOM OF GOD IS HERE AND NOW.

Its enemies—social and industrial selfishness, greed of gain, the smothering of Truth by public teachers, mammon worship and a debauched public conscience—are also here.

### THE KINGDOM OF GOD IS HERE AND NOW.

The growing social evolution is a reaching out of feeble human hands toward it. Every effort at reform and the correction of public evils is a blind groping after it. Every man or woman who braves persecution for Truth's sake is its herald.

The solution of every present day problem depends simply upon the obedience of humanity to the will of Jesus Christ, its Saviour, King; upon the application of his teachings to all institutions.

### THE CITIZEN.

Christian citizenship is more than reform, it is regeneration. It pertains not merely to politics, but to everything which has to do with man's relation to his fellows, his government, and his God. Sociology, civics, economics and all modern reforms are but departments of its thought and work.

It looks upon predatory wealth, vicious legislation, corrupt officialism, religious apathy, and a conscienceless ballot as enemies not only of the public good, but also of God himself.

A filthy city, an unjust wage, a monopoly of any of God's natural gifts, a neglected child, a brothel, an open saloon, a closed church, poverty in the midst of plenty, a city slum, a bribe-taking official, and that greater villain, the bribe-paying citizen, are all indictments against a Christianity which is professed but not applied.

The citizenship of a man who tolerates these enemies, or by voice, influence or vote sanctions these evils, is clearly un-Christian whatever may be that man's profession.

The citizen is himself the unit of force and action. To Christianize him in his attitude and acts toward public as well as private affairs is to bring industry, commerce, finance, government, politics and society into obedience to the teachings of Christ. That, and nothing less than that, is Christian citizenship.

The future contains nothing that cannot be demonstrated in the present. "Now is the day of salvation."

## Self-Control.

**W**EN vary more widely in their power of Self-Control than in any other mental quality.

Very few, comparatively, subordinate their emotions to their judgments and thus evince that repose of character that is so admirable a trait in man or woman. It is not only an indication of good intellectual balance, but of strength, to be governed by reason instead of impulse for.

"The brooks babble, but the deeps are still." If we do not rule our passions they will rule us and most disastrously.

Washington was a striking example of the power of Self-Control under great provocation, and yet he, the foremost man in all the files of time, on more than one occasion "forgot himself," and became enraged. At the battle of Monmouth, when Gen. Charles Lee ordered a retreat when victory was almost within the grasp of our army, Washington, white with rage, rode up to that officer, who is now known to have acted traitorously under an agreement with the British Commander Clinton, and gave him a terrible cursing.

General Lee, who was present in command of a Virginia brigade, was asked some years after the Revolutionary war, by an Episcopal clergyman, whether it was true that the unsullied Washington ever swore. He answered, "Yes, sir; on justifiable occasions, but he never took the name of God in vain. You should have heard him swear at Monmouth. He was in an awful passion as he rode up to that traitor, Gen. Charles Lee, and cursed him as 'a damnable poltroon,' etc.

"It was delightful to see and hear him. The very leaves on the trees thrilled with delight as he cursed Lee all over. Yes, sir, Washington swore like an angel at Monmouth."

That the immortal patriot and devout Christian, George Washington, should have momentarily been overcome by temper and thus marred his otherwise perfect character should admonish us to keep watch and ward over our emotions and ceaselessly assert our power of self control.

That power may be termed the balance wheel of man's nature on which depends the harmonious action of all his mental and moral faculties.

Anger is not in itself sinful, for we are told by the Apostle Paul:

"Be ye angry and sin not; let not the sun go down upon your wrath"—Ephesians iv, 26.

There is an old Greek proverb which says that

"anger is a short madness," and it certainly is true when the anger is so extreme as to take us beyond the bounds of common prudence.

Jesus, although in all respects a man and hence not without the sensibility that makes oppression a bitter thing to its victim, was never angry, but always preserved the perfect peace and Divine harmony of all his faculties. And yet he was frequently subjected to the most violent provocations.

When, upon his arrest, he was questioned by the high priest as to his disciples and his doctrine he answered, "Why askest thou me? Ask them which heard me what I have said unto them, behold they know what I said," and thereupon one of the officers struck him with the palm of his hand saying, "Answerest thou the high priest so?"

His only response to the unjust blow was, "If I have spoken evil bear witness of the evil; but if well, why smitest thou me?"—John xviii, 21, 23.

Solomon, the wisest of men, frequently enjoins upon us the duty of self-control and especially bids us guard ourselves against inordinate anger.

He tells us that, "He that is slow to wrath is of great understanding, but he that is hasty of spirit exalteth folly."—Prov. xiv, 29.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Prov. xvi, 32.

No admonition against a hot temper could be stronger than the following:

"He that hath no rule over his own spirit is like a city that is broken down and without walls."—Prov. xxv, 28.

Christian Science tends to promote self-control by impressing upon man a sense of his dignity as the image of God. Its shibboleth is "God is love," and it enjoins upon us to illustrate that Divine attribute in our lives, and to prove by our daily conduct that we are in harmony with Him by obeying the command, 'Love thy neighbor as thyself.'—Lev. xix, 18.

No man can be a true Christian Scientist unless he carries out not only in word but in deed the injunction of the Apostle Paul:

'Let love be without dissimulation. Abhor that which is evil, cleave to that which is good.

'Be kindly affectioned one to another with brotherly love, in honor preferring one another.'—Romans xii, 9, 10.

Not in the clamor of the crowded street,  
Not in the shouts and plaudits of the throng,  
But in ourselves are triumphs and defeat.

# Washington News Letter.

VOL. 4.

WASHINGTON D. C., AUGUST, 1900.

NO. 11. ■

## Christian Science.

### ITS ORIGIN AND AIMS.

Founded on Natural & Revealed Religion.

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#### PART XXV.

##### THE PERSONALITY OF GOD.

Sir Isaac Newton said that "The Astronomer who does not believe in the existence of a God is mad."

That illustrious scientist could not conceive that a rational man who had studied the starry firmament and comprehended the laws that govern the planetary system, and thus beheld the undeniable evidence of the handiwork of an Almighty and All-wise creative power that fixed and maintained the planets in their orbits, could, in the face of consummate design, deny the existence of an intelligent designer. Such mad astronomer has not yet appeared on the historic stage.

The awful immensity of the visible universe has never failed to draw those who have most intelligently contemplated it nearer in Spirit to its Omniscent Creator. Its vastness is but faintly indicated even by the fact that the star nearest to the earth is so distant from it that a ray of light shot from its glittering surface would require at least thirty thousand years to reach the human eye.

Yet light travels in a straight line at the rate of one hundred and eighty-six thousand miles in a second, a speed which would enable it to encircle the world seven times before a rapid speaker could count five.

It is estimated that the most remote star observed through the most powerful telescope is so distant that a ray of light emitted from it would require

not less than one hundred thousand years to reach our globe.

But astronomy teaches us that all the stars and planets that the eye of man has yet beheld are only upon the border line of the immeasurable space that stretches beyond them, each star being a sun with its own astral system, and that there are other stars as far above them as they are above the earth.

In the book of Job, that most sublimely wonderful of all the thirty-nine books of the Old Testament, the Lord is represented as answering him out of the whirlwind, and referring to His creative work as shown in the resplendent glories of the sky as proofs of His power and majesty, saying:

"Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

"Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus and his sons?

"Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth?

"Canst thou lift up thy voice to the clouds that abundance of waters may cover thee?

"Canst thou send lightnings that they may go and say unto thee, Here we are?"—Job xxxviii, 31-35.

Yet, although the marshalled hosts that move with faultless regularity on their appointed rounds in the "blue ethereal sky" furnish profoundly impressive proof of the existence of an Omniscient and Omnipotent Architect of the Universe, the earth on which we dwell abounds with most convincing evidence of both His creative power and His continual superintendence over all His creations.

The most perfect demonstration that there is an All Good Omniscient and Omnipotent God is man himself. Of all mechanism the structure of the human body is the most marvelous. We would have to write a very large volume to make an exhaustive analysis of it and present the evidences of wise design shown throughout its exquisite plan of construction. We shall instance but two points that may not have impressed themselves upon our readers.

In each of our eyes there are about one hundred delicate, finely constructed, circular mirrors of convex form. They rest upon a thin moist film as a

back ground, and are connected by an exquisitely fine fibrous integument.

In their aggregate they constitute the eye a comparatively large mirror or composite looking-glass, that faithfully reflects on its immaculately smooth surface every object that comes within the line of vision, the rays of light radiated from the object in straight lines, conveying its exact shape to the eye, where the soul or mind discerns it, and determines what it is, our real senses being Spiritual.

Turning to another, but equally perfect, structure we find an example of what the wisest mechanicians have for ages vainly endeavored to accomplish.

In their effort to solve the problem of perpetual motion they found it utterly impossible to construct any mechanism that would move without friction at some point, and if there were friction the movement would finally cease. But that problem is perfectly solved in the medulla oblongata, the point at which the neck bone is fitted to the top of the spinal column. It is a ball and socket device, and the head revolving on it may describe nearly a complete circle, and be thrown forward and backward without producing the slightest friction at the place of junction between the neck and spine.

To impute these perfect constructions, so intelligently and unerringly adjusted to effect the objects to be attained to mere chance, is as irrational as it would be to ascribe a locomotive engine with its cylinder, its valves, piston, connecting rod, driving wheels, boiler, and furnace to some occult natural force and deny its construction by skilled mechanics.

Yet he who would affirm that would be deemed to surpass in stupidity the absurdly dull Justice Dogberry, who declared that "A fair face is the gift of fortune, but reading and writing come by nature."

Man himself, however—man the spiritual being, the thinker with his inborn consciousness of his immortality—is the crowning demonstration of the existence of God, the Omniscient, Omnipotent, Omnipresent, eternal Faith, eternal Love, and Life.

Man's intelligence, that enables him to subdue the earth and to assert his dominion over all the forces of nature, must have been derived from some intelligent creator, otherwise we are forced to reject as false the axiom of natural history "Like produces like," and to hold to the absurd proposition that a quality may exist in the effect which had no existence in the cause.

The pantheist would scorn the imputation that he is an atheist, and yet his belief that God is an

elemental force—a mere vital principle diffused through all nature abounding both in animal, mineral or vegetable life—is in its final analysis rank atheism.

That belief is expressed with far more poetry than Truth in the lines of Pope :

"It warms in the sun, refreshes in the breeze,  
Glow in the stars, and blossoms in the trees;  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent."

Such a God, like the circle in the water, fades out by extension. It contradicts the evidence of design in the creation of the universe, and denies that there is a supreme intelligence that presides over it.

It gives us a Godless world, drifting on an unknown compulsive current in a sunless sea, with no hand to guide it.

It mocks man's noblest aspirations, and clouds his brightest hopes.

His very nature demands a God of Love and Truth, and can not be satisfied with the assertion that he owes his origin to a mere creative principle, a sort of transcendental chemistry in nature that evolved him out of material elements.

If we once, however, establish as a demonstrated fact that the organized bodies that we behold upon the earth are the results of a design or plan that evinces the most consummate wisdom, we are compelled to admit the existence of a wise designer.

That fact we have clearly established, and as it is an abuse of language to affirm that there can be intelligence without an intelligent Being in whom it exists, it follows that there must be a personal God—an infinite personality, yet still a person though eternal and self-existent.

Locke, in his authoritative work on the "Understanding," defines a person as "a thinking intelligent being." Although we can not impute "thinking" to God, since it is a mental process by which we seek to reach a definite conclusion, we allege that He is omniscient, and that is to be possessed of infinite intelligence, as knowing all things.

Both natural and revealed religion teach that there is a personal God who superintends the whole created universe, and especially concerns Himself in human affairs. Even the lowest types of mankind, who are as near to nature almost as the animals they hunt for food, erect altars for the worship of a god whom they believe a person of unlimited power and wisdom, and whose wrath they fear.

They represent him in images of wood and stone and seek his favor with sacrifices.

Surely nature has not practiced a fraud upon these, her rude barbaric children, who follow her teachings and offer up their trusting prayers in her forest temples to the god that she has given them.

Man is essentially religious, and his longing for the eternal belongs as much to his spiritual being as the appetite for food does to his carnal body.

His natural piety finds expression in prayer, and whether untutored savage or cultured philosopher, his conception of the Deity has always and everywhere been that He is the Almighty Creator, who hears the prayers of His creatures, and hence must be a person and not merely a creative force.

The vast majority of mankind are worshipers of idols, and all idolatry is a declaration of the belief in the personality of God. So strong is that belief in the soul of primitive man that no blasphemous savage has ever been discovered. Barbarians have no curse words. It is only civilized men who indulge in what Shakespeare terms "a round mouth filling oath."

When the Sioux Indian is angered by an insult he strikes his breast and exclaims, "I am a Man!" This is his only imprecation, swearing being unknown among the North American Indians, as it is among the natives of Africa and Australia, and the aborigines of all countries. The personality of God is taught throughout the Bible.

It is declared in the third verse of its first chapter by the words: "And God said, Let there be light, and there was light," for a command can only issue from a person.

It is again declared by the words: "And God said, Let us make man in our image, after our likeness."—*Ibid.*, 26.

The term "our" is a form of expression used by sovereigns, and in that connection does not import plurality.

Thus Queen Victoria, of England, would say: "Our Parliament," or "It is our royal pleasure," etc. Such term, however, can be used only by a person, and when its use is imputed to God it is an affirmation of His personality.

The personality of God is also affirmed in the words:

"So God created man in His own image, in the image of God created he him."—*Ibid.*, 27.

Christian Science, the true interpreter of the Scriptures, teaches us that the "image" meant is not one of physical features, since God is infinite, and there can not be bounded by lines of portraiture, but that His attributes of Eternal Life, Truth, Love,

Intelligence, etc., are imaged or mirrored in man as a Spiritual being and the reflex of the Divine attributes.

But attributes can only be affirmed of a personality and not of a principle or force, however potent it may be.

As in the first chapter of the Bible so in the last the personality of God is declared. Describing the New Jerusalem the Apostle John tells us:

"And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

"And they shall see His face, and His name shall be in their foreheads.

"And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever."—*Rev. xii*, 3, 5.

The personality of God was taught by Jesus in His sermon on the mount in these words:

"Blessed are the pure in heart for they shall see God."—*Matt. v*, 8.

That He is a person is distinctly asserted in the Lord's prayer wherein we address Him as "Our Father," the only prayer that unites all humanity in the tie of a common brotherhood as the children of God.

Christian Scientists should carefully avoid the use of any expression in their teachings, or in their daily converse that might be a denial of the personality of God.

## PART XXVI.

### FOLLOWING CHRIST.

In that widely read book, "The Imitation of Christ," Thomas A. Kempis, its learned and devout author, exhorts his readers to imitate the loving kindness, the patient long suffering, the prayerful piety, and the forgiveness of his enemies practiced by our Lord, but is silent regarding his work of healing the sick, and the bounden duty of Christians to follow his example in THAT, the most benign proof that He gave of His Messiahship.

As well might a commentator on the life of Napoleon, writing for military students, have dealt with his personal character and military maxims without mentioning the many fields of battle, shot-sown and bladed thick with steel, on which he translated those maxims into actual practice, and urging them to follow his example. Christianity is not a mere bundle of doctrines and set of rules for pious meditation, but a practical working system.



Its "field is the world," and there the Master's work must be done if we would earn the reward for our labors that He has promised. Jesus so taught when He said to His disciples who "prayed Him, saying, Master eat."

"My meat is to do the will of Him that sent me, and to finish His work.

"Say not ye, There are yet four months and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest.

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together."—John iv, 31-36.

When, after His resurrection, Jesus appeared to the disciples at the Sea of Tiberias, it seemed to have been His purpose to give them there His final instructions to carry on the work that He had begun.

Those instructions, however, are not to be understood as limited to them, for they marked out the line of duty to be trodden by all believers, the disciples being addressed in their representative character, as representing his "church." Thus on the day before his crucifixion, when He prayed especially, in some respects, for his apostles, he said in his prayer:

"Neither pray I for these alone, but for them also which shall believe on me through their word."—John xvii, 20.

In that, His third and last conference with them He said nothing in regard to His doctrines, for they knew them well. Nor did He give them any new command to preach His gospel, for they had already done so, all of them having been already sent out to do so.

He only applied to them through their duly appointed chief, Peter, to whom He had said:

"Thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it."—Matt. xvi, 18.

The crucial test of their love for Him, which was that they should do His work.

This is apparent from the following account, given by the Apostle John:

"So when they had dined, Jesus saith to Simon Peter: Simon, son of Jonas, lovest thou Me more than these? He saith unto him: Yea, Lord thou knowest that I love Thee. He saith unto him: Feed my lambs.

"He saith unto him again the second time, Simon,

son of Jonas, lovest thou me? He saith unto Him: Yea, Lord, thou knowest that I love thee. He saith unto him: Feed my sheep.

"He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him: Lord thou knowest all things; thou knowest that I love Thee. Jesus saith unto him: Feed my sheep."—John xxi, 15-17.

In those words Christ allotted work to all who loved Him, and made it the supreme test of their Love. It was, too, the work of a Shepherd, which could be done only by the most watchful care over His flock, His duty to feed them implying every other duty, and especially to tend them in sickness, and to heal them if need were, as every Shepherd is accustomed to do.

The command was three times reiterated, because, no doubt, Peter needed to be deeply impressed with his duty, for he had already faltered in the presence of his Master, and had denied Him at sight of the cross.

What Jesus meant by the term "Feed my Sheep," was embodied in His after words, "Follow Me," which comprised the whole round of Christian duty.

Those words could not mean a command to follow Him personally, for he was about to ascend to Heaven.

They must be understood as a mandate to follow His example—to carry on His appointed work for the conversion of mankind to the truths that He taught, by preaching His Gospel, and proving to them by the works done in His name that He is indeed what He declared Himself to be, "the way, the Truth, and the Life." To follow Him was to be Christ like. But that surely we can not be if we fail to do what constituted so large a part of His life-work.

During His ministry of three years he was chiefly engaged in healing the sick. During that period He delivered but one sermon. Although He often engaged in teaching by questions and answers, and in denouncing upon the Jews in general and upon the hypocritical scribes and Pharisees in particular, the just judgment of God for their obstinate wickedness.

Just before his delivery of that sermon, as we are told by the Apostle Matthew, he went about all Galilee, healing all manner of sickness and all manner of disease among the people.

"And His fame went throughout all Syria, and they brought unto Him all sick people that were taken with divers diseases and torments, and those

which were possessed with devils, and those which were lunatic, and those that had the palsy, and He healed them."—Matt. iv, 23, 24.

And immediately after its delivery, "when He was come down from the mountain," He resumed His work, first cleansing a leper and then curing the Centurion's servant who was "sick of the palsy, grievously tormented," the latter being the first instance of his healing the absent.—Matt. viii, 13.

We are warranted in assuming that a very small number of the cases in which Christ healed the sick are reported. They must have been very numerous, for the Apostle John, after reciting several of them, ends his gospel with these words:

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."—John xxi, 25.

If Christ had been merely the founder of a secular school of philosophy, and when about to depart this life had enjoined upon His disciples to follow Him, such an injunction could be properly understood to mean that He only desired them to continue to teach as He had taught.

But He is the living Divine head of the church founded by Him and composed of a body of believers to whom He has declared "Ho! I am with you always even unto the end of the world."

He came to redeem the world, and it was then, as now, still for the most part dwelling in sin and suffering.

He was not the founder of a cult, but the Savior of men. He was the ideal man, and the real God, whose coming had been predicted by a long line of Hebrew prophets.

He said to the unbelieving Jews in Jerusalem:

"Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses in whom ye trust.

"For had ye believed Moses ye would have believed Me, for he wrote of Me."—John v, 45, 46.

Malachi, the last of the prophets, gives the words of the Lord concerning Him thus:

"For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch

"But unto you that fear My name shall the Son of Righteousness arise with healing in His wings, and ye shall go forth and grow up as calves of the stall."—Malachi iv, 1, 2.

He sent forth the seventy disciples not as preachers, but as healers, saying to them:

"The harvest truly is great, but the laborers are few, pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest.

\* \* \* \* \*

"And into whatsoever city ye enter and they receive you, eat such things as are set before you.

"And HEAL THE SICK that are therein, and say unto them, The Kingdom of God is come nigh unto you."—Luke x, 2, 9.

The healing of the sick was thus to be the proof that the Kingdom of God has come nigh unto them.

When the seventy who were so empowered to go on a mission of healing reported back to their Master they said nothing about teaching His doctrines, but only referred to their success as healers. Such is the statement of the Apostle Luke, who tells us—

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name."—Ibid., 17.

In the Jerusalem Talmud, a book in which memorable events in the history of the Jewish nation were recorded by their priesthood from year to year, he is termed a Hakim or Healer, but it imputes his miracles to necromancy, which it alleges he learned in Egypt.

That he was known by the Jews in that character plainly appears in the following verses of Scripture:

"And he entered again into the Synagogue and there was a man there which had a withered hand.

"And they watched him whether he would heal him on the Sabbath day, that they might accuse him."—Mark iii, 1, 2.

There were many professional healers of the sick throughout Judea in the time of Christ, as there are still in all oriental countries, and especially in Egypt and India, and he was evidently confounded with that class who were known to the Jewish rulers, as Sorcerers, and necromancers, as they practiced mental science healing without drugs. Simon of the city of Samaria, was one of the most noted, and he must have been a highly successful practitioner since we are told in the acts of the apostles that he was one.

"To whom they all gave heed from the least to the greatest saying, This man is the great power of God."—Acts viii, 10.

He also evidently thought that the Apostles Peter, John, and Philip, who were on a visit to his city, were of his own uninspired craft, although greatly superior in their work to himself, for "he wondered

beholding the miracles and signs which were done," and professing to believe, he was baptized. That he was "on the make" in so doing, and was entirely carnal minded like many a professional Christian of the present day, was shown by his offering Peter a sum of money that he might be given the power to confer the Holy Ghost on whomsoever he should lay his hands, to which offer Peter responded, "Thy money perish with thee because thou hast thought that the gift of God may be purchased with money."

"Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God."

"For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."—Ibid. 21, 23

That the apostles, understanding of the command of Jesus, "Follow me" was that they should do his works as well as preach his gospel was shown by the fact that they healed the sick and raised the dead whithersoever they went.

Not only were they endowed with that power, but it was conferred also on all who believed, to attest the Divinity of Jesus Christ, in whose name they acted. It was the sign instituted by Him to confirm the truth of His gospel wherever and so long as it shall be preached unto men.

His last act before being "received up into Heaven" was to endow "them that believed" with that power, and that endowment has never been revoked by Him, but still continues operative, as Christian Scientists throughout the world can testify by their daily demonstrations in healing the sick and ministering to the afflicted in His name.

As it was conferred without limitation as to time it will endure as long as the need for its exercise shall last. It is commensurate with the sacred duty imposed by the words of Jesus, "Follow Me," and not otherwise can we render full obedience to that command.

That duty is but half performed by the ministry of the so-called orthodox churches. They virtually ignore the mandate of Christ, "Feed my sheep," and hence they are only preachers and not pastors or shepherds.

While they may from time to time offer up prayers for the sick of their congregations in a general way, it is a perfunctory act and not a real earnest service, for they make no personal effort to heal any sick individual.

On the contrary, they remit that supreme Christian duty to the materia medica doctor and thus declare that they have more faith in the apothecaries' drugs than in the promise of Jesus Christ, given to

"them that believe," "they shall lay hands on the sick and they shall recover."

There is a pulpit and pew piety, hemmed in by church walls and not the broad stage of humanity that Jesus meant when he said, "The field is the world." They build their pulpits so high that they can not reach down to lift up their suffering fellow-men.

It is not so with Christian Science. It teaches us to be Christ-like, and that his cause is better served by healing one sick sufferer in his name than by preaching a thousand sermons. When the lame and the blind, the deaf and the dumb, the palsied, the lunatic, and those who were tormented with devils, were brought before him he did not preach to them, but he healed them and they went their way rejoicing. He not only preached to the multitude but he fed them. He exemplified by his work the Divine Truth that "God is Love."

That definition of the All-Good Omnipresent and Omnipotent Creator, is the watchword of Christian Science. It is the realization of that Truth that heals the sick, for a God of Love would not affect man, his immortal image, with disease.

In the book of Job, Satan, as the type of carnal mind, is represented as inflicting upon the "perfect and upright" man of Uz the disease with which he suffered, and of which he was healed when he came to recognize and acknowledge the goodness of God. The Christian Scientist, obeying the commands of Jesus Christ, follows in his footsteps, and in his holy name demonstrates continually that man is to-day as he was at his creation, "very good," and in harmony with his eternal Creator, from whom no evil can proceed.

## PART XXVII.

### SATAN.

The Jews had seventeen names for the spirit of evil—Satan; Devil, which signifies a slanderer or accuser; Abaddon, meaning a destroyer; Angel of the Bottomless Pit, Prince of this World, Prince of Darkness, a Roaring Lion, an Adversary, Beelzebub, Belial, Deceiver, Dragon, Murderer, Leviathan, Tormentor, the God of this World, and Lucifer.

The popular belief among the Jews was that the serpent mentioned in the very questionable account of the creation given in the second and third chapters of Genesis, was Satan, who assumed that form to tempt Eve. Why he should have assumed a form less attractive than his own, for he was alleged to

be an archangel, though fallen, does not appear. It was certainly not to hide from her his real character, for she had no knowledge of good and evil. But the serpent that tempted the guileless mother of all living is described in the text as a real serpent that was doomed to go upon his belly and eat dust all the days of his life, neither of which acts can be attributed to Satan by those who affirm his personal existence.

But the account referred to distinctly states that the serpent therein mentioned was one of "the beasts of the field," though "more subtle" than all of them.

Moreover, if we assume that the serpent of the Garden of Eden was Satan in disguise, we represent him as acting against his own interest, for nothing could have better safeguarded Adam and Eve against his wiles than to endow them with the knowledge of good and evil.

Without that knowledge they would have been easy victims of his wicked counsels, not knowing that it was their supreme duty to obey the commands of God.

The Jews no doubt derived their idea of a personal devil from the religion of Egypt, in which Isis and Osiris were represented respectively as the gods of good and evil, who were always contending for mastery over the world.

In every religious system evil is personified as a malevolent being who is forever seeking to inflict injury upon man by tempting him to sin against his Maker.

The extreme type of this principle of evil is expressed in the term Satan, who is always described not only as the enemy of men but as waging upon war against God.

Those who believe in the existence of such a malign monster not only hold that he is potent enough to openly defy and actively resist the Almighty, but that he also possesses the Divine attribute of omnipresence, as he is alleged to tempt men in all quarters of the globe at one and the same time. It impeaches both the justice and mercy of God to maintain that He created such a malign being and invested him with the power to corrupt man's immortal soul and drag it down into a bottomless pit, roaring with billows of everlasting fire prepared "for the devil and his angels."

If God were such Omnipotent malice it would better befit man's moral nature that he should worship Satan as the less carnal and unjust of the two.

But we have no such God. He is the Infinite,

All-God, Eternal Love, Truth and Life. His work, immortal man, made in His image, which at creation's dawn he pronounced "very good." He will never commission any evil power to undo. "God is Love," we are told by the Apostle John, and hence he never made man and commanded him to "increase and multiply" in order that he might people hell. He never gave man dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth," and bade him "subdue" the earth, and then let loose a creature of vast intelligence and unspeakable wickedness, to engage in the infernal effort to establish a pitiless dominion over man himself.

Those who contend for the existence of a personal devil can not relieve themselves of the odium of thus impeaching the justice of the Creator, by maintaining that Satan was created an archangel, but that he rebelled against God and fell from heaven with a host of other rebellious angels who followed his wicked leadership. That theory reverses all that the Bible teaches us of heaven, as the blissful abode of God himself where dwell in perfect holiness archangels and angels, the cherubim and seraphim, and the spirits of just men made perfect, a region of ineffable purity and infinite happiness.

Such a heaven could never have been the scene of sin and God defying rebellion. If it were, and the rebellious angels and archangels were cast out of it, and then were permitted to establish themselves as destructive powers to propagate sin and suffering in another part of God's universe, then it follows that the Almighty did not possess infinite wisdom, is not the Omniscient God, or he would have known better than to have made that kind of an angel and archangel. Nor would he be a just God if, after they had rebelled against Him in heaven, he had sent them to teach man to rebel against Him on earth.

The abhorrent idea that God, who created the heavens and the earth, keeps a hell as an annex to both results, form a mental distortion, which has made those who cherish it the unconscious victims of blasphemous superstition.

Its logical sequence was illustrated in the case of a "Canny Scot" who, being on his death bed, was adjured by his pastor to "renounce the devil and all his works," and mindful of his future state, answered, "No, I can ne'er do that, I am about to die, and I dinna ken into whose hands I may fall in the next world, and I don't want to make any enemy there."

It is noteworthy that the orthodox church, that most exploits in its pulpits the doctrine of a personal devil, thus following the example of its founder John Calvin, is the one that preaches the doctrine of foreordination to everlasting damnation for infants as well as for adults. So according to its creed the All-Merciful God supplies human souls to feed the flames of Satan's hell.

Lecky, a profound thinker and conscientious historian, commenting on these doctrines as tending to stimulate a spirit of infidelity, leading thousands to respect the Christian faith by falsely assuming that it is truly represented by that church, says:

"Of these doctrines it is not too much to say that they surpass in atrocity any tenets that have ever been admitted into any pagan creed, and would, if they formed an essential part of Christianity, justify the term 'pernicious' that Tacitus applied to the faith.

"That an All Righteous and All-Merciful Creator in the full exercise of those attributes deliberately calls into existence sentient beings whom He has from eternity irrevocably destined to endless, unspeakable, unmitigated torture, is a proposition at once so extravagantly absurd and so ineffably atrocious that its adoption might well lead men to doubt the universality of moral perceptions.

"Such teaching is in fact simply demonism, and demonism in its most extreme form. It attributes to the Creator acts of injustice and barbarity which it would be absolutely impossible for the imagination to surpass, acts before which the most monstrous excesses of human cruelty dwindled into insignificance, acts which are in fact considerably worse than any that theologians have attributed to the devil.

"Those who embrace these doctrines do so because they believe that some inspired writer has taught them, and because they are still in that stage in which men consider it more irreligious to question the infallibility of an apostle than to disfigure by any conceivable imputation the character of the Deity."—History of European Morals, Vol. I, pp. 96, 97.

Nothing can exceed in merited severity the foregoing criticism of the horrible doctrines that the famed author condemns.

As to those who believe in a personal devil whose kingdom is a hell, "the smoke of whose burning ascendeth forever and ever," they virtually have two devils to work out their damnation—one into which they have converted their God and the other the original Satan.

The Jews were much given to the belief in devils, for their concept of religion was of the gloomiest, as they "turned judgment into gall, and the fruit of righteousness into hemlock."—Amos vi, 12.

They were accustomed to refer almost every ill to some particular fiend. Thus, if there was a great visitation of house flies they imputed it to Beelzebub, the meaning of whose name is "god of flies."

A man violently insane was said by them to be "possessed with a devil," the term lunatic being applied to those who were afflicted with fits, these being supposed to be affected by the moon, the name of which in classic mythology is Luna.

When we are told in the Gospels, and in the Acts, of devils "being cast out of certain persons" we should understand that they were maniacs who were healed, the apostles, who were themselves Jews, using the nomenclature of their people in describing the disease of insanity.

That the term, "possessed with a devil" was used to designate an insane person is shown by the fact that the hostile Jews in Galilee applied it to our Savior in that sense to discredit His teaching among them. Thus, when Jesus said to them, "Why go ye about to kill Me?" they answered and said: "Thou hast a devil; who goeth about to kill thee?" which was equivalent to saying that He was laboring under a mental delusion as to anyone seeking to take His life.—John vii, 19, 20.

This seems to be the only rational construction that can be given to their language, and we must therefore conclude that in accusing him of having a devil, they meant that He was insane. It will be observed that Jesus did not deign to notice the false imputation, but with calm dignity referred to His works as attesting His Messiahship.

But those who insist upon a personal devil claim that such belief received the sanction of Christ, as expressed in His words:

"I beheld Satan as lightning fall from heaven."—Luke x, 18.

To test the correctness of that interpretation it is sufficient to consider in what connection those words were uttered.

The seventy disciples had just returned from their mission to heal the sick and preach the Gospel, and they said: "Lord, even the devils are subject unto us through Thy name."

It was in answer to that statement that Jesus used the words above cited, which can be rationally construed as meaning only that through the spread of his gospel and belief in Him evil would cease upon the earth, and the term Satan was used as



typical of sin, and he meant that with the fall of him, its alleged embodiment and chief promoter, righteousness would prevail among men. Any other construction would make the answer of Jesus wholly irrelevant to the statement made to Him by His disciples. If His words are taken literally Satan could not be a spirit—an archangel—as alleged by those who assert his personality, but a corporeal body, subject to the law of gravitation, as he could not otherwise fall through the air, and a very heavy body, too, or he could not have fallen as quick as the lightning's flash.

For the same purpose of proving the personal existence of their so called Satan they refer to Christ's temptation by him. But we can not take the account of his temptation literally without doing violence to reason and impeaching the divinity of Christ, by representing him thereby as either willingly submitting his person to the power of an archfiend in allowing himself to be carried from point to point by him, or that he had not the power to prevent such indignities being inflicted upon him. According to that account while he was "a hungered" after fasting forty days in the Wilderness, Satan came to him and said, "If Thou be the Son of God, command that these stones be made bread," and Jesus would not do so. Then the devil set him on a pinnacle of the temple and defied Him to cast himself down to test whether he was the Son of God and quoted Scripture, which says, "He shall give His angels charge concerning thee and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone." To which Jesus is represented as answering, "Ye shalt not tempt the Lord your God, as ye tempted him in Massah." The words that Jesus cited are quoted from Deuteronomy (vi, 16), where they are addressed to the people of Israel by Moses speaking in the name and by the command of the Lord.

But even after that declaration he is taken up into a high mountain, where Satan offered him all the kingdoms of the world if he would fall down and worship him, to which offer Jesus answered, "It is written Thou shalt worship the Lord thy God, and Him only shalt thou serve," whereupon the devil left him.—Matthew iv, 10.

It will be observed that the alleged temptation of Jesus by Satan is not stated as an actual occurrence, as the apostle states that "Jesus was led up of the spirit into the wilderness to be tempted of the devil." His fasting was a fact, but the temptation was clearly an ideal or imaginary situation, stated to enjoin upon his followers the duty of re-

sisting temptation, or at most it was the recital of a vision to impress upon mankind the truth that he was in all things a man—perfect man—through God, a teaching which the Apostle Paul also impresses upon our minds in these words:

"For we have not a high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

The same radical error of confounding allegory with fact, the ideal or symbolical with the real, has led to the monstrous teachings that at the last supper the disciples, including the betrayer of his master, Judas Iscariot, were all sanctified by eating the body and blood of Jesus, which he himself handed to them while he was yet in the flesh, and indeed ate himself, which would have been impossible.

Yet its evident impossibility should not daunt the credulous faith of those who embrace the impious superstition that the All Just God created and maintains in active operation a most powerful and malevolent spirit, who is constantly engaged in the effort to induce man to disobey the laws of his Creator, and yet God will punish him for such disobedience in the flames of an everlasting fire.

Christian Science recognizes no devil as having a place in the Divine economy of the world. It declares such a being impossible by constantly proclaiming that God is the All Good, Eternal Love, Truth and Life, Omnipotent and Omnipresent Creator of the Universe and all that it contains and as such He never created evil or an evil spirit, and hence neither can actually exist and both are morbid delusions of carnal mind.

It recognizes the God-made man and rejects the man-made devil. The Christian Scientist rests his faith on the sure foundation that God is Love; that God made man in his own image—the immortal reflection of His eternal attributes. Illumined by Him who is the "Light of the world," He daily demonstrates by His works, done in behalf of suffering humanity, that the Sun of Righteousness has risen "with healing in His wings."

He imputes no failures to the Omniscient God and does not believe that when He called man into being by His almighty fiat and pronounced him "very good," He did not design that His perfect work shall ever need to be kept in constant repair by human hands.

## PART XXVIII.

### MIRACLES

The English word miracle is derived from the Latin word *miraculum*, which means wonderful.

It does not import necessarily a supernatural act or object.

The Seven Wonders of the World, for example, were termed "Septem Miracula," or Seven Miracles.

Theologically, however, the term is applied to an event that can not be explained as the result of a natural cause, operating through some known law or principle, or as effected by human skill or knowledge. Hence it follows that the sum of what are termed miraculous events will diminish in proportion to our knowledge of the laws of nature, or that regular order of cause and effect which produces the phenomena observable in the visible world in which we dwell. This is on the common sense principle that the more we learn the less we wonder.

Thus a person who had never heard of a telephone, if informed credibly that he could be enabled to hear the voice of another speaking a thousand miles away, would at once assume that only a miraculous act could endow him with such a power. Yet to the Scientist familiar with that contrivance for the transmission of sound it would seem very natural that human speech can be made audible at such a vast distance.

Ignorance is the prolific mother of superstition. As we rise in the scale of intelligence we are less apt to refer an event to a supernatural cause which can be naturally accounted for on the theory of a natural cause having produced it.

So in ascending a mountain we find that the mist obscures our view, hangs low upon its breast, but its summit is bathed in sunlight, and from it we can clearly behold the surrounding landscape.

Miracles are sometimes termed "signs," being designated by the Hebrew word *Semeia*, as in Exodus vii, 3:

"And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt."

They are likewise so termed in the Gospel of St. Mark:

"And these signs shall follow them that believe. In My name shall they cast out devils; they shall speak with new tongues."

They were thus declared to be tokens, or visible manifestations of God's favor bestowed upon believers who should seek to heal the sick in the name of Jesus Christ. The miracles of Jesus are called His "works." Although God is ever working through the operation of natural law, which is as truly Divine as any revealed by Him to Moses and the Prophets.

If, however, by the term miracle is meant an act that reverses the law of nature we should regard such a statement as what is termed by logicians an "impossible proposition," as God can not reverse himself.

In that sense therefore we hold that there never was, and never can be, a miracle. For one to maintain that healing the sick without medical treatment or a surgical operation, and the raising of the dead, require a reversal or suspension of the natural law that governs the health of man and determines the duration of his life, is to assume unwarrantably a perfect knowledge of the laws of nature.

Such knowledge has not yet been attained by man, and however wide and deep may be his researches and with whatever wisdom directed he is conscious that there are still unlifted veils that conceal from him many of nature's mysteries.

The wise man of Uz indicated this unexplored field of knowledge, where lie hidden many truths yet to be discovered, in his words:

"There is a path which no fowl knoweth, and which the vulture's eye hath not seen;

"The lion's whelps have not trodden it, nor the fierce lion passed by it.

\* \* \* \* \*

"Whence then cometh wisdom and where is the place of understanding?

"Seeing it is hid from the eyes of all living, and kept close from the fowls of the air."—Job xxxviii, 7, 21.

Yet the limits of the possible are steadily receding before the eternal law of human progress.

Achievements that would have been deemed impossible a generation ago, or classed with the miraculous, now scarcely excite surprise, being regarded as but the application in practice of known principles derived from the study of natural law. He would have been deemed a visionary and a fit subject for a strait jacket who should have asserted that he had invented a contrivance of delicate plates and wires that would preserve the words and tones of a person speaking in front of them, and give them out again, through a mechanical arrangement, whenever desired, thus enabling one to hear and recognize the voices of the absent and the dead. Yet Edison, the famed inventor of the "phonograph," would repudiate with indignant surprise the suggestion that he had therein wrought a miracle, and would point to Nature's laboratory as the source of his wondrous skill.

In like manner would Macro, the inventor of wireless telegraphy, disclaim any supernatural power in

devising his method of transmitting messages hundreds of miles without any mechanical or visible connection between the electric batteries that respectively transmit and receive them, the magnetic current of the earth being the sole medium of communication between the instruments.

We unconsciously question the Omniscience of the Creator when we allege that it is necessary for Him to violate, or act above and beyond, the laws of nature which He established for the government of the world, in order that He may assert His power over the life of man, who He made in His own image and who lives, moves, and has his being in Him.

According to this miracle theory the order of creation instead of being regular and permanent, controlled by a determinate ordinance of the Creator, is constantly subject to be overruled as an obstruction to the execution of His plan for the moral government of mankind.

This would be the reign, not of settled Divine law, but of shifting expediency. Such a mutable administration of the affairs of the universe can not be rightly attributed to Him, who is the "Father of lights, with whom is no variableness, neither shadow of turning"—James 1, 17.

That Jesus knew perfectly the laws of nature, can not be doubted by any Christian, and having such knowledge, who can rationally deny that he applied it in healing the sick and raising the dead?

It was doubtless due to that fact that in neither case did he ever ask Divine aid in prayer, being already empowered to do both through his knowledge of natural law.

But it may be said that death comes to man in the due course of nature and hence natural law can not be invoked for the purpose of bringing the dead back to life.

We contend, however, that, diseases so called, and death are not as to man natural or normal conditions, but are wholly abnormal.

Man was made to live and not to die. Life is the universal principle that permeates all nature, its ceaseless pulse-beat is discerned in the continual vibration of all sentient organic bodies.

That man dies, at least corporeally, is not in accordance with natural law, but in consequence of his disobedience of it. It is chiefly due to fear, for he who fears that he will die is almost certain to die.

There is an Oriental story to the effect that a pilgrim, journeying across the great desert, met the Plague, and said to it, "Whither goest thou now, destroyer of men?" The answer was, "I am go-

ing to Bagdad to kill five thousand people there." A few weeks later the same pilgrim met the Plague returning from its dread mission, and said to it: "I have heard of your awful work in Bagdad. You said you would kill but five thousand of her people, and you killed fifty thousand." "No," said the Plague, "you have not been told aright. I killed only five thousand, the forty five thousand died of fright."

It will be perceived that while we shall use the term "miracle," as in accord with our accepted translation of the Bible (although the Greek word may be correctly translated "sign" or "wonder,") we do not hold that the act so termed was due to the direct and special intervention of God, but that He only enlightened the minds of believers so as to give them the necessary knowledge of the laws of nature for their performance.

We have no doubt that in His government of the Universe the Almighty acts through general laws that He has ordained for our good. To control natural forces, that he may exercise that dominion over the earth with which he was endowed at his creation, man must be able to count implicitly upon known causes producing invariably certain natural effects.

It is evident from the nature of a miracle that it can not be wrought except for a good purpose, such as would receive the sanction of God.

It does not follow, though, that all persons who work miracles are good and holy men. Judas Iscariot was commissioned equally with the other apostles to perform miracles, and yet he was no doubt vile and corrupt from the beginning of his apostolic career. Christ's command to all the twelve was: "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."—Matthew x, 8.

It is noteworthy that when the Apostles, assembled at Jerusalem, came to fill the vacancy in their number caused by the death of Judas, they decided, on the motion of Peter, that it was an essential qualification for the office that the person selected should be one who had been with them all the time during Christ's Ministry, and had seen Him after His resurrection, and thus be able to bear witness of His doctrines and His "works." It is remarkable, also, that all the disciples present, to the number of about one hundred and twenty, participated in the election.—Acts 1, 15 26.

St. Jerome, one of the most learned Fathers of the Christian Church, held that evil men who preach the true faith and invoke the name of Jesus

Christ may perform miracles, God so willing, in order to confirm the truths which such unworthy men utter and uphold the cause which they represent. It may be deemed remarkable that neither the Virgin Mary, the mother of Jesus, nor St. John the Baptist performed a miracle.

It may be said in the case of St. John that he came as the herald of the coming of Christ as the true Messiah and needed no miracle to attest his Divine mission, as Christ recognized it, and sought baptism at his hands.

When he sent two of his disciples to Jesus, and said unto Him, "Art thou he that shoul'd come, or do we look for another?" Jesus answered and said unto them, Go and show John again those things which ye do hear and see.

"The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear; the dead are raised up, and the poor have the gospel preached to them."—Matthew x1, 3 5.

He thus referred to his miracles as the sole proof of his Messiahship, and so they were at that time. Subsequently it was attested by his resurrection from the dead as the crowning proof that he was indeed Jesus the Christ.

The Christian Scientist, following in his steps, also points to his "works" to attest his character as one of "them that believe," and who were assured by the inviolable word of Christ himself, that in His name they should "heal the sick."—Mark xvi, 17.

If that power, as contended by some, was limited to His apostles and those who were converted under their ministry, then the duty to "preach the gospel" must also have been limited to them only, for they were both included in the same instructions given to His apostles after His resurrection.

Those instructions might well be termed the "marching orders" for all Christians who seek "the Kingdom of God and His righteousness."

The power that they conveyed was not given for a single campaign, but until the battle has been won, and "That at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth.

"And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."—Philippians, ii, 10, 11.

The necessity for the exercise of that power is as manifest to-day as when it was first conferred on "them that believed," for it is estimated that four-fifths of our fellow-men are still unconverted.

The professed Christians constitute but a small

fraction of the population even in countries that are termed Christian.

The doctrines of Christianity are not calculated to win proselytes in pagan lands. Nothing could be more repugnant to the barbaric or semi-civilized man than to be told that he must love his enemies, and love his neighbor as he loves himself.

Nor does a religion commend itself to him when he is told that its founder was "meek and lowly," and "homeless," and that He "suffered an agonizing death upon the cross." Mankind are attracted by strength and repelled by weakness, and they are apt to doubt the Divinity of an alleged Saviour who apparently could not save himself.

The morality of the religion taught by Christ was too lofty even for the Jews to grasp, although they had been living for thousands of years under a Divinely established dispensation.

They recognized and practiced the rule of retaliation for injuries—"An eye for an eye; and a tooth for a tooth."

They regarded the Almighty as a God of Vengeance, whose fitting emblem was the red right arm of slaughter.

Hence they viewed with haughty contempt one who sought to reverse their moral code as to the resentment of wrongs by His teaching the novel doctrine:

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."—Matthew v, 44.

They were a "stiff-necked" people, ruled with a "rod of iron," and they applied that in their personal and social relations.

There is no evidence that Christ, during the three years of His ministry, made a single convert by teaching His doctrines alone. They were accepted only when they were attested as Divine by His healing the sick and raising the dead.

Christian Science recognizes the present need of such attestation, and while it teaches that "the Gospel shall be preached," it also attests it as having the sanction of God, by healing the sick in the name of Jesus Christ of Nazareth.

It does not content itself with dispensing the "bread of life" alone, but is mindful also of man's need of "daily bread," and ministers to his present needs instead of preaching that the benefits to be derived from realizing "the Truth as it is in Christ Jesus" are all bestowed beyond the grave. It acts for "the living present," while at the same time it bids us not to neglect the things that work for our eternal salvation.

## PART XXIX.

## SUPERSTITION.

A mistaken translation of a Greek word does the Apostle Paul gross injustice as an orator, for it represents him as opening the great discourse that he delivered to the Athenians by offering an insult to his audience in thus addressing them:

"Ye men of Athens, I perceive that in all things ye are too superstitious."—Acts xvii, 22.

The word rendered "superstitious" means also extremely religious, very devout, and it is reasonable to assume that he used it, not in its offensive, but in its complimentary form.

Oratory is the art of persuasion, and Paul was the foremost orator of his time. Educated at the feet of Gamaliel, the celebrated counsellor and philosopher, his mind was equipped with the richest treasures of learning. His writings evidence that while he was profoundly versed in Hebrew law, he was also a thorough master of the Greek and Roman classics.

His speech before Agrippa is a model of the highest class of oratory. In it he displayed the tact of the true orator, whose purpose is to bring the minds of his hearers into harmony with his own convictions.

Hence he began it by paying a tribute to the learning of the royal judge, at whose bar he was arraigned, and at the same time exolling him for his justice, saying:

"I think myself happy, King Agrippa, because I shall answer for myself this day before thee, touching all things whereof I am accused of the Jews, especially because I know thee to be expert in all customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently."—Acts xxvi, 2-3.

Nothing could be more conciliatory, or better calculated to secure for the accused apostle a respectful hearing, and to prepare the way for the declaration of Agrippa that followed close upon the conclusion of the masterful argument:

"Almost thou persuadest me to be a Christian.—Ibid, 28.

Equally tactful was he in making his defense against the accusation on which he was arraigned before Felix, the governor of Cesarea.

He required all the eloquence and skill in argument that he could command on that occasion, for the charge was that he was a "mover of sedition among all the Jews throughout the world," and it

was preferred and prosecuted with rare skill by Tertullus, a renowned orator. In opening his argument Paul said: "Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself."—Acts xxiv, 10.

He evidently won the heart and convinced the reason of the Roman Governor, for we are told that "as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee."—Ibid, 25.

It is highly improbable, therefore, that Paul should so far abandon his accustomed adroitness in argument as to insult his hearers at the outset of his address on Mars' hill, and especially when to do so was grossly violative of the proprieties of the occasion, since he spoke on their invitation, and they were chiefly composed of scholarly Athenian philosophers. Had he charged them with being "superstitious" he could not properly have followed up the offensive imputation as he did so by saying, "For as I passed by and beheld your devotions I found an alter with this inscription, 'To the unknown God,' whom therefore ye ignorantly worsh'p, him declare I unto you."

The erection of such an alter was a most commendable act of piety, and implied a doubt as to whether he whom they worshiped in their temple was the true God, and an earnest desire to honor Him. Albeit he was "Unknown" to them. It was in correct sense of the term an act of superstition.

The word superstition is derived from the Latin super "above" and stu to "stand;" that is, to stand above. It may be designated as an exaggeration of the religious sense, or being religious above reason, and is indicated in those who refer natural events to supernatural causes and believe in signs, portents, the power of charms, ghosts, and in lucky and unlucky numbers, and days of the week and month. Thus those who believe that Friday is an unlucky day on which to commence any enterprise, and that thirteen is an unlucky number are superstitious. This last superstition is of purely Christian origin, and owes its origin to the fact that at the last supper Christ and his twelve apostles, that took place on the night that he was betrayed, there were thirteen persons at the table.

As He was crucified on the following day, which was Friday, it came to be regarded as an unlucky day.

Rightly viewed, however, it should be deemed the most fortunate of all days in the calendar, as



through the sacrifice of Christ man was redeemed from the primal curse of sin and restored to harmony with God.

Sailors and soldiers generally will not ship or enlist on Friday, and most servant girls refuse to commence work at a new place on that day. The superstition affects even the more intelligent classes, both of this country and Europe, for even they will rarely consent to marry on Friday.

It is credibly stated to rebuke that superstition among sailors certain ship owners and merchants organized a club in New York in the year of 1820, which they termed "The Friday Club."

Its charter was issued on Friday, and it held its meetings on Friday only.

It contracted for the building of a ship on Friday, the keel of which was laid on Friday, and it was finished on Friday.

It was named Friday, and its captain also bore that name. Its crew was shipped on Friday, it was loaded on Friday and sailed from port on Friday, and was never heard of again.

Those who believe that the name and the day, Friday, caused the loss of the vessel at sea are decidedly superstitious and lose sight of the fact that she might have been lost if every act in relation to her had been performed on Sunday, and that many ships, no doubt, went down at sea in that very year, as they do every year, that were not connected at all with that so called "unlucky day."

Of all people the ancient Jews were the most superstitious, and the most cruel in their superstition.

One of the most revolting instances of this was Jephthah's sacrifice of his daughter—and she his only child.

On the eve of his battle with the children of Ammon he vowed to the Lord that if He would without fail deliver them into his hands then whatsoever came out of the door of his house to meet him on his return from the war he would offer it up as a burnt offering to the Lord.

The appalling tragedy that followed is well known. His daughter came out to meet him with timbrels and dances, and he revealed to her the vow he had made. She resigned herself to her fate, making no plea for mercy. Only asking that she might go up and down on the mountains for two months "to bewail her virginity." At the end of that time "she returned unto her father, who did with her according to his vow."

We are told by the sacred writer that the enactment of such horrors "was a custom in Israel."

It was nothing but rank superstition in the father that led him to believe that God had aided him to win a victory, or that such a horrible and unnatural sacrifice would be acceptable to Him.

Saul's appeal to the witch of Endor to call up the Spirit of the dead Prophet, Samuel, was due to a superstitious belief in her pretended supernatural powers, as is the faith reposed by some deluded people in that cunningly contrived mechanical fraud, modern "Spiritualism."

The Augurs temple in ancient Rome was the high seat of superstition, for its priests were continually watching the flight of birds, the movements of serpents, and observing the signs in the sky and the entrails of animals as credited means of predicting events affecting the Roman people.

The belief in astrology was the most widely disseminated of all superstitions, and it is even now indicated by several words in our language that are clearly of astrological origin.

For example, the word "disaster" is derived from the Greek word aster, "a star," and imports that the calamity that befalls one is due to the evil influence of some baleful star. So the word "influenza" indicates that the so called disease is due to the influence of some planet in the heavens, and lunacy was ascribed to the action of the moon upon the human mind, the Latin name for that orb being "Luna."

It is a common expression among us, "You may thank your stars," etc., although the persons who use it are not believers in the superstition that our conduct is influenced by the heavenly bodies.

Christian Science furnishes a perfect safeguard against superstitious practices and beliefs, all of which are most unwholesome to man, for it teaches us to behold all things in the light of eternal Truth, and frees us from the glamor of falsehood generated by carnal mind.

It banishes fear, which is the parent of superstition, by enabling man to realize that he is the image of God and therefore not subject to the sway of any so called evil power, as he lives and moves and has his being in God, who is Eternal Love, Truth, and Life, Omnipotent and Omnipresent, who having given man dominion over the earth, has created no evil thing to have dominion over man.

### PART XXX.

#### THE APOSTLES BEFORE AND AFTER THE RESURRECTION.

It appears from a careful reading of the Gospels of St. Matthew and St. Luke that in the early part

of the ministry of Christ he had no apostles, and that the twelve were not chosen until he had preached the Sermon on the Mount and performed many miracles.

The prompt obedience that the first four rendered to his summons indicates that they had all openly avowed their faith in him before he summoned them to follow him. The words addressed to the first two show that he must have known them as earnest believers, for not otherwise would he have said unto them: "Follow Me, and I will make you fishers of men."

They were fishermen engaged in casting their nets, and their faith in Him must have been very great, for we are told that they "straightway left their nets and followed Him."

The next two were fishermen mending their nets in a ship, and when he called them "they immediately left the ship and their father and followed him."

They were ragged, resolute men, weather beaten by the winds and the waves of the stormy Sea of Galilee and accustomed to dare all the dangers of the deep, but they had never shown such sublime nerve as when they elected to abandon their life-work and their homes to share the fortunes of the despised and homeless Nazarene.

The others chosen were all like them rude, unlettered sons of poverty and toil, except Luke, who was a physician, and Matthew a tax gatherer.

They were called "disciples," a word which means followers or students, until he had chosen twelve, when he named them apostles, or messengers, which conferred upon them a representative character.—Luke vi, 13.

The term chosen implies that they were select men, and that there was no lack of those who were willing to serve in that position, although they must have known that it involved much peril and great hardships.

The manifest poverty of their leader must have impressed them with the conviction that he could bestow upon them no pecuniary reward unless they believed that he intended to restore the past glories of Israel, by expelling the Roman conqueror, and himself ruling as king in Jerusalem.

They saw in him a priest without a temple and a man without a home. The mountain was the high altar at which he ministered and from which he preached to the multitude, and he trod wearily the wilderness and the highways proclaiming Salvation to man.

Against him were arrayed the venerable sanctity of a religious hierarchy that could rightly claim that it was established by God, himself, and all the power of the state representing the conservative force of organized society. He was more than a revolutionist, for he claimed to be a re creator, demanding that man should "be born again."

The Jewish faith, with its system of sacrifice and its long line of anointed priests and prophets, was strongly intrenched in the hearts of the people, to whom his teachings were addressed, and history attests that it is easier to change the language of a nation than its established religion.

Especially was this true of Judea, for there the priesthood dominated the civic authorities, even exercising the sovereign function of coining money, as shown in the shekel of the temple.

Christ and his apostles incurred a tremendous hazard in confronting and assailing the banded hypocrisy of a sacerdotal body, thus buttressed by the secular power, but he smote it with an unsparing hand, and meek and lowly as he was, and illustrating in his teachings and his life that charity which "suffereth long and is kind," the spiritual degeneracy of the Jews provoked him to righteous wrath and he hurled fierce anathemas, against the hypocrites in high places.

It is noteworthy that the apostles, unlike their Master, were at all times conservative in speech, never arraigning the corrupt priests or the blatant and hypocritical scribes and Pharisees who bitterly reviled them.

That was no doubt due to the state of society in which they were reared, which was dominated by a powerful aristocracy that asserted the prerogatives of high birth and severely discriminated between the classes and the masses.

Such a social condition is calculated to breed servility in the common people and to imbue their minds with an undue respect for those of superior station.

It can not be doubted that all the apostles prior to the resurrection expected Jesus to establish an earthly kingdom.

They had faith in his power to do so, and they could not understand why he would not exercise it, although they had heard him declare, "My kingdom is not of this world."

They were not yet educated up to the comprehension of a spiritual kingdom, and not being without the gall that makes oppression bitter to man everywhere, they hoped to see him wreak vengeance upon their oppressors.

They clearly indicated this when Jesus came to show them "how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests and scribes, and be killed, and be raised again the third day," for we are told that :

"Then Peter took him, and began to rebuke him saying, Be it far from thee, Lord ; this shall not be unto thee."

In the person of Peter, Jesus rebuked the wordly spirit of all his apostles by answering him, "Get thee behind me, Satan, thou art an offense unto me, for thou savourest not of the things that be of God, but those that be of men."—Matthew xvi, 21-23.

Yet it was in that gross temper Peter, the chief of them, acted when the authorities came to arrest Jesus, for "he drew his sword and struck a servant of the high priest and smote off his ear." Nor could he comprehend His Master's Divine plan for the redemption of mankind, when Jesus, reproving him for his violent act, said:

"Put up again thy sword into his place, for all they that take the sword shall perish with the sword."—Matthew xxvi, 51, 52.

We are not surprised, therefore, that when Jesus was laid hold of and taken into custody we should be told in the Scripture that "Then all the Disciples forsook Him, and fled."—Ibid, 56.

The impulsive Peter came back to witness the trial, but soon proclaimed his cowardice by denying his Master, saying, "with an oath, I do not know the man."

In one sense that was no false oath, for he did not realize that the silent prisoner who stood in bonds near him in the palace of the high priest was indeed "Jesus, the Christ."

Nor did any of the apostles believe that Christ would, after His crucifixion, rise bodily from the dead, although He had repeatedly told them that He would do so.

Neither did the disciples, Joseph of Arimathea and Nicodemus, so believe, for they prepared the body of Jesus for permanent burial, embalming it with "about a hundred pound weight" of myrrh and aloes, and winding it in linen clothes as if it were to lay in the tomb until the general resurrection.—John xix, 39, 40.

But one solitary Apostle attended Christ at His crucifixion, and that one, as we might have expected, was "the Disciple whom Jesus loved." It was perhaps for that reason that he alone of all the apostles died a "natural death," and that he survived all of them, passing on to receive his reward in "a crown of glory eternal in the heavens," from

Patmos, one of the Grecian islands, in the one hundred and twentieth year of his age

Let us now note the change that came over the terror stricken apostles after Christ's resurrection from the dead, for it is one of the most conclusive proofs of that resurrection.

With their Master gone, executed under a judicial sentence, they were "scattered abroad" and lived in fear and trembling.

When Jesus, however, was risen from the dead and stood among them, and they beheld again His benign countenance, felt as of old the touch of His once vanished hands, albeit with the print of the iron nails in them, and heard His familiar voice saying, "Peace be unto you," there came a mighty change over them. It was an apostolic transfiguration, and all that was earthy in them became Divine. He not only appeared to them, but He lived among them. As he had met and chosen His first apostles at the sea of Galilee, He there had his last meeting with them and performed the last of His "works" on earth. There "opened He their understanding that they might understand the Scriptures," and gave them His final orders, "that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem," and bade them "tarry in the city of Jerusalem until endued with power from on high."

It is remarkable that Jesus gave His last blessing to His apostles, and took His last farewell of them upon earth at Bethlehem, where He was born, and from that hallowed spot He ascended to heaven.

That parting they well knew was only to sight and not to soul, for they knew then every man of them in his heart of hearts, that He would keep inviolate His promise, "Behold, I am with you alway, even unto the end of the world."

Hence they felt that wherever they acted of their far wanderings, preaching His Gospel, they would still have His support and be under His leadership.

It is impossible to account rationally for the wondrous change wrought in the apostles as evinced by their conduct, except on the assumption that they had seen and communed with their risen Lord. From frightened and demoralized fugitives, hiding among the Judean hills, they were suddenly transformed into heroes of the strife, becoming bold and aggressive proselyters and making the walls of the temple at Jerusalem ring with their strenuous preaching of the Truth as it is in Christ Jesus.

And yet the Jewish priesthood were still there with all their malignity and all their power. The cross, still red where had dripped the blood of Christ,

was near at hand, and the same deadly malice was yet fostering in the hearts of those who had doomed him to a cruel death. What they had done to the sinless Master they were ready to do to his zealous apostles, who had openly returned to the scene of his suffering and death and were publicly preaching his gospel in full view of Mount Calvary.

The most marked change was in Peter, for standing at the gate of temple, which is called Beautiful, with the palace of the high priest in plain view, where within two months he had sat at the fire and thrice denied his Lord in his Lord's presence, he healed a man lame from his mother's womb, saying to him:

"In the name of Jesus Christ of Nazareth rise up and walk."—Acts iii, 6.

When questioned by the priests, the captain of the temple, and the Saducees as to that act he made no denial then of the authority that he represented, but he gloried at his being in the service of Him they crucified, his words being:

"Ye rulers of the people, and elders of Israel,

"If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

"Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole.

\* \* \* \* \*

"Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."—Acts iv, 8-12.

Such an arraignment in such a place, supported, as it was, by the visible evidence of its having Divine sanction, aroused the Jewish hierarchy to fiercest wrath, and the hand of power was laid heavily upon the apostles. They openly disobeyed the command that they should "not speak at all nor teach in the name of Jesus," and they were locked up together in the common prison. But though great was the power of the high priest he could not chain the Truth behind walls of rock and iron bolts and bars, and by shackling the men who proclaimed it. For "An angel of the Lord by night opened the prison doors and brought them forth and said:

"Go stand and speak in the temple to the people all the words of this life."—Ibid., v, 19, 20.

And speak there they did, and with such unc-

tion that, as we are told in the Scripture, "the word of God increased and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith."—Ibid., 7.

That stupendous change in the characters of the apostles should be considered in weighing the evidence that proves the resurrection of Jesus Christ from the dead, and confirms the declaration of the apostles that thereafter He abode among them forty days. Yet, strange to relate, no commentator upon the Bible has noticed its bearing upon that vital and momentous fact, the Truth of which has ever been questioned by the enemies of Christianity.

Moreover, the change was as enduring as it was sudden, for all of them were faithful unto death, all save John having been martyred for their faith in Christ Jesus, whom they unfalteringly to the end declared to be the "Way, the Truth, and the Life."

### Greatly Benefited.

Yankton, S. Dak., July 2, 1900.

Col. Sabin and J. H. Turner, Washington, D. C.

Dear Brothers in Truth: I received my diploma and supplementary lecture and wish to say that I have enjoyed the study of these lectures very much, and feel that I have been greatly benefited, and as I shall continue to study them I expect to receive still greater benefits. I feel very thankful for the opportunity which this course by correspondence has afforded me of gaining more knowledge of the Truth than I could have obtained in any other way. I think that you are doing a great work and God is blessing and will continue to bless you. Yours in Truth,

L. L. GRAVES.

"Oh, where is the sea?" the fishes cried,  
As they swam the crystal clearness through,  
"We've heard from old of the ocean's tide.  
And we long to look on the water blue;  
The wise ones speak of the infinite sea—  
Oh! who can tell us if such there be?

The lark flew up in the morning bright,  
And sang and balanced on sunny wings,  
And this was his song; "I see the light,  
I look o'er the world of beautiful things;  
But flying and singing everywhere,  
In vain I have searched to find the air."

—Selected.

## Death the Enemy of Life.

Jesus' Mission on Earth Was to Destroy the Belief in Death.

BY GEORGE W. CROOK.

THE belief that life is in the body is just as absurd as it would be for one in a river of water to contend that the river is in him. We are in life just as the man would be in the river. As Brother Sabin so truthfully said, "We are engulfed in life, therefore we are in life and can not get away from life." This is why God tells us He is not a respecter of persons. We all have an equal right to life. Jesus demonstrated this fact in the parable of the Talent. We hear our orthodox friends teach the belief that Jesus was dust in nature or Spirit. To me such a declaration is sin against the Holy Ghost, for if Jesus was dust in nature then He would have had an evil mind as the unbeliever had whom he cast devils out of. Jesus said because they say He hath a devil they sin against the Holy Ghost. The Jews told Jesus to His face that He cast devils out of men and women and healed them through Beelzebub, the prince of devils, and the same Jewish disposition prevails in the orthodox false faith to this day. We have no right to call Jesus devil, for he was not a sinner. He came to destroy the belief in sin. He was pure, without the taint of sin. We should know that we can not have two natures. If we are mortal or carnal minded we have not the Spiritual mind which was in Jesus at all times. Jesus came to destroy the carnal mind. The belief of life in the body such a belief causes death, but death could not result except man sicken and then die. Jesus destroyed sickness that death might be averted.

The Jews would not believe in Him, and they continue to deny Him. A Jew is a Jew as he is inwardly in the heart, mind, belief and not as he is outwardly. We may not have the physical make up in looks of a Jew, and yet we are just as much a Jew as if we had the outward appearance of a Jew if we act like the Jews did toward Jesus when He was on earth—that is, if we deny His words and power, the power He gives to His followers to heal the sick and cleanse the leper as He did.

He was then present in body and Spirit, but is now present in Spirit only. He said all power is

given Me in heaven and in earth therefore whatsoever you ask in My name that will I do, and if you believe in Me you shall have the power to do as I have done. These truths are all rejected. If you will believe in Me, in what I tell you, you shall never see death. He that believeth Me though he were dead yet shall he live, and whosoever liveth and believeth in Me shall never die. These declarations of the Master are all rejected.

If you believe in Me you shall have power to tread upon serpents and upon scorpions and you shall take up serpents, and if you drink any deadly thing it shall not hurt you, and you shall lay hands on the sick and they shall recover; you shall cast devils out of self and self shall speak with new tongues. These utterances, declared by our Lord and Savior for the express purpose of saving man, are all emphatically denied, and yet these dissenters from the Truth tell us that they believe all that is in the Bible. God is not pleased with those who lie about the Truth, for Truth is God, and when we deny the Truth we deny God. Jesus said: "He that rejecteth my word rejecteth Him that sent me."

God sent Jesus, and it was God who spoke these words through Jesus. It was not Jesus who declared these Truths, but it was God, and so it is with man. He that speaketh the Truth speaketh not of himself, but the Holy Ghost. The Christ speaketh through him, but he that speaketh a lie speaketh of himself, for he is a liar, and the Truth or God abideth not in him.

Now I have said that God does not want us to tell a lie, and we are surely not God's children as long as we misrepresent the Truth, for we must take a lie to destroy the Truth; although we can destroy the Truth only to our own carnal or sinful sense, and is a lie, as Jesus called it.

Paul said, along this line: "If I sell all my goods and give it to feed the hungry and poor and have not Charity I am nothing." Charity means Love, but it does not mean Love for worldly things, but it does mean Love for God's word, for the word is God and we are to Love unseen things. We are to Love the word of Truth spoken by our fellow-man, because if it is Truth God speaks it and not man. We are to hate the lies that come from the mouths of men, for it is evil in the mind that causes him to speak the lie and the devils have not been cast out of them. He has not obeyed Jesus' command that says that we shall cast devils out and speak with new tongues. Set your affections on things above and not on things of the earth, for he that is a friend of



the world is an enemy of God. We can not be worldly and Love and obey the Truth.

What is Christianity? What does it consist in? The word Christianity is derived from the word Christ. Therefore to be a Christian we must be like Christ. We must give heed to the unseen things and not to that which we see, for they are false and must disappear, and if the kingdom is within man these sins or worldly things must disappear in man that he may not be of the world.

Jesus, in talking to the apostles, said to them, "Ye are not of the world and Jesus declared that we shall be apostles or priests unto God," we shall all minister to Spiritual things and not to material things, in the former is Eternal life, in the latter is death; the former is righteousness, the latter is sin; therefore the latter dies to sin that he may live unto righteousness. This is the only death, God be praised, Jesus said, "Take up thy cross and follow Me," that where I am there thou mayst be also. The cross is the persecutions that are heaped upon he who will follow the Truth, God. Jesus said, "If they persecute you you may know that they persecuted Me before you, nevertheless take up your cross and follow Me." But how shall we follow Jesus except it be in belief? We are to follow Jesus on the same principle that we would follow a great political leader. We believe what they say in regard to governmental ideas of control of the governed, and so we must follow Jesus. We must believe what He tells us, and we are to prove our faith to the word of God through our acts as we do in political matter. The thought of the belief taught us is to show forth in our acts: If a man say I believe in the Republican ideas of governmental control of the people and then go and vote for the Democrat candidates, whose idea are just the reverse, such a man lies, and is therefore an hypocrite. Are the church going people, are the preachers that professed to have been called to preach the gospel of righteousness as was St. Paul, are they converted? But the Gentiles will say you are going too far, you are judging and that you should not do lest you be judged with the judgment whereof you judge. Jesus tells us to judge righteous, judge men, judge not the flesh, God's word shall judge us, and if we use God's word to judge by it is God who does the judging and He uses the Godly man to execute judgment though else how would man be wakened up from his sleep of ignorance. Paul said, "If ye would judge yourselves ye would not be judged."

The question is, Are we converted? If not we are not followers of Jesus Christ, and have not taken up the cross, and are not following him, and are not Christians, and are not converted. What does conversion mean? Conversion means to change from one course to another, from one idea to another idea, from the belief we have learned to a different belief.

To illustrate. A Republican may be converted from the belief in Republican ideas of governmental affairs to Democratic ideas; and when he is converted he shows to his fellow man by his acts and words that he has made a change. And just so it is with the Adam belief in death to the Christ Jesus belief in eternal life we are converted. We must show forth our new belief, the Christ belief, by denying death and owning eternal life. In Adam all die, in Christ Jesus all are made alive. We must die to the Adam lie of belief in death that we may live in Christ and thereby know we have eternal life.

If man has to change his belief from the Adam to the Christ, and I think all men will admit this fact, then who is converted, who is it that does not believe in death? Jesus came to destroy death, hell, and the grave, how could he destroy this enemy to God or life if it is not to be destroyed in belief first? As a man thinketh in his heart, so is he. What have we been converted from? We are told from sin. If so, then we are no more sinners although we continue to believe in death. We still have the old Adam belief in death, and say we are converted and are Christians. How can this be? We are told that we are to be changed if converted. In what have we been changed? We were taught to believe from infancy that it is wrong, wicked, to lie, to steal, to take the name of God in vain, or to do any bad acts; and when we have grown up to think for ourselves we are to join the church, and when we accede to the demand we are called Christians. Some of us may have been drunkards, and may have been very wicked, and we showed forth this wickedness, high handed, open, vicious, but now once we have become church members we have ceased from our open, vicious, high handed sin, and we are therefore Christians. Yet we believe in death, the enemy of life. We are yet in Adam and are not in Christ or are not Christians.

The thoughts of the heart are just the same as they always were, only the thoughts do not break out in such a vicious manner. We have not ceased from treasuring up in our hearts enmity, strife,

adultery, and all those things that make trouble, materially speaking.

Paul said, speaking to just such as we are, they having a form of godliness, but denying the power thereof, from such turn away. The world was peopled with the same kind of believers 1900 years ago, when Jesus was among men, as it is to-day, and yet Christianity is not more Christianity than it was when Jesus taught the doctrine of Christianity. The world has certainly been growing worse all the years death is in the world, with greater force, multiplying its victims every succeeding year. Men drop around us like flies in the presence of the multiplications of churches and preachers, and the millions upon millions of daily unfertil prayers. Heathens are sent to heathen lands to teach heathens to be greater heathens.

America and England, because of their innumerable billions of money, are spending much along this line, and the results are that the blind lead the blind, and they both fall into the ditch.

Jesus came to destroy the last enemy, which is death. Death is the enemy of life. Life being God death is the enemy of God, therefore as long as we believe in death we are the enemies of God. How, then, can we be Christians? How could death be destroyed in us as long as we believe in death. To God there is no death. The belief in death is false. This is why man is false. Jesus came to destroy this false belief. He showed this fact in the healing of the sick and cleansing of the leper. In healing the sick and casting out devils He destroyed death, and also the devil's kingdom. Thus He destroyed, as He declared death, hell and the grave.

Jesus said "Give no place to the devil." Are you obedient to the command, are you not giving the devil a place in your mind and heart, in your thoughts, in your belief, as long as you believe in death? The devil is the enemy to God, and death is the enemy to life and Life is God. Cast the devil or evil out of your mind and you will then have destroyed the devil's kingdom. There is, therefore, no condemnation to them which are in Christ who walk not after the flesh, but after the Spirit. For the law of spirit of life in Christ Jesus hath saved me from the law of sin and death. For they that are after the flesh do mind the things of the flesh, but they that are after Spirit the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace, because the carnal mind is enmity against God; for it is not subject to God, neither can be so, then they who are in the flesh can not please God. But ye

are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of His, and Christ be in you, the body is dead because of sin, but the Spirit is Life because of righteousness. For if ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body ye shall live. For as many as are led by the Spirit of God they are the sons of God. The day thou eatest thereof thou shalt surely die, this is the first mortal law made by mortal mind or Adam, and of which Jesus said is a lie and is therefore the enemy to life.

Paul tells us that he dies daily to this false law. He tells us that he is free from the law that creates sin and death because he is subject to the law of the spirit in Christ Jesus. We are the subjects to death because of the belief in death, and Paul tells us that it is the carnal mind that causes this belief, and that while we are subject to the carnal mind we are not God's children. Man is born in sin and cradled in iniquity through the Adam lie of death, but if the spirit of Christ be in you your body is dead, dead to the workings of sin, but the spirit is life because of righteousness. The moment a man adheres to or accepts the law of sin and death as a law of Truth, or God, he becomes an enemy of God and is therefore not subject to the law of harmony, or God's law that maketh all men perfect who obey the law, in harmony there is unity, and in union there is strength, power—God's kingdom.

Thus the Gentile is subject to the multitude of ills, sorrows, afflictions in every conceivable way caused by the adherence to the first mortal mind law. Of death Paul tells us that to those who believe in the law of death must die. Thus, they die to their own false mortal sense, but that there is no death to those who believe in the law of eternal life.

Thus we can see from Paul's teaching that the belief in death makes death real to those who believe in death, but to those who believe in eternal life, life is real to them and they can not die.

Paul tells us that to be carnally minded is death—that is, in belief only. But to be Spiritually minded is life and peace, because we give up the carnal mind we die to the results of the carnal mind. Thus we die to sin. The body is dead to sin, because of the mind's consciousness of life. If the mind has been renewed in the Spirit, and therefore follows after Spiritual things, as Paul tells us, then the workings of sin in the flesh is at an end, because we become conscious of the fact that the mind or

Spirit or life lives above thee and out of the flesh. The flesh has no power only what the mind gives it; thus if we have the mind that is in Christ we can not sin. To illustrate my proposition that mind has all power, and that there is no power outside of mind, I make the assertion that if the minds of the people of the United States of America would have been adverse to any interference with the Spanish Government in regard to the treatment of the inhabitants of the Cuban Islands there never would have been a war with those people, and I might further state, if the mind that is in Christ had been in those in authority there never would have been a war with Spain.

Oh that mankind might realize the Truth and thereby know his awful antagonism to Life, God, how persistently he is fighting life, the very thing he so dearly loves, and how tenaciously he hangs on to death which he so much dreads. To know life right is to condemn the belief in death. To have Eternal Life is to disown death, make death unreal to yourself, whether it is to others or not. We should not care when we have done thus individually we can realize that we have Eternal Life, and although we are driven out of this plain of existence, through the mortal minds belief in death. We to our own conscience do not see, nor know death, for the reason that we have destroyed the belief in death. "The ungodly said reasoning with themselves, but not aright, our life is short and tedious, and in the death of a man there is no remedy. Neither was there any man known to return from the grave. Such things they did imagine, and were deceived, for their own wickedness hath blinded them. As for the mysteries of God they knew them not, neither hoped they for the wages of righteousness, nor discerned the reward for blameless people's souls. For God created man to be immortal and made him to be an image of His own eternity. The above quotation is taken from the old testament Apocrypha and is known as the wisdom of Solomon. It might be well said that too much Truth abounds in this sentence to allow it to become a part of the Scripture teachings. For to know thee is perfect righteousness; yea to know Thy power is the root of immortality (Solomon). For thine incompatible spirit is in all things (wisdom of Solomon). The thoughts of mortal men are miserable, and our devices are but uncertain and they counsel who hath known, except those give wisdom and send Thy Holy Spirit from above (wisdom of Solomon). That Thy children, O Lord, whom Thou lovest might know that it is not the growing

fruit that nourisheth man, but that it is Thy word which preserveth them that put their trust in Thee.—(Wisdom of Solomon.)

For it was neither herb, nor mollifying plaster that restored to health, but thy word, Oh Lord, which healed all things.—(Wisdom of Solomon.)

Jesus said, "Truth is from heaven, mayest thou receive this doctrine of Truth, and have his lot with Christ." "This is the light of the Father and the Son of God, and now he has come and enlightened us who sat in death" "Come to me, all ye my saints who were created in my image, live now by the wood of my cross." This devil, the prince of this world is overcome, and death is conquered. The people of the world are slow to believe that the mission of Jesus on earth was to destroy the Adam-act belief in the death of man, that eternal life might predominate in man, although Jesus taught this belief. When John the Baptist sent two of his disciples to Jesus to inquire of him as to whether he was the messiah that was to come, or whether they should look for another. His reply to them was, Go tell John what ye have seen and heard. The dead are raised up, the blind are given sight, the lame are made to walk, the lepers are cleansed, the sick are healed, devils are cast out, and the gospel of the power of the kingdom of God is preached to all men.

John was to understand that these things were a sufficient sign or evidence of His messiahship, and Jesus still went further by declaring that these signs must follow all who believe in Him. According to Jesus' own statement continued creation is false. For He declared that His Gospel was preached to all men. But according to mortal belief in continued creation His Gospel could not have been preached to all men, for new creatures are coming into the world continually, and if so, those new creatures have not heard the Gospel. But we should know that there are no new creatures. That there is nothing new under the sun. God is the sole and only Creator, and He completed His creation more than 6,000 years ago. Mortals have no creative power. Neither have they destructive power, only to that extent that when one mortal mind yields to the behest of one or more of like minds.

Could such a thing be possible that infinite Love; that eternal life; that Truth; immortal mind, God, could take part in the creation of mortal beings whom Jesus tells us are at enmity with God.

At this point we are compelled to pause and to consider what is the man, and we shall not deviate from the Truth when we say, It is the mind that

is the man. The body being the temple through which the mind operates. Mortal mind is therefore the enemy to God, to life, to Love, to Truth, and must be destroyed by Truth. The opposite of error, good must banish evil, light will destroy darkness. Jesus is the light that banisheth all darkness all ignorance.

God so loved the world that he gave his only begotten son that whosoever believed in him should not perish, or in other words should not die, but should have eternal life. How inconsistent and ungodly it is for man to hold to the belief in the reality of death, death being the opposite of life, and therefore the enemy of God, is it not plain to the careful thinker that they who believe in death are the enemies of God, taking as they do the lie, death, to fight off eternal life God?

## LECTURE.

[Delivered by J. H. Turner, Dean of the International Metaphysical University, to the Universal Church of Reform Christian Scientists, Washington, D. C., July 8, 1900.]

### Subject: Life.

"I am come that they might have life, and that they might have it more abundantly."—John x, 10.

Judging from the definitions that have been given of life, there is nothing with which we have to deal, as human beings, that is so little understood. Nearly all writers and compilers of dictionaries have differed in their definitions. There is nothing to which mankind clings with so much tenacity as to this thing we call life, and this disposition to hold to life is not confined to man alone, but to all creation. We find that the fowls of the air, the beasts of the field, and the fishes and serpents of the sea will all fight and use every possible endeavor to defend and hold to that which we call life. There is but one way we can account for the ignorance of the world as to the real meaning of life, and that is in all theology, preaching and teaching the human family has been taught to prepare for death. The average sermon preached by the orthodox minister is devoted almost exclusively to the subject of death or preparation for death.

Being educated along this line the human family has not stopped to consider life in its proper relation to itself, and this is one of the main points of difference between this church and the orthodox church in their teaching. We claim that life is something

we have to do with now, and that we are preparing to live and not preparing to die.

Mrs. Eddy, in her book, "Science and Health," page 464, gives the following definition of life: "Life is Divine principle, mind, soul, Spirit, without beginning and without end. Eternity, not time, expresses the thought of life, and time is no part of Eternity. One ceases when the other is recognized. One is finite; the other is forever infinite. Life is neither in nor of matter. What is termed matter is unknown to Spirit, which involves in itself all substance, and is life eternal. Matter is a human concept. Life is Divine mind. Life is not limited. Death and finiteness are unknown to life. If life ever had a beginning it would also have an ending."

This is a very extensive and incoherent definition. The whole thing summed up is this: Life is mind, and then you ask what mind is, and they will tell you it is life, that life is Spirit, and that Spirit is life. That life is God, and God is life. That life is soul, and soul is life, and so on in a circle, and when you come to the starting point you know no more from this definition of life than when you began.

The all-absorbing question is, What is life? We will now take some of the definitions that we find in the Bible and see if we can not get a little closer to what life is than we have in this definition given in "Science and Health." We will commence way back in the Old Testament and run these definitions all the way through the Bible that we may get a comprehensive idea of what life is.

"For He is thy life and the length of thy days."—Deut. xxx, 20.

"In the way of righteousness is life, in the pathway thereof there is no death."—Prov. xii, 28.

"Your life is hid with Christ in God."—Colossians iii, 3.

"Whoso findeth Me findeth life."—Prov. viii, 35.

"My words are life unto those that find them, and health to all their flesh."—Prov. iv, 20, 22.

"He that hath the Son hath life."—1 John v, 12.

"For to be carnally minded is death, but to be Spiritually minded is life and peace."—Romans viii, 6.

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent."—John xvii, 3.

"Verily, verily, I say unto you, He that heareth My word and believeth on Him that sent Me, hath everlasting life, and shall not come unto condem-

nation, but is passed from death unto life."—John v, 24.

"The words that I speak unto you they are Spirit and they are life."—John vi, 63.

Here we have a number of quotations from the Bible which, if we will carefully study, will bring us into a true conception of life. But even after considering all these there is some indefiniteness as to a concise statement of what life is. When we take a seed, and plant in the ground it begins to swell and put forth leaves and roots, the leaves coming upward and the roots going down, according to the fixed laws of nature. That which comes up unfolds itself beautifully, brings forth its flower in time, and then the grain. Here we find a beautiful unfolding of something, and the question is, What is that something? We say that this plant has taken on life and by its growing puts forth its flower, ripening into grain, that it shows forth life, and vitality, but the question arises, Where did this life come from, who is the author of this life and beauty? There we see this life manifest in all its perfection and what we desire is a definition that is comprehensible that anyone can understand what we mean when we say Life.

This little seed that we plant in the ground, and which takes on the form of vegetable life, is manifesting something. After considering all the definitions in the dictionaries and in the Bible we find that life is GOD MADE MANIFEST. Then we have a definition which we can comprehend wherever we find life, either in the animal, vegetable or mineral kingdom in all the vastness of God's dominion, wherever we find that thing which we call life, we can say, and say truthfully, that this thing that we call life is GOD MADE MANIFEST. The little seed is simply manifesting God, and that manifestation of God is what we call Life.

I asked the roses, as they grew,  
Rich and lovelier in their hue,  
"What made their tints so rare and bright?"  
They answered: "Looking toward the light."  
Ah! Secret dear, said heart of mine,  
God means my life to be like thine,  
Radiant with heavenly beauty bright,  
By simply looking toward the light.

Now to say that Life is God and God is Life we get no nearer an understanding of the term than we did to begin with. While Life is God, God is more than Life, for God in all of his perfection is Love, power, wisdom and Omnipresence. It takes all these to make God.

Thus having come to a proper understanding of

Life we can go on and consider it as it concerns the human family. This thing of life has no beginning and has no ending, showing forth the Omnipotence of God. Life referred to in this sense is universal life, but Christ came, as stated in the tenth verse of the tenth chapter of Saint John, that we might have life, and that we might have it more abundantly. Christ undoubtedly meant to teach here that the children of men should be taught and would learn their relation to God the Father through Jesus Christ in such a way as to bring them into a fuller realization of God's will concerning his children and give them a better and a broader conception of God and man's relation to him, and thereby expand their lives so as to encompass more joy and more happiness than had ever been possible up to that time, and it is an undoubted fact that as mankind has developed up to the point where he has been capable of receiving this broader, this higher, and this nobler life that God in his wisdom has given it to him more and more abundantly.

We have but to look around us at the inventions of the nineteenth century and we will conclude at once that God has been revealing himself in a wonderful manner for the purpose of giving us this life more and more abundantly. We find that as soon as man was capable of using for his benefit and the glory of God the thing we call steam that God manifested himself by showing man the power and great use to which steam could be applied, and instead of spending weary months with an old dilapidated sailing vessel in crossing the ocean by the application and enjoyment of this fuller life we are enabled to make the same journey in as many days. Instead of taking weeks and weeks to come from New York to Washington by horseback or slow stage, as people did at the beginning of the century, we can now get up early in the morning in New York and arrive in Washington in time for breakfast. To live on the threshold of the twentieth century and be a citizen of this great republic is greater than to be a king. A thousand years ago should a king have wished to dispatch a message a distance of 500 miles and have desired a very quick answer he could obtain same by making special arrangements and having special couriers mounted on the best horses or camels, and by putting forth every exertion, the message could be taken and an answer returned in three or four weeks. Since life has been made more abundant to us, instead of being put to all this trouble and expense we walk into a long-distance telephone office, we call up our friend 500



miles away, and in five minutes the message has been delivered and an answer returned. In short, the humble American citizen, living on the threshold of the twentieth century enjoys more life, happiness, and contentment than could possibly be enjoyed by king, prince or potentate 500 or 1,000 years ago.

In discussing this question of life we, to properly understand it, must discuss it in a two fold sense, as we find the subject handled in the Bible. In the seventeenth chapter, the third verse of St. John, we find the following:

"This is Life Eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." We find that these are Christ's own words, contained in a prayer to His Father to glorify Him and to preserve His apostles and all other believers. In fact, this entire chapter is that prayer. Then there must be a difference between LIFE AND LIFE ETERNAL. This universal life that we find pictured above in the stars and in the firmament above in all its beauty, this life that we find so profusely decorating the meadows and field, this life that we find so plentifully scattered through God's creation, the fowls of the air, the beasts of the field and the fishes and serpents of the seas, this we call that universal life that God has given in common to all His creations.

But then there is a special life, A LIFE ETERNAL, that He has provided for His children, His children that He created in His own image and after His likeness. For these it seems that He has provided what He terms eternal life. Now, what is this eternal life? Christ says to know the only true God and Jesus Christ is Life Eternal. Then this thing of life eternal is for all of us—for all God's children—and here we come in as free men to exercise this God given power of choice. We can choose the good part and inherit eternal life or we can go right long and be content with this universal life that we find manifest in the beasts of the fields and the fowls of the air. When we have considered this subject in its particular relation to mankind, we find that it is this LIFE ETERNAL that should interest us. But we have come in possession of life eternal, and do not understand me that this life eternal comes after death, because this life eternal is a thing that is for us now. God has made it possible and has shown us the way by sending His Son, Jesus Christ, that we might know exactly when we are in possession of this thing we call life eternal, because none of us are so ignorant that we can not understand and know the Father and Jesus Christ

His Son. Christ says the way is so plain though one be a way faring man and a fool he need not err therein, and at the second verse of the third chapter of I John we find these words:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him; for we shall see Him as he is." This is a glorious realization to know that when we have come into this knowledge of God and His Son, our elder brother, that we shall be like Christ, that we shall have the key turned over to us that unlocks all eternity and admits us to the storehouse of God itself wherein is life eternal—all joy and happiness.

In studying this question and comparing the teachings of Christian Science with that of the orthodox churches we have come to the conclusion that there are three fundamental points that are absolutely necessary that man should know and understand that life may manifest itself as God intended. These three fundamentals are:

First. A true conception of God.

Second. A true conception of Life.

Third. A true conception of man and his relation to God.

When your understanding is clear and your conception is true on these three subjects it is impossible for you to go wrong. You are in the road that leads to life eternal, you have the key that unlocks eternity itself, you are in possession of that wisdom which enables you to apply Truth to the destruction of error, good to the destruction of evil, and harmony to the destruction of inharmony.

It has been preached to the world that God is a God of vengeance, that He was on the trail of mankind, continually seeking to afflict his own children with disease, sickness, trouble and death. This idea has been preached and has gone forth in the land and people have a certain kind of horror of God that they mistake for love, and having this idea of the God of vengeance preached to them, it has been impossible for mankind to accord to God and His Son Jesus Christ that perfect love that is due them, but on the other hand when we look at God as He is and as He has revealed himself to us under every circumstance and on all occasions as a God of infinite love; a father who loves us infinitely more than we can love our children; a God who is Omnipresent with us all the time to guide us and direct us in the ways of all good, and to help us in the performance of every duty, and in the selection of that which is right and good at all times. This kind of God that we recognize as being our Father

is one that we can love with a love that is unmixed and that comes from the heart.

Then, being right as to who God is and what He is, everything appears to us in a very different light than it did or does when we look at God as a God of vengeance, who has created a devil and a hell and supplied it with brimstone to burn his children throughout all eternity. Then as to the right conception of life. It has been preached to the world that life is given to man, that God has manifested himself in man and shown himself through this life in man, that man may have a chance, that man may be permitted to prepare for death. It is absolutely contrary to the teachings of Jesus Christ, it is contrary to the teachings of all creation as revealed to us for man to prepare for death. Death is something that God never created; it is something entirely foreign to God, and He never intended that man should devote his time and talents to a preparation to meet this thing that we call death, a myth. Go back to the true definition of life we find it to be GOD MADE MANIFEST, then this life of ours is God made manifest, and Jesus Christ came that we might have this manifestation more abundantly, that this life is eternal life, and when we pass from this plain of existence as human beings this life will then be untrammelled by time, and then it will begin to unfold itself and manifest God throughout all eternity. Our life is one with God. We should recognize this fact. We do not have to look and pray to a God sitting on some distant throne and beg him to answer our prayers; but looking at life from its true standpoint we have God with us, we are manifesting Him in our lives, for our life is the manifestation of God himself, thus bringing us into a relation with God that makes us His children, and making us dwell in His presence forever. Next is man's relation to God.

God created man in His own image and likeness; we are His children; Jesus Christ is our elder brother our lives are hid with Christ in God, then our relation to God is just as close as it possibly can be. There is no separation, for at the eighth chapter of Romans, in the thirty eighth and thirtyninth verses we find the following:

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

It is a glorious thought to know that we are joint heirs with Jesus Christ; that he is our elder brother;

that we have an inheritance undefiled, incorruptible and that fadeth not away, that we, as His brothers, have an inheritance and a title to that inheritance to all the estate of God. that whatever God has created that is good, and everything that He created is good, all things whatsoever we can see or hear or know of, all things are ours because they are God's and whatever is God's is ours.

We have a perfect right to it, and when people get down on their knees and call themselves poor dust worms, unworthy so much as to take the name of God upon their lips, unworthy to come into his presence, in fact go on and abuse themselves for every mean thing which they can think of, and think that by so doing they can ingratiate themselves into the good graces of God, they are doing the very worst thing that they can possibly do for themselves, while they think they are doing the best thing and while they think they are honoring God, and while they think they are doing penance in a certain sense that will bring them into God's favor they are actually, on the other hand, doing nothing of the kind. They are dishonoring God by dishonoring the workmanship of God. God never created man in his own image and likeness to be compared to a poor dust worm who was unworthy to receive anything, or to be anything or anybody, and this is one of the curses of latter-day theological teaching, that man is totally bad and that there is no good in him. We should at all times look upon ourselves as God's children, look up and hold our heads up, and claim our rights, and know that when God created us he gave us dominion over all things, that we are kings and princes that belong to the royal family of God, and we should rise up in our might and claim our inheritance. Budda, the Hindoo priest, said, "Ignorance of the Truth is the cause of all our miseries." Nothing truer has ever been uttered, and it is a glorious fact that these shackles of ignorance are being broken asunder, and that the beginning of the twentieth century is being ushered in together with a new dispensation, a dispensation that we might call a dispensation of thought, a spiritual dispensation, a dispensation in which man will be brought closer to God, in closer communion with Jesus Christ, a dispensation in which man will recognize himself as the child of God, living, moving, and having his being in God with all the power, wisdom and goodness of God behind him and with him continually to aid him in every good work and undertaking. Then we may consider ourselves as more than fortunate that we live at the beginning of this

splendid dispensation. Men are now thinking as they never thought before. Thousands of men and women are studying the subject of methaphysics. In their thoughts they are continually communing with God and receiving that inspiration that leads them on and upward. This immense tide of thought is sweeping this world from one end to the other, and is lifting man higher and showing to him more clearly the beauties of God. It seems that God in this latter day is going to verify himself as never before by giving us life and giving it to us more and more abundantly.

There is no death if we will have it so,  
 Death is the negative of life; disease  
 The negative of health. Supreme o'er these,  
 The brain sits king with Power to bestow  
 Upon the body strength to undergo  
 Time's sifting æons. "Love" and "Good" are keys.  
 With which we may unlock each secret door  
 In nature's treasury and freely take  
 From her vast opulence enough to make  
 Us rich in health and strength forever more!  
 "The Kingdom of Heaven is from within,"  
 So spake our Lord and triumphed over death;  
 That which was done by Him of Nazareth  
 We, too, may do if we will but begin."

## The Witch of Endor.

### Did the Spirit of Samuel Appear to Saul?

The question has been discussed by Biblical critics as to whether the Spirit of the Prophet Samuel really appeared to Saul in obedience to the summons of the witch of Endor, or whether, through the aid of a confederate who simulated the dead prophet, she contrived to impose upon the credulous king of Israel.

Those who hold this latter opinion urge in its support that women of her class are notably shrewd and observant and well acquainted with current events, and with the persons of prominent characters in their vicinity, and that she no doubt recognized Saul through his disguise, from his commanding stature, he being a head and shoulders above the height of every man in the army of Israel.—1 Samuel ix, 2.

The words that passed between them must have clearly indicated to her mind that her mysterious visitor was Saul. On entering her presence he said to her: "I pray thee divine unto me by the familiar Spirit, and bring me him up whom I shall name unto thee."

"And the woman said unto him: 'Behold thou knowest what Saul hath done, how he hath cut off those that have familiar Spirits, and the wizards out

of the land, wherefore then layest thou a snare for my life to cause me to die?'

"And Saul sware to her by the Lord, saying As the Lord liveth there shall no punishment happen to thee for this thing.

"Then said the woman: 'Whom shall I bring up unto thee?' And he said: 'Bring me up Samuel.'"—1 Samuel xxviii, 8-11.

It is argued by those who hold to the theory that Saul was practiced upon by the deceptive arts of the so-called witch that when he assured her of perfect immunity from punishment if she complied with his request he revealed himself to her, as no one but the king could give such an assurance, since it meant the setting aside of a royal decree which doomed to death all persons of her class.

Moreover, they contend that Samuel was a familiar figure among the people, and it was easy to clothe her assistant in a garb resembling that worn by the prophet.

The theory, however, does not square with the facts, and it is repugnant to what we know of the motives that govern human conduct under given circumstances.

The woman evidently builded better than she knew, for she was terrified when she saw the shade of the dead Prophet rise before her. We are told in the Bible narrative that when she saw Samuel she cried with a loud voice, and spake to Saul, saying: "Why hast thou deceived me? for thou art Saul."

Unless we disbelieve the Bible we are bound to hold that the dead prophet was there present, and the woman naturally assumed that one of his sanctity, the chief of all the prophets, would not have appeared save upon the appeal of the king.

We are told that 'Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.'—1 Samuel xxviii, 14.

No such words as those uttered by the dread being before whom the haughty monarch prostrated himself would have been spoken by any fraudulent representative of the witch or fortune teller, a class of mystic cheats who practice the same frauds upon the credulous all the world over.

In the hope of reward she would have assured the distressed king of a glorious victory in the coming battle. She certainly would have feared to arouse his wrath by foretelling disaster so dire as that foretold by the Prophet could she even have foreseen it.

It was most improbable that the army of Israel would be defeated by the Philistines, for Saul was the greatest military leader that the Jewish nation

had ever produced, and he had always been victorious.

It was still more improbable that he and his three sons would be slain, and that David, who was then a fugitive in the camp of the enemy of his country, would succeed to the throne.

Nor can we conceive it possible that any person who was merely playing a part would have dared to administer to the stern warrior and headstrong king such a terrible rebuke as that uttered by the apparition, and ended it with the prediction that not only would Saul and his sons perish in the approaching battle, but that his whole army would be captured by the Philistines, both of which events came to pass.

These were the words of Samuel:

"The Lord hath rent the kingdom out of thine hand and given it to thy neighbor, even to David,

"Moreover the Lord will also deliver Israel with thee into the hand of the Philistines, and to-morrow shalt thou and thy sons be with me; the Lord also shall deliver the host of Israel into the hand of the Philistines."—1 Samuel xxviii, 17, 19.

A man with a less indomitable will and a courage less lofty than the great Hebrew soldier possessed would have been demoralized by such a prediction, coming from one who had learned the awful secrets of eternity, and would have retreated with his army.

But Saul proved himself worthy of his fame as a warrior by advancing at once upon the lines of the enemy.

Lord Byron thus paraphrases his address to his army on the eve of the battle:

"Warriors and chiefs should the spear of the sword  
Pierce me in leading the hosts of the Lord,  
Heed not my corpse, though a king's, in your path,  
But bury your steel in the bosom of Gath."

"Farewell to others, but never we part,  
Heirs of my kingdom, sons of my heart,  
Boundless the empire, glorious the sway,  
Or noble the death that awaits us to-day."

Weighing all the evidence, and considering all the probabilities, we are forced inevitably to the conclusion that the prophet Samuel did really appear to Saul and truly prophesy the defeat of his army, his own death, and that of his sons, and the accession of David to the throne of Israel.

#### Telegraph Notice.

Persons sending telegrams to Mrs. Sabin or myself for treatment are requested to direct them to our residence, 1800 Wyoming avenue, N. W. No answers will be given except when requested.

OLIVER C. SABIN.

Thanks to the News Letter.

Dear Col. Sabin: I have long, but unintentionally, neglected to thank you for the generous notice given to my books in the News Letter some months ago from which I have received many orders, and I feel that I must again express my appreciation of the good work the News Letter is doing.

It is a pleasure to note the evidence of increasing freedom in its pages. Your willingness to accept Truth from whatever source it may come is the best evidence that the spirit of Truth leads.

It is written "Where the spirit of the Lord is there is liberty," and we may say, Where the spirit of the Lord is lacking there is bondage.

Your quotation, in July News Letter, from the grand sermon of the Rev. Edward Everett Hale needs only to be read to be appreciated, coming as it does from the lips of one so universally acknowledged as an able advanced thinker.

We see the evidence daily that his words are true. Creeds are dying out. Dogmas are fast being relegated to the shades of oblivion, and the souls of men are opening to the light of Truth and will ere long stand forth self-redeemed from the bondage of ignorance by knowing Truth, which knowledge is the only way out of bondage.

We already see the signs of the "greater things" to be accomplished by knowing Truth. Every phase of the "New Thought" is gradually finding recognition by the secular press, with a growing tendency to respect it and finally accept it, even when it was formerly treated with ridicule and condemnation by the same press.

Such chances in the thought-world is proving the fact that the very atmosphere vibrates with the power of righteous thought, and the supremacy of mind will ere long be acknowledged.

The manner in which you have "Unchained the Truth" has done much to swell the current of thought that carries such mighty influence for good.

We are very happy to know that you are blessed in your work, and may the good Lord continue to inspire you to still greater influence for good.

Most cordially yours,

JANE W. YARNALL.

Dr. Yarnall unites in all I say.

"Certain thoughts are prayers. There are moments when the soul is kneeling, no matter what the attitude of the body may be."—Victor Hugo.

## An Attack of "The Blues."

BY HARRIET B. BRADBURY.

"**H**ELEN, do you ever have the blues?" asked Anna, coming into the room where her sister was reading, and flinging herself among the cushions of the divan, a limp and disconsolate figure, with countenance expressive of a mixture of abject despair and shame-faced determination. Helen looked up in surprise, for she had never been able to talk with her sister in regard to the new inner life which had come to her when she was healed of a lingering disease a year before. Anna had rejoiced with the rest of the family at Helen's restoration of health, and had felt perhaps more than any one else the relief from the depressing influence of that morbid melancholy which often makes an invalid even a worse trial to his friends than to himself. But she could not comprehend the cause of the change, neither could she herself obtain relief from her occasional nervous headaches, although, encouraged by her sister's example, she had placed herself at one time under the care of a mental healer for three weeks.

Anna's eyes dropped uneasily beneath Helen's gaze, but she went on: "Are you really absolutely proof against all those nightmares of horror that you used to have? Don't you ever have times now of doubting everything? I mean just a little temporary wavering?" She looked up appealingly, as if hoping for a confession of weakness, though she knew in her heart that the reason she had come to her sister was that Helen seemed to be beyond the reach of any such temptation.

"What is the matter, dear?" was Helen's only answer. "Have you a headache?"

"Headache and dyspepsia and general forlornness," declared Anna, sitting up and looking less ashamed, but more in earnest than ever. "I tell you this attack is ordinary blues; it's the 'serious old final come and get us,' as the old lady said who could not pronounce 'cerebro spinal meningitis.' It's a depression that takes in the universe. I have never known anything like it since I was thirteen years old and thought the world was coming to an end. I declare I did think I had more sense," and she buried her face in the pillows with both her hands.

"I am glad you came to me," said Helen, softly. "You know I have been through it all, and there is not much that you can tell me of that sort of thing that is new."

"That is why I came. But don't you ever doubt any more? And I would like to have you tell me what you do with Buddhism in the scheme of things."

Helen smiled. "You are looking in the wrong direction if peace of mind is what you want. It isn't necessary for you to arrange 'the scheme of things,' nor even to know just where Buddhism belongs. Things are as they are, and God is back of them all. What you want is to get yourself into right relations with Him and then the other problems will solve themselves in time. It would not help you much toward realizing the state of consciousness you want if you could label and catalogue every religion of the world in all the ages. You ask me if I ever doubt. I certainly do not think that I know all there is to know. While I hold vigorously to the knowledge that I have, I am always expecting more light, and eagerly receive it when it comes. There would be no rest in study and investigation if we knew it all."

"I don't see that you are any better off than I am, if that is the case," interrupted Anna.

"And yet if I should tell you that I understand certain things which you know I have never investigated you would have little confidence in anything further I might say. I am not sure but you would say that you would rather suffer from your doubts than find comfort in some pleasing fable which nothing but self-hypnotism could make you believe."

"I suppose I should, if it came to that. But you are beating around the bush. You have some secret of peace of mind which I do not know; you only make that the more evident when you calmly admit ignorance where ignorance to me is only maddening."

"Now you are approaching the heart of the matter. You are admitting that you know that I never doubt the strength upon which I lean. I do not. Can an electrician doubt the force which he uses every day? I could no more go back to the old consciousness than the electrician could again look upon the lightning as the thunderbolts of an angry God."

"But you have not power to change all the wretched conditions in the world. If I could feel myself the creator of the universe I can imagine myself satisfied with my power, but not otherwise. Is that blasphemy?"

"Not at all. That is a state of consciousness which we shall yet acquire when we realize our oneness with God. It first begins to seem possible



when you first find yourself able, as a spiritual being, to dominate material conditions and know that you are doing it through your spiritual power. That was recognized long ago, for Jesus said, 'It is written in your law, I said, ye are gods.' Why do you suppose that you are made wretched by your sense of helplessness? No lower creature is so, and even man must reach a certain stage of development before the experiences divine unrest. That agony of helplessness is your soul's demand for its birthright of power. That depression in which you bear the sorrow of all living creatures is your first lesson in realizing your oneness with universal life. Don't think yourself foolish, nor try to drown your questionings in greater outward activity. They are not foolishness; they are the necessary prelude to the harmony which is coming. Believe me, few come into great power by any other road. Your sense of power will be great in proportion as the cry of your soul has been loud and uncontrollable."

"You are very encouraging," Anna said, with a long sigh of relief. "But I am absolutely in the dark as to how to go on to the next step. I'm sure I want to take it, for if this is the first landing it is certainly a mighty uncomfortable place, and I had rather be moving."

Anna had always declared that her sense of the ridiculous would always be able to keep her from the wiles of sentimentality. It seemed to be impossible for her to talk of serious matters even in her most reflective moods without an apparent lightness, which was caused only by a certain shamefacedness, but which, nevertheless, stood greatly in the way of an entire abandonment to any strong upward impulse of her nature.

"Dear little sister," answered Helen, "you are moving and moving rapidly. Can't you see that to formulate questions like these there is to have the answer to them within yourself? Listen to your intuition, which is trying to make itself heard? Intuition with you has never been allowed a chance until now that you have begun to see what it can do for other people. Give it still more chance. You are removing the cause of Eve, under which humanity is still, for the most part, laboring, because of the bondage and subjection of the feminine side of the mental life. Of woman shall be born the Savior, who will crush the serpent's head and awaken the kingdom of heaven within you. Believe me, this intuitive power is able to teach you all that you want to know, if only you will trust it. Go forward bravely, knowing that you

will be guided. Ask in faith, and then wait until you are conscious of the revelation."

"You make me almost feel that I do know something, after all," returned Anna, "and my headache is certainly better. I wonder if you had anything to do with it."

"Whatever has been done for it you have done yourself, sweetheart," said Helen, going over to the divan and sitting down beside her sister. "You have ceased to struggle against the awakening knowledge within you. I knew, dear," slipping her arm around Anna's waist and kissing her on the cheek, "I knew that I should not tread this new path long without you. Have we not always lived our mental life together?"

"That doesn't prove that we always will," returned Anna, laughing and trying not to draw away from her sister's embrace. "We mustn't be too much alike or some day we may set our hearts on the same man, and that would be very awkward. My perversity is only a necessary precaution on my part." But although she laughed lightly, she pressed her sister's hand as she bade her good night, and Helen saw that there was a new light in her eyes.—Universal Truth.

#### REALITY.

I have a name which no man knows but me;  
It cometh with day's ending light;  
It murmurs through the trees at dawn;  
It cometh with day's ending light;  
It links me to the ages gone.

There is a ME whom no man knows;  
That sitteth calm and silent as a star;  
That holds sweet converse with the One men can not see;  
It worketh what no man can mar;  
To realms unknown it hath the key.

There is a room where no man enters in  
Save only Him, the name of Me;  
Where treasurers are more rare than Afric's mine,  
But only I its fairness see—  
My trysting-place with those Divine.

—By Carl Anderson.

The physicians of a Pennsylvania town propose to prepare a blacklist of patients who do not pay their bills, in order that such patients may be denied their help in the future. Isn't this rather a rash experiment? For if it transpire, as is not altogether impossible, that the health of those bad customers without medical aid is better than that of good customers who have it, the doctors in the end will lose their good customers also.—Atlanta (Ga.) Sun.

# WASHINGTON NEWS LETTER.

—Published Monthly—

512 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter.

## SUBSCRIPTION RATES:

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# Unchain the Truth.

"And He gathered them together into a place called in the Hebrew tongue Armageddon."—Rev. xvi, 16,

'And I saw the beast, and the kings of the earth and their armies, gathered together to make war against him that sat on the horse, and against his army.—Rev. xix 19.

"And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

"His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself.

"And he was clothed with a vesture dipped in blood, and his name is called The Word of God."—Rev. xix, 11-13.

"And the angel thrust in his sickle into the earth and gathered the vine of the earth and cast it into the great wine press of the wrath of God.

"And the wine press was trodden without the city and blood came out of the city even unto the horse bridles, by the space of a thousand and six hundred furlongs"—Rev. xiv, 19, 20.

Rapid strides for the beginning of the end are now being made. The monstrous iniquities which have been committed by the great heathen nation of China have arrayed on one side the nations of the world who believe in the religion of Jesus Christ and on the other side those who believe in paganism.

The Chinese people are wholly misunderstood by the Christian world, and because of this misunderstanding all efforts toward Christianizing them by our missionaries who have been sent to China have proven to be failures. Since time immemorial, for thousands of years, the only motive which has apparently governed the Chinese economics and policies has been that of self sustainment. The Chinaman whose father or mother, or both of them, have arrived at that period of life when they can no longer work and earn their own sustenance, does not hesitate to take the life of such parent, and such conduct is recognized and legalized, not only by their custom of immemorial ages, but by their statute laws. If a child is born a cripple its life is taken; if a person is overtaken with an accident whereby they are unable to perform manual labor in such a way as to sustain themselves their life is taken. Oftentimes in regions of great population girl babies are all slaughtered when born, and it is one of the cardinal beliefs of Chinamen that women have no soul and no hereafter.

The Chinese character is entirely devoid of anything bordering on sympathy or consideration for human suffering. Their systems of punishment of their prisoners of state is the most cruel which has ever been invented by man, even in his most savage state. The war dance, and the burning at the stake of the American Indian was tame compared with the punishment inflicted by the Chinamen. Their whole nature is absolutely devoid of all pity or sympathy.

If, as it seems possible at the date of this writing, this nation of monsters has murdered the foreign ministers of all foreign nations in the massacre at Peking, as is given out by the press, none can wonder at such monstrous cruelty when we take into consideration the character of the Chinese people. That some of that nation is actuated by fear of the foreign powers is undoubtedly true, but the great body of Chinamen have no such thought of fear because their ignorance is so dense, they know nothing beyond their own great walls, and such is their ignorance that a great event might happen in one part of the Empire and it would be months before

the people in other parts of the Empire would know of it.

Those who are looking for a rapid unfolding of the Truth, and the rapidly closing of the end which is coming, can see in this movement of the Chinese people God's hand in "Unchaining the Truth" and making it possible to get it among the benighted heathens of the great Oriental domain. When we take into consideration that the Chinese Empire, the Tartar Empire, which is under the control of Russia, together with the East Indies, which are under the control of England, compose the majority of the people of the world and all are living in what may be termed the "Nursery" of the human family, and when it is taken into consideration that paganism is the belief of those regions, can we wonder that God in the uplifting and unfoldment of His work, is taking this course to destroy ignorance and superstition, and make the world to bow in submission to the name of Jesus the Christ.

It is the duty of every American citizen, to sustain the hands of our government in meeting out speedy and complete punishment to the murderers of our ministers and our missionaries, and it is to be sincerely hoped that no American, no matter what his politics may be, will so far forget his patriotism and manhood as to attempt to make political capital out of this great catastrophe: but that we all should with one accord sustain the hands of our President, of our country, and assist in the vindication of the honor of our flag and of our people.

That this rising in China is brought about for some great end, the student of prophecy can not deny, and that we, each and all, are being led, and will be led, in the vindication of the right in accordance with the edict of Divine Wisdom, I firmly believe, and that the outcome of this monstrosities of all ages will result in a broader and wider knowledge in the circulation of the Truth, and that this work will continue until "every knee shall bow, and every tongue confess that Jesus is the Christ, the Son of the living God."

#### THE REFORM CHRISTIAN SCIENCE CHURCH.

The march of the Reform Christian Science Church

during the month has been steady and more rapid than was expected, because it is usual for the people during the hot weather to lay up and rest, but such has not been the universal fact during this month. In many places renewed activity has been practiced. A number of new churches have been established, and many new workers have gone into the field.

#### THE COLLEGE.

The Metaphysical University, to the surprise of all, has sent out many lectures during the month, and instead of having a blank vacation many people have taken the lessons and gone to the seaside to study. Such is the unfoldment of the Truth. God works in His own way, and His way is wondrous wise.

#### OUR STUDENTS.

We receive letters from all parts of the civilized world from our students of the wonderful healings they are performing, which gives us untold satisfaction, because it is a constant proof that the fruit of the tree is good. Hundreds and thousands of the poor are being healed all over the land and taught the Truth without money and without price. Thousands of others are being healed and taught who contribute of their means to the sustaining of the work.

A member of the Eddy School of Scientist sent me a letter which shows a remarkable condition of affairs as connected with the system of Unchaining the Truth adopted by the Publishing Trust of Boston. The letter goes on to say that the Journal and Sentinel, the papers of the so-called Church, did not publish the annual address of the lady whose name heads that Christian Science organization, but that they issued copies of this address in pamphlet form and sold it for twenty six cents per single copy, or two dollars and a half per dozen. This correspondent goes on to say, "Could greed go farther than this? When we consider that both the Sentinel and Journal are gotten up principally by the people who contribute nearly all the articles without pay, and then consider that the subscribers are charged a good price for them by the Trust, it is certainly amazing that they would dare withhold from their columns the lecture or address which every one in their church desires to read, but they can not now do so

unless they pay twenty six cents extra It is the first time in my memory that such a thing has been done, and I hope for the credit of the cause it will be the last. June was a money-making month. Here is the record of the Massachusetts Metaphysical College. They taught thirty five students, and the obstetric class was also taught and had its full of numbers. It may not be generally known that this college has been revived, but such is the truth, Mrs. Eddy herself signs all diplomas and as the price was three hundred dollars formerly the graduates may be sure that the present range is no cheap affair, as the Trust never reduces prices."

Such a system of chaining the Truth and measuring everything up on the basis of dollars and cents was the original cause of the establishment and organization of the Reform Christian Science Church, and such practices are the cause of its rapid progress. The Metaphysical College of Washington, D. C., now has students in every great division of the world, some located as far away as South Africa, and our students are scattered over England, Ireland, Scotland, France, Switzerland, Sweden, Norway, America, Canada, and all Canadian provinces, also Asia and Japan, showing that the want of this great Truth was fully recognized and that the people were ripe for the harvest.

All that we can hope and pray for is that God will give us wisdom to so conduct our affairs that His Truth may go forth in its purity and perfection to the end that the world may become enlightened, and that this healing Truth shall save the suffering and ignorant of all the nations of the earth. God grant to give us the power to carry forward this work in the Spirit of Love.

Lovingly,

*Oliver C. Sabin*

POPHAM BEACH, MAINE.

Myself and Mrs. Sabin intend to spend the week of August 4 to August 11, at Popham Beach, Me. On the evenings of Wednesday and Thursday, the 8th and 9th of August, I will give to those Scientists

throughout New England who will come to receive it a new treatment that has come to me during the past two months, and which has given me more evidence of the immediate power of God than any other treatment I have ever known. So far as this treatment has been tested it has cured every acute disease it has been tried on in one treatment, and a number of chronic diseases of long standing have apparently had perfect relief from it. It is too soon to say definitely from actually proved results what is the full efficacy of this new treatment, but I would under no circumstances abandon my knowledge of this wonderful agency.

The treatment will not be given indiscriminately, but to those only who can convince me of their integrity and desire to know the Truth for the Truth's sake. This treatment is something I have never seen written or described by any person or persons, and in my opinion is one step to the front in the unfoldment of Truth.

The new treatment will be given out by the Metaphysical University as soon as the new thought can be put into language, as the treatment as given is not all language.

On Thursday evening, August 9, at 8 p. m. I will deliver a lecture upon the subject of Christian Science, in the little Church at Popham Beach, Me., at which time everybody will be welcome. I hope to see all my New England friends there during these services, who can make it convenient to come and meet me.

*Oliver C. Sabin*

At Home.

Our daily hours at home are 2 to 6 P. M. Strangers from out of town always welcome.

MR. and MRS. SABIN,  
1800 Wyoming avenue, N. W.

Atlantic City.

Mrs. Sabin and myself visited Atlantic City and visited with our friend Mrs. Whitaker, who is proprietress of the Minerva Hotel, 24 Arkansas Avenue. We much enjoyed the visit.

## The Day of Deliverance Is At Hand.

[Read before the Fifth I. D. S. A. Congress.]

“**T**HE Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”—Luke iv, 18, 19

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”—Rev. i, 3.

Day by day intelligent people are coming nearer and nearer together. Spiritual Science is making rapid and enormous forward strides everywhere, and nothing can check its onward progress; it is rushing forward like a mighty, all-conquering avalanche, sweeping obstacles before it, as the hurricane scatters debris. At the close of this century signs are being presented betokening a great change in all the affairs of the world. The conflict between labor and capital, the failure of the medical fraternity to free their patients, or themselves, from the bondage of disease, the antagonism of church to church. The old, material age, with its creeds and traditions, is passing away. The day of deliverance is now at hand. Man recognizes his inherent powers. The Kingdom of God within arises from the Adam sleep and asserts his rightful heritage, knowing that he is now the God-appointed king. He enters and takes possession of his domain, and finds in his absence his subjects (thoughts) have become unruly and must be brought into subjection. Then goeth he forth to battle, armed with the breastplate of Faith and Love, the Hope of Salvation for an helmet; the sword of the Spirit, the Word of God; his feet shod with the preparation of the Gospel of Peace.” Having put on the whole armour of God, he summons his staff, Intuition, Faith, Hope, Love and Truth, and awaits the command of the Spirit “to go forth.” “Be not dismayed; behold I am always with thee; the battle is not to the swift, nor to the strong, but to the steady-hearted.” Thrilled with these Divine assurances he sallies forth to meet his first foe—personal self. Fear, Anger, Pride, Covetousness, Lust, Gluttony, Envy and Sloth must all be dethroned. The Lord is here, a presence: I will stand aside and let the Lord work: let Law, Principle, Truth work through me; for nothing but an abiding Faith will bring Peace into my Kingdom.

“Courage is the conquering element of Mind, which annihilates Discord and establishes Peace.”

Individuality is the inner man, God has made. Personality, the outer man, I have made. What I have made I may change. What God has made, being perfect, needs no change.

“Love yours not less, but Love all others more. Thus does Universal Love give place and value to personal Love.” “Ye shall know the Truth, and the Truth shall make you free.” Universal Love is One: a whole, which fills the universe. Individuals, in their growth and development, break off, as it were, atoms of this whole structure and incorporate it in their consciousness, mixed with much that is illusory and unreal, then unconsciously mass all the so-called knowledge together, with the atoms of Truth mixed in (much as gold is scattered through quartz), and they say: “I have the Truth; you have it not.” “I am right; you are wrong.”

An article published in “The Field of Progress” asks: “Do you really think that one person or a set of persons has, or can have, a monopoly on Truth?” Listen: Nature issues no patent rights. There is but one way to bring order out of chaos and bid strife end in peace, and that is to externalize The Holy City—New Jerusalem—which can have no outward form until realized from within. True religion consists in loving righteousness, and living it. In doing good from the love of good, in extending the hand of uplifting love to all the down trodden and oppressed. We must dwell in the true temple of the Spirit. The day of deliverance will come to the souls who enter into this court of the inner temple, “the secret of the Most High;” the holy of holies, where forever and forever rests the shekinah, or the luminous cloud of the Divine Presence.

To day if ye shall hear my voice, “enter into thy closet and when thou hast closed thy door (material Sense), pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.” This door is always open, and it is possible here and now for every soul that truly desires to enter therein. The time is fulfilled and the Kingdom of God is at hand: repent ye (turn about) and believe the good news. “Where two or three are gathered together in My name, there am I in the midst of them.” Now is the accepted time; now is the day of deliverance at hand. Love is the way. Love is the door, and no man can enter into the Kingdom of Heaven but by Love—Universal Love.

Silence is now to be broken. The day of deliverance is at hand, to speak with pen and tongue: The Parenthood of God, and the brotherhood and sisterhood of all humanity.

“God is my help in every need,  
God does my every hunger feed;  
God walks beside me, guides my way  
Through every moment of each day.  
I NOW am wise, I NOW am true;  
Patient, kind and loving too;  
All things I am, can do and be,  
Through Christ, the Truth that is in me.  
God is my health; I am not sick;  
God is my strength, unfailing, quick;  
God is my All, I know no fear,  
Since God and Love and Truth are here.”

Santa Cruz, Cal.

—EMMA E. WICHMANN.



## Foundation of Divine Metaphysics.

[Lecture delivered by Hon. Albert S. Dulin before the Reform Christian Science Church, July 1, 1900.]

**A**T the inception of a series of lectures it seems proper, as a prelude to those which will follow, to broaden the general scope of our observation in order to obtain a comprehensive view of the most far reaching and profound subject that has ever challenged the Spiritual, moral, and intellectual faculties of the human race.

It is most essential to-day that we deal with the universal, fundamental, and historical facts pertaining to the all inclusiveness of the Science of Christ, thereby laying a foundation of adamant Truth, upon which may be built an edifice to illumine the reason of men, to honor the Divinity of Love and glorify the wisdom of Infinite mind.

The Master builder of the universe works in harmony and order, and the manifested evidence of His handiwork is conclusive proof of His Infinite wisdom, His Omnipotent power and His self abnegating perfection. "My Father worketh hitherto and I work," was the realization by Jesus of the unity of all life and the demonstration of the Divine power in man. Then, in order to build correctly it is necessary to be firmly established upon the rock of wisdom, which places us in tune with "the music of the spheres" and makes us conscious of the inspiration of Divinity, giving form and direction to the Metaphysical structure of Divine Science.

As opportunity presents itself in the future we will humbly endeavor, in the Spirit of Christ, to present our conceptions of Christian Science in their proper order, and correlate its various aspects into a comprehensive and harmonious whole.

The old saying that "there is nothing new under the sun" is certainly a statement of fact or else Deity would not be the eternal "I AM." The impression of "MIND" upon the consciousness of men is unfoldment of the creative intelligence to the apprehension of the wondrous creatures. The ideals of God seemingly come to us at first in a cloud, and the mental travail that we suffer in our blind effort to solve the apparent mystery usually results in what Jesus alluded to as the new birth. This birth is a conscious perception, above the plane of materialistic environments, into the realm of wisdom and the domain of Spirit. The birth of Spiritual consciousness focalizes the enraptured

vision upon the magnitude of infinite love in unfolding to man the beauties and realities of the Divine Life that feeds the soul.

The incoherent philosophy and self evident bigotry of many honest religionists is due to the fact that a ray of this Divine Spiritual illumination has at sometime penetrated the mental horizon of materialistic worshipers, and its dynamic force was so great as to change the entire thought and purposes of the individual. Many of these well-meaning yet Spiritually undeveloped people have been the founders of the various forms of religion and the multiplicity of creeds adjunct to each. Conscience of the possession of an aspect of Truth, they have humanly, though unwisely, assumed that they were the sole agency of Deity on earth. Acting upon this hypothesis they have unfortunately in their blind zeal closed the door of their understanding, to the further unfoldment of the Divine plan in their conscience.

Most every religious system in the past and the present has been founded upon but one concept of God. The propelling force and energy of each is due to the vitalizing power of even the smallest remnant of Truth. When it is generally understood that manifested Truth anywhere signalizes the eventual overthrow of error everywhere, it will not be difficult to comprehend the Divine method already established for the emancipation of the human race from the maze of creeds and issues created by despotic error.

As a rule the motive underlying all religious systems was pure at its inception. The waning of the power and existence of each is in every instance due to the efforts of women and men to circumscribe the wisdom of God and force Infinite intelligence to conform to finite conceptions. The finite creature must conform itself to the rule of the Infinite in order to be conscience man. To exercise the prerogatives of the Creator results in the fall of man. It is a literal descent from the image and likeness of God—from heaven to hell—to the carnal domain of inverted love.

Let us for a brief space observe the fruits of a few religious systems of the world recorded in what is claimed to be both sacred and profane history, and see if their teachings and methods have not been the primary cause of the spiritual ignorance and material slavery of the whole human family.

Look at the wonderful intelligence of Thothmes, the architect and builder of the Pyramids. This marvelous man placed the capstone of human intelligence upon the civilization of his day and indi-

vidualized in his personality the accumulated wisdom of the ancient Egyptians. We paganized Christians boast of our civilization and attainments, yet there is not a scientist or an astronomer on earth to day who would be likely to entertain a suspicion that a system of Divine mathematics equal to the measurement of the universe had been discovered and applied by man in the construction of those silent sentinels of the Nile; yet such is the fact, and the Pyramids of Egypt are the demonstration thereof. If unmarred by the hand of man they will preserve their symmetry until the end of time, for the reason that they are built in exact conformity to the Infinite Plan of the Universe.

God Almighty unfolded to Thothmes this one aspect of His Infinite Wisdom, and Thothmes assumed the functions of Deity. He afterwards proceeded to establish a religious system with himself as the pivot around which would revolve the conscious thought of the Egyptians. He attempted to deify himself in the eyes of man, and this transgression of Infinite Law established the idolatry and worship of Baal, which obtained its full growth at the time of Nebuchadnezzar, and culminated in Daniel's interpretation of the monarch's dream.

The fruits of the worship of baal plunged Egypt into the throes of death.

Thothmes closed the door of his understanding to Infinite Love, and "the Spirit of him who raised up Jesus from the dead" left his land desolate and forlorn.

Budda and Yu-Tiv discerned another aspect of Infinite mind. They taught charity and toleration, attributes of Love, but materialized their conception of God by the practice of asceticism as the human method of obtaining immortality. The original doctrine of Budda probably contained more of the Truth than any of its predecessors, but was marred by the error of ascribing to Infinite mind the form of finite man enlarged to contain a universe. There may be many universes, and this theory would give us as many gods and legions of lesser deities.

The Brahams religion is almost wholly materialists, with hardly a spark of Truth to animate it. It tends toward sensualism in the extreme and lives upon what it feeds on.

The heaven of Mohamer's followers is found in the gratification of the carnal passions and appetites.

The philosophy of Zoroaster, borrowed in part by Confucius and taught by him to the descend-

ants of China and the Asiatics, is merely the precepts of action that does homage to self, when complying with existing custom. The Asiatics are stoics, possessing the letter that killeth and devoid of life. This accounts for their hideous butcheries and apathetic servitude to the crudest forms of materialistic despotism.

Moses gave the law of "thou shalt not" to the Hebrews. The cold, calm, exactitude of justice. The letter of this law also killeth, unless tempered with the desire of loving obedience to Infinite mind, which places us above the power of mandatory justice. The material conception and literal application of the Mosaic law by the Hebrew rulers to all except themselves was calculated to create a schism in the nation, to array caste against class, and to establish the pharaseical farce and hypocritical pretense that covetously crucified the incarnates manifestation of Divine Love.

Up to the time of the appearance of the Nazerene the perfected Divine idea had never been known among men so far as we can ascertain. The periodical or cyclic appearance of attributes of the Christ principle in various individuals, recorded in Sanscript, the Vedas and the Secret Doctrine, were but faint reflections of the Infinite mind, though in a limited sense they healed the body. It remained for Jesus to illumine the pages of time with the blossom and the bloom, the grandeur and the glory of Immaculate Love crowning the Divinity of Man. He embodied all the various aspects of the accumulated wisdom of the ages, and because the light of the world, by the abrogation of self, and the application of His Divine powers to the necessities of a benighted race.

He separated Himself in no way from His fellow beings, but was constantly with them in order that they might learn from His example the Divine Power of self sacrifice, which ever manifests the God-likeness of man and blends and moulds itself in the matrix of Divinity, to finally emerge the conscious entity of immortal being.

The mission of Jesus compelled him to choose between the cross and the sword, and the choice of the former set the Christ-crowned seal upon his brow. Jesus demonstrated the fact that sacrifice was Love's revelation of Infinite Law, and enabled mankind to realize its unity with God. His sacrifice was voluntary. He deliberately chose this method of revealing to man what He understood to be the whole law of the cosmos, the profound depths of God's nature, in order that there may be no more mystery in the universe to seeing eyes.

The law of Life that He disclosed was not simply healthgiving, accidental, or historical; it is the same law that pulls the lily from the stalk, governs the harmony of the universe, dominates the conscience of spiritualized man, and gives to the human race the priceless heritage of the mind of Christ. The law of Life is the sacrifice of the Creator that the creature may be. The crucifixion of Jesus was the laying bare of the heart of God in the compassion of Love, that man may view the harmony of heaven, become attuned thereto, and establish its order on earth.

Jesus in no way perceived from the philosophy of facts, the fables of fiction on the mysticism surrounding ecclesiastical aggrandizement, any escape from the torments of hell—carnal mind—except through the spirit of sacrifice. To know the Truth that makes you free comes only through the sacrifice of material opinions and desires, the voluntary refusal of worldly honor and forms, the casting aside of the wisdom of men—the absolute yielding of self to the service of Love; the giving of health that others may live; the yielding of life from the abundance of soul, that the carnally dead may be spiritually quickened. This and this alone is having fellowship with Christ, becoming one with God.

In this connection it is well to observe that in almost every age of the world Spiritually minded men and women have both consciously and unconsciously been healers of the sick and raisers of the animated though carnally dead. Just in proportion that the law of Life and Love is yielded to by any man, woman or child, in that proportion do they demonstrate the Divine power "with sign following."

The foregoing brings us down to the time of primitive Christianity, which was a practical demonstration of the Kingdom of God in the world, but not of it. Our time this afternoon will not permit us to continue the subject. In our next lecture I shall endeavor to show clearly what is the Kingdom of Heaven as well as to uncover the mask that has deceived humanity and established the fiction of hell.

I have endeavored to deal with universal, fundamental, and historical facts pertaining to the Divine Science of Being down through the ages to the time of Jesus. I have also endeavored to clearly define the real mission of the Master.

I shall now ask your further indulgence while I briefly point out the cause of the Reform Christian

Science movement; the motive that gave it birth; the fruits that are following its labors, and the reception at the hands of the high priests in our modern synagogues, and I think we will all find a fitting parallel to the old adage that human "history repeats itself."

Some years ago it was my privilege to present the healing Truths contained in Christian Science to my friend and brother, Col. Oliver C. Sabin. It was at a time when I first became conscious of the forces of Infinite Love, welling up within me, around me, and about me. I had been restored to health and was drinking in the milk of the word that was quickening the Spirit within me. The past seemed a dream, the present a vital reality. He could hardly credit my story at first, but when I gave him the evidence of its Truth he was amazed at the seeming stupendousness of the miracle.

The Truth had shocked and stunned him. A man of matured and ripe judgment, learned in the wisdom of the world, a strategist in politics and resourceful journalist, the simple evidence of the power of Love had staggered his prejudices and shattered his logic and reason. He commenced to investigate, and for almost a year his mental suffering was pitiful to behold. The mortal sense of self helplessness, begotten of years of submission to error was heavily upon him, and he writhed blindly in his fetters. At last the awakening came and he found his chains but ropes of sand. He became conscious of a thought glorious and God-like that would free the people in body and mind and awaken a tender conscience. From that day the one dominate thought of the man was to give his life to the spreading of the Truth throughout the earth. This is the motive that gave birth to the Reform Christian Science movements. Its labors are being crowned with a success unparalleled in the upward march of man.

The movement is being misrepresented and vilified by the high priests of form and ritual as it was in ancient time, and yet it flourishes from day to day with a more abundant life.

At first I thought my friend was doing wrong, but soon I recognized the fruits of the Spirit that was giving directions to the movements courses and knew that God was in the work. I determined to enlist under the banner of Love and enter the field of action. Since doing so I have enjoyed a larger degree of freedom than ever before.

These closing lines by Ernest Crosby are most

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applicable to this movement and typify the Spirit  
that animates its successful propaganda:

Hail, Spirit of revolt, thou Spirit of Life,  
Child of the Ideal, daughter of the Truth!  
Without thee the nations drag on in a living death:  
Without thee is stagnation and arrested growth.

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Hail, Spirit of revolt! Thou Spirit of Life  
Child of eternal Love—  
Love rebelling against lovelessness—  
Life rebelling against death,  
Rise at last to the full measure of thy birthright,  
Spurn the puny weapons of hate and oppression,  
Fix rather thy calm, burning, protecting eyes on all the myriad  
shams of men, and they will fade in thinnest air.  
Gaze upon thy gainsayers until they see and feel the Truth and  
love, that begot and bore thee.  
Thus and thus only, give form and body to thy noblest aspirations,  
And we shall then see done on earth as it is in heaven.  
Gods ever living will.

### HUMAN MOTHERHOOD.

Is she with that nice college air,  
My Mary, just returned? How tall  
She seems, a child of Love, withal!  
What grace! and is she not more fair?

How dared they change my darling so  
That I can hardly recognize  
In this loved creature, worldly-wise,  
The baby girl that I let go?

The childish ways that made her mine,  
The simple trust she had in me  
Are put aside, and I can see  
In her, though possibly more fine,

The trace of teachings not my own,  
Be still, my heart, and let me think.  
What makes thee flutter so? why sink  
Betimes as if thou wert alone?

Did I not say that she is mine?  
And is it true that I can hold  
Because I gave the body mold  
Possession, or the soul confine?

Oh, selfish human motherhood  
To cry against the change you see!  
Did not God-motherhood make free  
Each soul to choose the bad or good?

Fond mother-soul to Truth awake,  
And let your children be as free  
As you are—as you wish to be,  
And then your heart will cease to ache.

—By H. H.

### The New Treatment.

In the editorial columns of this issue of The News Letter there will be found a statement in regard to this treatment that will give all a comprehensive idea

as to what it is. The faculty of the International Metaphysical University has given this new treatment a thorough test, and it has proven the means of bringing the healer into closer communion with God than any method yet adopted in Metaphysical healing. The power thus obtained and the success of its application is so great in healing the sick that the University has arranged to place it in the reach of all its students by embracing it in a special lecture, nicely typewritten, which will be furnished to all our students who have taken class instructions through the Correspondence Department of the University for the sum of one dollar (\$1.00). This special lecture gives and explains the New Treatment and its application in all its details. No healer or teacher can afford to be without the power given in this treatment.

Address all orders to J. H. Turner, Dean.

### Sermonetts for Big Folks.

We are in receipt of the above book from our very dear friend Mrs. Fanny M. Harley, the editor of Universal Truth, Chicago. Mrs. Harley is one of the best writers as well as purest women in this country. God has made but few better.

A little boy who had been blowing bubbles all the morning, tired of play and suddenly growing serious said: "Read me that story about heaven; it's so glorionth."

"I will," said the mother, "but first tell me, did you take the soap out of the water?"

"Oh, yeth, I'm pretty thure I did."

The mother read the description of the beautiful city, the streets of gold, the gates of pearl. He listened with delight, but when she came to the words, "No one can enter there who loveth or maketh a lie," bounding up, he said: "I guess I'll go and thee about that soap."—The New Unity.

POSITION WANTED.—By experienced, middle-aged lady, as visiting or resident teacher, companion, or correspondent. Acquirements the usual English branches, rudimentary Latin, Music, and Physical Culture. Christian Science family preferred. Address

MRS. S. W. MOORE.

1022 Twelfth street, N. W.,  
Washington, D. C.

To do so no more is the truest repentance.—  
Luther.

## LECTURE.

[Delivered by Oliver C. Sablin Before the Reform Christian Science Church, June 24, 1900.]

Nineteen hundred years ago, as the shepherds were watching their flocks upon the hills of Judea, there was a manifestation in the heavens when the angels were singing, "Peace on earth, good will to men."

That was the first annunciation that had ever been made to man that this doctrine of Love was to take the place of the doctrine of hatred, reprisal of vengeance. That same doctrine which was taught by Jesus of Nazareth is the same doctrine that we teach to-day, and Christian Science, so called, is nothing more nor less than the doctrine taught by Jesus of Nazareth. Christian Science healing, as I have been telling you during the past ten lectures, is nothing more nor less than the prayer of faith to God Almighty from an honest heart receiving an affirmative answer. We even go further than faith, because we pray, as Jesus said, believing we have that which we ask for before we ask for it, and the demonstration is made for us by the perfect healing of our sick.

There was one thought which occurred to me this morning to discuss slightly in regard to why we do not make instantaneous healings always. I have been asked that question, and have been written to about it from all parts of the world, and it has been a subject of some considerable query in my own mind, and is to day, why it is so. I can look over the practice of all the people who have come to us to be healed, and I know as a matter of fact that we have never yet failed on the case of a child. Every child we have ever had to treat has been healed in an incredibly short time. We never have had a failure. We have received telegrams when the breath was apparently going out of their body, but they reached us before so-called death had come, and the saving Truth raised them. I have known cases of older people to hang on for months and months with no apparent changes whatever, and then I have known some of those cases to develop a perfect healing at once.

I have a case in my mind of a man who commenced to be treated six months ago, and in the last twenty days God has healed him in a wonderful way, and his heart is full of rejoicing because of his returning health and strength. "God works in wondrous ways His mysteries to perform," and it

is not for us to murmur if we know we have the Truth. If we know that God Almighty does heal the sick in answer to our prayers then we know under like conditions He will heal all that come to him. If He heals for me He will heal for you, for all and every body who comes to him with an honest heart and sincere purpose and with perfect faith. It is impossible to have a failure under any such conditions. Our Christian friends of the churches throughout all the world do not understand Christian Science, but have heard it lightly spoken of, and thus received a wrong impression, they do not know the Truth, and do not know what we believe from these reports. Take all the Christian churches. They believe that God Almighty answers prayer, but we go further than this in our belief and say that Jesus Christ brought redemption to the body as well as to the soul; that He conquered death, and if we walk in the way he showed us, eternal life and happiness will be ours. We do not have to wait for some time in the dim future to obtain these blessings, but they are ours as soon as we are ready to stretch out our hands and take hold of the blessings God is giving us—they are ours—that is where we go beyond other Christian churches.

We demonstrate the truth of our position by healing the sick, restoring sight to the blind, giving the deaf hearing and making the lame to walk. The time is coming rapidly when we will demonstrate over death, and we will have eternal life. When God created man He made him in His image and likeness and endowed him with power over all the earth, the sea, the heavens; and that power is ours to-day, and those who deny that power can have no such power. Those persons who confess their own impotency and their own nothingness, that they are nothing but the worms of the dust: such Christianity is nothing more or less than a black-guarding of the good of God's love. The image and likeness of God is perfect. The creature whom God endowed with power over the earth, the heavens and the seas is the mightiest creature on the face of the earth, because we have the power of God Almighty. Then wake up! Know something of what you are, and know something of your relations to God and God's relations to you your duties and your privileges, and soon the scroll of mystery will begin to roll aside upon the right hand and the left, and you will look up and the power of God will settle down over you, and you will then know that you are one of the children of God created in His image and likeness.



This subject of Christian Science which I have been lecturing to you about for the past ten Sundays, is simply a system of prayer whereby we bring ourselves in tune with the Infinite, asking in perfect faith for that which we want and God Almighty gives us his perfect blessing. I could use an hour in telling you of the cases of healing that have occurred here and there, and which have come within my knowledge since last Sunday. This healing is a constant answer to prayer. Oh, how thankful I am that these lectures have given this healing knowledge to many of my hearers in this class. Some of those who are here to-day are now able to demonstrate the healing power of God's love, and they knew nothing of it when I commenced to deliver these lectures. Those of you who have not advanced that far, have had the seed sown in your consciousness, and seed will grow until all the children of the earth can nestle under the branches of that tree. Love and kindness and healing will go with you, and your path will be surrounded with the blessings which you are able to confer upon others.

This Christian Science system gives us power, the power God intended us to have and gives us ability to practice it. It is the key that unlocks the situation; it is the key that unlocks to us the power which it was intended we should have. This my friends, is that which enables you to heal the sick. As yet you have had but a glimpse. Do not stop your study but go on. It took me nine months' hard study before I came into the realization, but when it came to me it was so perfect that I actually laughed to myself to think how simple it was. I had been groping and studying and sometimes doubting that I could not understand, but when it came it was so beautiful, and how perfectly simple. When you can understand the Truth which gives you freedom then you can heal the sick, and that Truth is this. Listen carefully, for if you understand what I tell you now you will leave this hall this afternoon with the power to heal the sick.

This is the knowledge you want.

You recognize in your consciousness that God Almighty is Spirit. The Bible tells us that. You recognize that man is His image and likeness, created in that likeness, and the Bible teaches that. You recognize that if you are the image and likeness of God and God being spirit, YOUR LIFE IS A SPIRITUAL LIFE. Logic teaches that. You recognize the Truth that "YOU LIVE, MOVE AND HAVE YOUR BEING IN GOD," St. Paul told the Athenians that, and the Bible teaches it. Therefore if you, being a

spiritual being, created in the image and likeness of God, living, moving and having your being in God, your life is a perfect life as God is perfect, and if it is perfect, disease has no part or parcel with it, and knowing this you will be enabled to say that you never were sick, that there never was any such thing as sickness, that it does not exist and can not exist.

There is also another thought that brings up the clamor of ignorance at your heels that is really amusing at times. People say do not I see why such a person is not sick. I see him with my own eyes, and you say he is not sick. Here is a fellow passing out, he is not sick. No. Not the child of God, for the child of God is always perfect. You are talking about carnal mind. You look into a looking glass, and what do you see? You see a profile, a picture there which you think is you. That thing you see is not you at all, for you are the child of God made in the image and likeness of God, and when you recognize the fact who you are, and that you are perfect, and that you are a spirit-being always perfect, God's natural law forces the physical manifestation to respond to the spiritual thought and the so called disease is gone. The truth is that it never was there, only in material thought, and you counteract that thought with the Truth and the thought that GOD'S PERFECT CHILD COULD NEVER BE SICK, and the manifestation is gone. God heals the sick by force of natural law.

Now that is Christian Science healing; that is the science of it, and it is as plain as A B C. All you have to do is to recognize who you are, who God is and you can not be sick. Three weeks ago last night I was attacked with the belief of a very severe case of what is called, in Materia Medica, diphtheria. I had diphtheria once, and knew from the symptoms I had the belief now. I got up in the morning, washed my face, dressed myself, and went down to breakfast. I was not very hungry, it is true. I gave myself a treatment before I went to the table, I denied the existence of that so-called disease, denied that it ever existed, and never could exist, and I went on and did my work, and that afternoon came down here and delivered a lecture from this platform. The manifestation took two or three days to go away. I finally went down to the seaside, and instead of being locked up in a room with the temperature just so, and a thermometer hung up in the room, I sat out upon the steamer's deck and took in the breeze from the cold sea. I realized the Truth of Being all the time, that I lived in God, and that the manifestation, which said I am diphtheria,

was a falsehood and nothing but material mind, and when touched with the Truth God destroyed it and restored harmony.

I could detail cases of various so-called diseases, numbers of them, many of them right here in this city, where the patient was restored to perfect harmony by this God healing, but you have had enough to convince you that Christian Science is no fraud. You can heal the sick if you study and learn.

Now my Christian friends, brothers and sisters, if you wish to continue this study until you come into the perfect knowledge of it you can attend our Tuesday evening meetings at my house. We talk of all these things. We try and help one another along in this work. You can learn how to heal the sick. I had no more idea of the Truth of Christian Science when I first heard of it than I had of flying.

That young man sitting right there, Albert S. Dulin, came to me and showed me the manifestation of a great healing, and I asked him what did it. He said it was Christian Science. I do not know if I ever heard of that name before I became interested, not that I had any idea or desire for it to do me good, but had the desire to understand the scientific as to how they healed him. I had ailments about me which I did not suppose anything could heal. I expected to pass on, as my family had done for generations, with paralysis, but in nine months I not only learned how they healed my friend, but learned how the whole world WAS NOT SICK, and I learned how God Almighty's harmony reigns forever, and that all the inharmony there is is in what is called carnal mind. I learned the Truth which Solomon told us when he said: "As a man thinketh in his heart so shall it be." I learned that you can build up the human character morally, physically, and financially, by having perfect thoughts, or you can sink it down, down, down by imperfect thoughts.

These wonderful facts have been developing, and are now developing, in my consciousness, and the more I study the more perfect comes the THOUGHT, and the more I am rejoiced at the wonderful power God has given to all His children. I am rejoiced that it does not belong to one only, but that God has given it to all His children alike, and I am glad to see these hobgoblins of iniquity being torn down. I am glad to see that God of hate, which cursed my younger years, wrenched from my consciousness and supplanted by a Being of perfect Love. The devil and all that was created by that God did not comport with this God of Love; there was no Truth in it. You can not jerk a ray of sunshine from the

sun and make it into a streak of darkness; you cannot wring a lie out of the Truth, neither can you get evil out of good. God Almighty is Love, and I have learned to Love Him. He is Good, and His goodness supports me. He is wisdom, and I walk in the Light as He gives me to see the Light, and His power overshadows and protects me in perfect Love. The creature who created the devil, and that had the endless hell, burning and hissing to burn his children in, thank God I have outlived that fear, and I only live in Love, and I am perfect in the Love of God. I can heal the sick through God, and the fellow who believes in the devil and believes in the hell, who believes in that kind of a God, can not heal anything; he can not heal himself, but is a walking curse to himself and every breath he draws is one of misery. What a beautiful thought it is that God is Love, and what a contemptible one it is that God would put a baby into a burning, hissing hell and keep it there for all eternity.

Jesus tells us that if we being evil know how to give good gifts unto our children how much more will our Heavenly Father give to His children good gifts. My God is a God of Love, and Christian Science has given Him to me.

Now, I do not think I will talk any longer tonight. I think if you will take up these studies and carry them on as you have been taught you will come in to the Truth. You are not necessary to Christian Science, but it is very necessary to you. You can not make God do anything, but He can save us, if we go to Him in Faith and Love; then let us go and take the name of Jesus with us, remembering that the doctrine taught by Jesus Christ was perfect. He tells us to Love our enemies and do good unto those who spitefully use us. The doctrine of hate is supplanted by the doctrine of Love. Jesus Christ came into the world to show us the Way, His Truth and His Love.

God bless you all.

#### KIND WORDS.

Those who are interested in Christian Science will find The Washington News Letter an exceedingly helpful magazine toward a clear and concise knowledge of its principles. It is published and edited by Oliver C. Sabin, 512 Tenth street, N. W., Washington, D. C., at \$1 a year.

In those beautiful days, the golden sunset of their lives, the philosopher and the merchant prince walked and rode and reasoned together.—Thy Brother Leonidas.

## SUMMER VACATION.

The regular Sunday and Wednesday evening services of the Universal Church of the Reform Christian Scientists of Washington, D. C., will be discontinued until September 9, 1900.

No revolution ever rises above the intellectual level of those who make it, and little is gained where one false notion supplants another. But we must some day, at last and forever, cross the line between nonsense and common sense. And on that day we shall pass from class paternalism, originally derived from the fetich fiction in times of universal ignorance, to human brotherhood in accordance with the nature of things and our growing knowledge of it; from political government to industrial administration; from competition in individualism to individuality in co operation; from war and despotism in any form to peace and liberty.—Thomas Carlyle.

When the portals of the intellect are opened to Truth man is regenerated, and in the lexicon of Hope the word Future is translated into Immortality.

How great a potency may lie on the thither side of an open conscience not time alone, but eternity, must show. Across the virgin threshold lies a fair and unknown sanctuary which love may glorify or passion may deflower. Whosoever has opened their conscience without the thought of God (Good) in the act may have committed a sacrilege and upon him is the responsibility for whatsoever of good and evil may enter therein.—Duffin.

"There is a time to keep silence," saith Solomon; but when I proceeded to the first verse of the fourth chapter of Ecclesiastes "and considered all the oppressions that are done under the sun and beheld the tears of such as were oppressed, and they had no comforter; and on the side of the oppressors there was power," I concluded this was not the time to keep silence; for Truth should be spoken at all times, but more especially at those times when to speak it is dangerous.—S. T. Coleridge.

The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in Truth.

If thou knowest the gift of God \* \* \* thou wouldn't have asked of Him and he would have given thee living water.

## Thanks to the News Letter.

Dear Col. Sabin: I have long, but unintentionally, neglected to thank you for the generous notice given to my books in the News Letter some months ago from which I have received many orders, and I feel that I must again express my appreciation of the good work the News Letter is doing.

It is a pleasure to note the evidence of increasing freedom in its pages. Your willingness to accept Truth from whatever source it may come is the best evidence that the spirit of Truth leads.

It is written "Where the spirit of the Lord is there is liberty," and we may say, Where the spirit of the Lord is lacking there is bondage.

Your quotation, in July News Letter, from the grand sermon of the Rev. Edward Everett Hale needs only to be read to be appreciated, coming as it does from the lips of one so universally acknowledged as an able advanced thinker.

We see the evidence daily that his words are true. Creeds are dying out. Dogmas are fast being relegated to the shades of oblivion, and the souls of men are opening to the light of Truth and will ere long stand forth self-redeemed from the bondage of ignorance by knowing Truth, which knowledge is the only way out of bondage.

We already see the signs of the "greater things" to be accomplished by knowing Truth. Every phase of the "New Thought" is gradually finding recognition by the secular press, with a growing tendency to respect it and finally accept it, even when it was formerly treated with ridicule and condemnation by the same press.

Such chances in the thought-world is proving the fact that the very atmosphere vibrates with the power of righteous thought, and the supremacy of mind will ere long be acknowledged.

The manner in which you have "Unchained the Truth" has done much to swell the current of thought that carries such mighty influence for good.

We are very happy to know that you are blessed in your work, and may the good Lord continue to inspire you to still greater influence for good.

Most cordially yours,

JANE W. YARNALL.

Dr. Yarnall unites in all I say.

"Certain thoughts are prayers. There are moments when the soul is kneeling, no matter what the attitude of the body may be."—Victor Hugo.

## A Letter.

Scotia, Humboldt County, Cal.,

June 27, 1900.

Col. Oliver C. Sabin, Washington, D. C.

Dear Brother in "Truth:" I am in great distress of mind, and write to you to ask for help to destroy this false sense and to realize the Truth of being. I will tell you what has brought me thus, almost to the verge of insanity. A short time, perhaps two months, before you took your bold stand for Truth I applied to become a member of the local church in Fortuna, where I have until lately resided, and I was told that I would have to wait until the directors met to find if I could be accepted or not. Well, awhile after your September number came to hand I was asked if I had discontinued taking The News Letter. I told her (the first reader) that I had not and did not intend to as long as I was able to pay for my subscription, which didn't amount to more for one year than what I usually dropped in the contribution box every Sunday. Well, she said that it was the orders from headquarters not to admit any one who in any way supported Colonel Sabin. I told her that I loved both Colonel Sabin and The News Letter, also that "Love worketh no ill to his neighbor," and if my support of The News Letter barred me out from their church I was quite willing to stay out. I am only a workingman, and poor, as far as worldly possessions go, but I have always, since I took up with Christian Science, about two years ago, had all I needed, and my mind was at peace with God, myself and my fellowman, but they soon robbed me of all these blessings by giving me a dose of Malicious Mental Malpractice, and when shortly after I got a couple of new subscribers for The News Letter (Tompson and Carlyle) and sent for four of your little books, their malice knew no bounds, and they tightened up the screws with a vengeance. Then began everything to go wrong with me; they even took away my power to pray effectively.

I used to make some glorious demonstrations, in a small way, both helping man and beast, but now I can realize nothing. I would have asked you to help me long before this, but try ever so hard I can not get ahead so I could send you some money with my call for help; for although I work harder than ever before in all my life, I can't get ahead, and that, too, in a place where everybody is doing well, even laying up money. I quit working for

wages and took a contract, thinking I could, by being alone and not being disturbed by a crowd, help myself out of this awful fix, as it appears to mortal sense; but it only seems to have made my situation worse. I have a dull undefinable pain in my head, not like ordinary headache, but tending to make me feel stupid, and when I try to demonstrate over it or other errors that are continually coming up I get so sleepy I can't keep my eyes open.

Dear friend, I hope you will help me; and it shall be a joy to me to repay you as soon as I am able. Then I shall go through a class and do lots of missionary work that I had to abandon on account of the workings of "our friends." I know quite well that God is willing to help me, but I can't realize the "Truth." I am extremely sensitive—always was—but now it seems worse than ever.

In answering this please let me know when my subscription to The News Letter expires that I may renew it.

Hoping to hear from you soon, I am, dear sir,

Your brother in Truth,

A. G. M.

July 10, 1900.

A. G. M., Scotia, Cal.

Dear Sir and Brother: I think in replying to your letter it is best to give an answer which will give to others in like condition information what to do. Your case is not one isolated by any means, but I receive letters of like import from almost every point of the compass daily. It seems as though there is a spirit of evil existing, and that it has a desire to either rule or destroy. The one indictment that can be made against me, of or against the News Letter, is that I am trying to give to the world this great Truth and teach everyone how to heal the sick, whether they are rich or whether they are poor, and not to hold it back in the interest of a little ring, and give it out only at extortionate rates. Such practice is unchristian and unscientific. God's Truth should not be withheld from His children, and if any person has the knowledge of this Truth they must follow the commands of Jesus when He said, "Go, take this Truth with you, teach it to all the world and these signs shall follow those who believe." That is what I am doing to the best of my ability, and God is blessing me and blessing all the workers in the reform movement; but where the trust agents can get a little fellow off by himself, where they can pounce on him with their malicious mental malpractice

and poison his mind and destroy his health and destroy his ability by injecting into his consciousness this mental poison, they feel as though they are serving God, because the edict has gone forth from headquarters "Destroy Colonel Sabin and his News Letter."

If that edict had been just and righteous and had been of God, Colonel Sabin would not have been in existence to day; he could not have withstood the arts of the devil which have been brought against him ever since he came out to Unchain the Truth, but God has protected us because our hearts have been pure and our motive honest, and our only desire has been to help God's children and Unchain his Truth.

The truth is that their vindictiveness has had no effect on either The News Letter or on its editor, but the malicious thoughts have rebounded back upon those who sent them; for to my certain knowledge persons who but a year or two ago were excellent healers and could heal the sick can not do their work, for I get letters from many people saying that they have done them no good. They have lost their power with God because of their vindictiveness. The head of that so-called Christian Science organization wrote to the church in London, consigning me to the shades of perdition, and the others taking their cue from that and written instructions from headquarters have determined to destroy The News Letter and the work of the Reform Christian Science Church. They had just as well attempt to bank up the Mississippi River and make it run back over the Continent into the North Sea; they might as well try to stop the flow of the tide, or to stop the daily revolution of the earth; or, in other words, they might as well try to stop any of God's other agencies, because this work is of God and they can have no power over it.

The Truth shall be free. Jesus tells us to take it into all the world, and we are going to do that. It is now being circulated by the Reform Church, not only in America, but we have students in England, Ireland, Scotland, France, Mexico, and in Canada; in fact, the Truth has spread over every civilized country in the world.

Already we have as many teachers in the field as belong to the so-called Eddy Church. The time was when everyone who had been taught in that school could teach, but teachers were coming so fast and thick that the little clique or circle or trust, in order to regain their lost prestige had the teach-

ing for one year stopped, and when the edict was lifted again it was found that only those who had been taught by the "Mother" could teach; thus out of over two hundred Scientists in Washington City only two could teach, and thus it worked everywhere. Such a system carried out is nothing but robbery; robbery of the masses by the few. My advice to you, my brother, is this, To treat yourself against their malicious mental malpractice every day of the world, and if you will get The News Letter for July and read there the new treatment given by me in a lecture you will find that is a grand panacea to destroy all evil, but I urge you never fail to treat yourself against this malicious mental malpractice every day. Affirm that you are the perfect child of God, made in His image and likeness, a Spiritual being living in Spirit; living, moving and having your being in God (Spirit), and that God created everything good and pronounced it good, and nothing can have any power or effect over you except Good; affirm that those who practice malicious mental malpractice can not affect you, it matters not who they are or how they seek to accomplish their purpose and the means they employ. All such practices are evil, and can have no effect, for God is All and God is Good; therefore evil is nothing, and it can have no power or effect over you, the perfect child of God; you are hid with Christ in God, the perfect child of God, that you live, move and have your being in God and nothing can come near you to harm you, for evil has no power and God is all in all.

Hold to this thought and try this over and over again, and remember that God is All and God will give you the victory. These evil practices have no power or effect whatever; can not have any because God is Omnipotent and God is All.

Certainly I will take your case and give you the relief you ask for. God will hear my prayers and heal you and destroy the evil machinations of all evil disposed persons, and you will receive perfect immunity from all those secret arts for your destruction. Of course, it is a cause of regret that persons should be found who would or could resort to such methods for the destruction of their fellow-men, but I have such incontestible proof of it from all sources that there can be no doubt, and it is with sorrow for poor fallen humanity that I say it is true.

Yours in Love and Truth,

OLIVER C. SABIN.



## Healing Paragraphs.

BY FANNY M. HARLEY.

"Ye ask, and receive not, because ye ask amiss."

It was James the brother of Jesus, who gave us this solution to our unanswered prayers. He also says: "Draw nigh to God, and He will draw nigh to you." When our hearts are heavy with disappointment because of unanswered prayers we may always know that our failure to receive is not because of unwillingness on the part of the Cause and Source of all blessings to grant our requests, but because we have asked "amiss."

God can not choose to withhold from Man one good thing. No reasons, either just or unjust, can enter into God Mind to change its course of action. Everything that God gives to Man God is compelled to give because of its nature, for It is changeless Principle, Spirit, Life, Love. God always must express all that It is in Man, while Man, during certain phases and stages of his development, may and does choose either to receive or to reject, within his consciousness, the blessings which are eternally his. Before a soul has evolved to that degree in consciousness where he perceives the true nature of God, he "asks amiss" because of his ignorance. After he gains a perception of the changelessness of God-nature he also often asks amiss, because of failure to remember at all times what undeviating God Principle is. To remember, or to fail to do so, is largely a matter of choice on the part of individuals, because what we will to remember finally becomes, after patient practice, uppermost with us.

Since God is Spirit it must follow that all that Spirit can possibly bestow upon Man is a Spiritual nature; and this man must make manifest. Since God is eternal Mind, Man is forever ideal in that Mind. In It he lives, moves, and has his being. Then really changeless Man never can be less than ideal in the Perfect Mind. Man, therefore, in his true being is without lack or flaw of any kind. Because the Mind which images him is perfection absolute, he is ideal in the highest sense of the word. Nothing higher, nor better, nor grander, nor richer, nor greater, can be imagined than Man's reality in his eternal being. Man will evolve his true nature by means of conscious knowledge, individual and collective, of mankind. Individually we will gain, degree by degree, consciousness of our eternal nature, by aspiring to conceive an ideal like unto that in the Perfect Mind,

and then to hold it in remembrance and endeavor to practically demonstrate it.

Aspiration is true prayer. If we always remember just what we really are we would soon discover that true prayer is not asking to have a material lack supplied by God, but that it is a heartfelt recognition of good already received by our God-derived being from before the foundation of the world. Prayer is also a desire that recognition of the Good may become clearer and clearer. What we call material things is the outpicturing or the objectivity of the way humanity, as souls, has used thought-force. This is the activity by which God creates ideal man, and It is the same power which we use to make ideal conditions for ourselves. When we misuse this activity—thought-force—our conditions outpicture as the contrary of ideal. This is to "ask amiss."

Now, since external objects, conditions, and affairs, are but the outpicturing of our thinking, it follows that when we pray or treat for a change in externals solely we are beginning to deal with our problem "wrong end to," and are thereby asking amiss. To change our mental conceptions is the proper way to begin to rectify unsatisfactory and inharmonious external affairs. Sometimes one will ask "Why am I not able to demonstrate prosperity and success when I hold true words constantly in thought?" Another, "Why do not I demonstrate harmony in my home, when I have treated my husband, my child, or my mother-in-law, as the case may be, faithfully, to cure them of their faults?" When these questions arise within us we are not recognizing that with all our anxious praying we are asking "amiss." If by treating solely for externals we could bring them to us in abundance we might soon find ourselves much more worldly minded than we were before we discovered the law of the word. It is a blessed fact, therefore, that Spiritual realization of omnipresent Good must precede the adding of all the other things.

Demonstration, then, does not consist in the ability to change externals only. This is demonstration: To be able to rise in consciousness above all that seems inharmonious, and to keep the soul eyes steadfastly fixed upon invisible Spirit Substance until it is our conscious realization. Patient continuance in this mental state will cause its representative good to externalize. Whoever undertakes to do this will find himself too busy to be anxious or troubled in heart. He will be in the world, but not of it.

All Truth is invisible. All real things are Spiritual. All real things are eternal. To come into an understanding that Spirit is the one eternal, inexhaustible, indestructible, omnipresent Substance is to begin to lay hold in one's consciousness upon Absolute Truth. To keep one's consciousness filled with the remem-

brance of this ever-present Substance would be to demonstrate all things; for the law that the without shall become as the within can never change. To keep one's soul eyes fixed upon Spirit, the one and only Substance and Cause of all that really is, is to keep them at the same time upon ideal Man, God's perfect child, because God and Man are eternally inseparable. Though he may be ever so invisible to our physical sense sight, ideal Man is forever perfect in God Mind. To cultivate our perceptive faculties till ideal Man becomes visible to our Spiritual sense sight will be to attain healing of all our diseases. This will heal us of fear and anxiety; of selfishness, envy and jealousy; of beliefs of physical pain and illness; and of poverty in its various phases. To remember ideal Man and his eternal nature is to keep him with us in our consciousness. When we forget his nature and his presence he is not with us. Spirit-Substance and its expression, ideal Man, are always omnipresent in reality, but they are only with us to our consciousness while we keep them in remembrance. Hence, "The Lord is with you while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you."

Since Spirit is our Cause, and since our real Being is the Expression of Spirit, it follows that to know self is to know our Creator—Spirit. While Spirit and its expression, Man, are eternal, all material and physical things are transitory. They are the outpicturing of the way living souls, individually and as a race, have temporarily believed—as they have used thought force during phases of mental development. While in one degree of development, on one plane of thinking, we see certain externals according to the light we have at that time, when we rise to a higher plane of thinking the former externals pass away both from our consciousness as well as often in actual fact. Then we see another grade of externals. Take, for instance, the animal kingdom. A barbarous people outpicture their savagery in ferocious animals, but as a people, or a race, rise in the scale of development the animals of their country will outpicture accordingly. As human souls master and cast out of their consciousness the baser animal desire, the animal shapes most closely allied to those proclivities will gradually become extinct; for man has dominion over all creatures of the earth and sea and sky. Zoology gives me many evidences of animal shapes that have already become extinct here in our own America. A number of the animals of to-day are passing from our sight. The buffalo of the plains, the prairie dog, the wolf, the bear, the deer, are instances showing that there is no continuance of any particular animal shape. Any phase of animal nature survives only as long as the characteristic in mankind, which it outpictures—survives. As spiritual Man evolves his ideal nature by means of the human consciousness, all cruel and ferocious beliefs will gradually be lifted from the animal kingdom one by one; the animals will then show forth accordingly. The prophet tells us that "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the

fatting together; and a little child shall lead them. "And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

"And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den

"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Thus the prophet shows us that the animals are and always reflect what we are as a people make them in our mental conceptions of them, and in our habitua thinking regarding them. As long as we are a race of Adam souls in which animal passage rage, we will have fierce and cruel animal natures manifesting in the external world of shapes. When we evolve the Christ consciousness our animals will be gentle, obedient and useful. Innumerable instances can be given where wild or vicious animals have become docile and affectionate under the hands of little children, or of kind people who had gained their confidence. As the vibrations of a people rise, its animals will redound in a higher manifestation. Thus it will be seen that only that is real which is eternal, and the real has been perfect from the beginning. To endeavor to attain understanding and realization of the eternally real is true prayer. To strive to understand and to gain possession of externals alone, is to "ask amiss."

How, then, shall we be healed of fear and anxiety, of selfishness, envy, and jealousy; of beliefs of physical pain and suffering; and of poverty in its various phases? By learning to ask aright for their cure.

Anything that does not belong to the nature of Spirit Substance and its Omnipresence can not belong to its expression, ideal Man. All error appearances are therefore untrue and must be denied out of one's consciousness. Fear and anxiety do not belong to the child of God. Love, knowledge, all are his birthright. We fear of only that whose real nature we are ignorant. We are only anxious regarding that of which we are uncertain as to the outcome. Realization and sure knowledge that the Good is Omnipresent will be a result of the faithful denial of evil and the heartfelt affirmation of the good. Error characteristics do not belong to ideal man; they must therefore be denied out of consciousness and character and their pure antithesis affirmed.

Physical pain and suffering do not belong to a spiritual being. Belief of their temporary existence, even, must be denied because what is not good is not true, and what is not true is not real. Health and harmony are among the eternal realities that belong to the nature of man. Poverty is an illusion of the sense consciousness which must be dispelled by flat denial of its reality. Spirit-Substance is omnipresent, and when it is a realization of consciousness so will the representative good for all daily needs be our realization. Lack of wealth does not accompany realization of Omnipresence. To know the richness of Spirit will be to know and to realize abundance of symbolic riches.—Universal Truth.

## A Pitiful Tale of Folly.

THE story I tell is what happened in a family with which I was somewhat acquainted. A girl something past fourteen years old, but not yet fifteen, had fallen in love with a man quite matured and was determined to marry him forthwith. She was a well to do farmer's daughter and her parents naturally objected to such a step. They very properly thought that their daughter should come to some reasonable degree of maturity first. But the girl was willful, headstrong, determined, in a certain half-wild delirium, to have her own way; and so she ran away, or was on the point of doing so. Seeing her bent on her purpose, the father so far relented as to say, in substance, "Well, if she will go I will at least go and see her married in a proper manner."

So he went with her, bought her a new dress, accompanied her and the man to a minister's house, and saw them legally married, after which they went where the husband would.

In a year and a half, or thereabouts, she died in a strange land a thousand miles from her childhood's home, with not one hand of kin or any who had nurtured and cared for her in her earlier years, to smooth her dying pillow and receive her last sad sigh. Her life ended at sixteen, which should have continued to be a crown of old age after many years. She threw herself away.

Now, if any readers think she did well, I have no word that can be of any worth to them. And to pass judgment on her would be idle breath; for she has long since passed beyond all human praise or blame. But if any are willing to learn a lesson from such a bitter experience, to them I would speak.

And I ask, Had that girl been fitly mothered? Had she been made to feel by the tender care and instruction of her mother that she was her best friend? Had her mother hovered and brooded her, drawing her heart with nurtured love in to her own? I can not think so. There was something greatly lacking in that mother's rearing of her child.

And in many and many a mother that same something is lacking. And every mother who does not win her child, but especially her daughter, to her heart, has something woefully at fault in her life. That winning is in part what mother love is for. But there was another wrong.

Some great wrong was done that child before she was born. Had she been rightly loved and mothered then she would never have been filled with such a wild, half delirium of purpose in the raw, half-grown condition of her early womanhood, to run off and get married against every wish of her parents.

And yet there is a lesson of right sense and wisdom which any girl, in just such a state as that girl was in, might learn if only she would. To such a one I would say, if I might be permitted, some words like these:

Your own instincts of self-preservation ought to teach you to save your life. Why fling yourself before a railway train and be destroyed? Why not, for a time at least, heed the wishes of your parents? Why not wait until you are as old as that poor being was when she was buried? Every law of life in the very fiber and substances of your being requires such a delay, and the girl who marries as that girl married sins most deeply against her own soul.

If every girl were taught, as every girl ought to be taught, the laws of her own being, and taught those laws in such a spirit that her life was most deeply impressed with their vital import to her, were taught them early enough so that the teaching would weave a measure of wisdom right into her very life itself, and if every girl were mothered before she came to that profound change of life, so that she would be prepared for the coming, then the shore of time would not be strewn with so many frightful wrecks of human souls as now it is; in time would not be strewn with wrecks at all.

But it has been my lot also to know the case of a girl who was wise. She was beautiful, lively, lovely; but she was also obedient and orderly. Her first love letter she took to her mother. She had no mind to marry except as her parents gave their blessing. When she was full grown and of fit maturity she married the man of her heart with their warm approval. And she and her husband loved tenderly while she lived,

In two paragraphs I set forth two lives, one of bale, the other of blessing. Every young woman does choose one or the other of these; and as she chooses so does she make her condition, and as she makes her condition so will the immutable, unappeasable fates coerce her to abide in it, whether it be of fire unto death or of roses unto life.

(Rev.) JESSE H. JONES.

Halifax, Mass.

—In Christian Life.

## Spiritual Power.

In the realm of Spirit is the antecedent of all things mental and of all things physical. We are accustomed to tracing effect in the physical back to some physical cause, or from effect in the mental to some mental cause, or from effect in the Spiritual to some Spiritual cause; but we are just learning to trace across the supposed gulf between the realms and to see the true causes of familiar effects.

We are learning that Spirit cause produces effect that is apparent to Spiritual insight, and as well to mental perception and to physical sense. We are learning to trace from mental phenomena to Spiritual cause, and also from physical manifestation to Spiritual cause.

Physical strength is caused directly by Spiritual force. Mental activity is due to Spiritual vigor.

As is our Spirit consciousness so is each thought and every act. We accomplish in the measure that we harmonize with Spirit. We are powerless when we set up ourselves in opposition to Spiritual processes. Nothing transpires except in conformity to Spiritual law and by Spiritual causation. Therefore if we wish to know why we rejoice, or why we suffer, let us learn what Spirit energies we attract, with what Spirit elements we harmonize; let us look for the Spiritual cause and study to co-operate with causes producing best results.

If my joints are stiff with rheumatism I know that it is not due to drafts or food but to a stiffness and acidity of my Spirit attitude, to a failure to harmonize my Spirituality with Universal Spirit, and to co-operate with the universal freedom and sweetness that surrounds my consciousness like light surrounds a darkened room, or like air surrounds a vacuum. Then I know that to cure my rheumatism I must work within and make the needed spiritual adjustment.

Harmony is health. Harmony is happiness. Harmony with Spiritual processes brings to us all that we desire of Omnipotence, and, indeed, of Omniscience and consequently complete happiness and perfect health, not to mention a peace and a poise that are at the same time evidences and instruments of great strength.

Let complete harmony be our aim and complete happiness will be the result—complete success, complete health, joy, peace.

The passenger on board ship on a rough sea may endeavor to mechanically harmonize with the surging waves by mentally tossing and swaying with the ship; but harmony is complete only when his astral

being associates itself fraternally with the living astral sea, and when his Spirit recognizes the Spirit life of the ocean and is at one therewith.

Whoever likes to sit upon the grass and wander in the woods and enjoys the stillness of the night and the beauty of the stars realizes partial harmony; but complete harmony is realized only by him who rapturously lies flat upon the dew moistened grass, and, with face surrounded with the star lit darkness, astrally feels the motion of the earth and stars and Spiritually realizes his oneness with them all. Such an one knows joy and peace.

The physician or healer who sees in his patient only the bodily ailment and prescribes or treats for that only may achieve some desirable results; but complete success will always attend him who looks deeper than the apparent physical inharmonies, who steps into the astral realm and meets and treats his patient there, who goes still deeper, centering in Spirit and therein becoming so at one with the universe as to be able easily to observe accurately the Spiritual condition and needs of the patient. Then by awakening the patient's Spiritual consciousness the healer effects an entire cure of the surface ailment because he has reached the inner cause.

Spirit has no limitations. Spiritual power is Omnipotence. Whoever becomes Spiritually centered becomes powerful, but he who seeks power will not become Spiritually centered. "Blessed are the pure in heart for they shall see God." Those who aim at Spirituality that they may attain power have a mixed motive, and therefore are not pure in heart. Only those who seek Spirituality for its own sake will find it, and unto them all other things are added.

WILLIAM W. KENT.

### Tuesday Evening Quiz.

Students and all others interested in Christian Science, are welcome at the Quiz Meetings at our residence, every Tuesday evening, commencing at 8:30, lasting one hour—remember the place, 1800 Wyoming avenue, N. W.

OLIVER C. SABIN.

### Sample Copies.

We give away every month several thousand copies of The News Letter for the purpose of calling attention to the Truths of Christian Science. We ask our friends to send us names of those who will likely be benefited. Please attend to this at once, and keep it up.

# The Fall of Samson.

## Relapsing Into Sin.

Samson is generally regarded as the type of mere brute force, a man of muscle and sinews, who surpassed all his fellows in feats of strength, but in a moment of weakness yielded the locks in which lay his mighty power to the fatal shears of a wicked woman.

Hence he is referred to as an awful example of the fate of him who would yield to the deceptive blandishments of some seductive Delilah, and lay down his manhood in the dust to serve her pleasure.

But Samson's career, if rightly viewed, teaches a lesson far beyond that, for he was endowed with much more than bodily strength.

He was destined before he was born to be the deliverer of his people from bondage under an alien race, and an angel was sent to announce to his childless mother that she would give birth to him, saying:

"Thou shalt conceive and bear a son, and no razor shall come on his head, for the child shall be a Nazirite unto God from the womb, and he shall begin to deliver Israel out of the hand of the Philistines."—Judges xiii, 5.

He was thus consecrated by God himself to a noble mission, and his life was worthy of it up to his mature manhood. An extraordinary precaution had been taken to prevent any impurity of nature being inherited by him, for the angel of the Lord, when he told his mother that she should conceive and bear a son, said to her:

"Now, therefore, beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing."—Ibid., 4.

His first error was to take unto himself a wife from among the idolatrous Philistines, who soon displayed toward him base treachery by enticing him to tell her the solution of his riddle of the bees making honey in the carcass of the dead lion, and then revealing it to her people, to secure for certain of them the rich reward that he had offered to anyone who guessed it.

In reprisal for that wrongful conspiracy "he went down to Ashkelon and slew thirty men of them and took their spoil and gave change of garments unto them which expounded the riddle."—Ibid. xiv, 19.

It was the most economical mode that he could have adopted for paying the debt, but while he was absent at his father's house, his wife's father gave her "to his companion whom he had used as his friend."

To avenge the double act of perfidy, Samson laid waste the standing corn of the Philistines with fire brands attached to the tails of foxes that he let loose upon their fields, and the Philistines "burnt her and her father with fire" for bringing such loss upon them."

He was not conciliated, however, by that friendly service rendered him by his enemies, for he said unto them, "Though ye have done this, yet will I be avenged of you, and after that I will cease."—Ibid. xv, 6, 7.

Samson then exploited his great strength by slaying a thousand Philistines, and became a judge in Israel, but although "the Spirit of the Lord came mightily upon him," and made him invincible in battle and wise in counsel, he forgot that the path of virtue is the way of safety, and passed under the cruel dominion of carnal mind, becoming the veriest slave of the "strange woman," of whom Solomon tells us:

"She hath cast down many wounded; yea, many strong men have been slain by her.

"Her house is the way to hell, going down to the chambers of death."—Prov. vii, 26 27.

Intelligent observers of human conduct have noted the fact that one false step opens the way for another, and few men who have entered upon the paths of vice have ever halted at the line that they had first drawn as the limit of their evil self indulgence.

Samson saw a courtesan at Gaza, and was soon entangled in her toils. He was strong enough to bear away the gates of that city with their "two posts, bar and all," but he soon proved himself lamentably weak in the hands of "a woman in the valley of Sorck, whose name was Delilah." Although she betrayed him thrice, and called aloud in his presence for his enemies to come and afflict him in his supposed weakness, he still dallied with her, until "his soul was vexed unto death," as she pressed him daily with her pleadings, and he gave up to her the fatal secret of his strength, and went swiftly to his miserable doom through her heartless perfidy.

That we suffer is due, in most cases, not to our fate, but to our deservings. Sampson was guilty of relapse after relapse into a sinful course of life, despite repeated warnings of the danger that menaced him, until the Lord departed from him, for His "Spirit will not always strive with man," as we are told in the Scriptures, Genesis vi, 3.

There is no such thing as halting and standing still on the broad road of sin. We must turn back, "about face," as the military command is, and go



the other way—the way of righteousness—or we shall surely go forward to destruction

Let us profit by the example of Samson, who fell from the highest to the lowest estate through his subordinating his judgment to his passions. Well did Shakespeare write:

"Show me the man who is not passion's slave,  
But is by reason ruled,  
And I will wear him in my heart of hearts,  
Yea, in my heart's core."

## Mrs. Helen Wilmans.

Mrs Wilmans, the editor of "Freedom," published at Sea Breeze, Fla., is one of the leading thinkers of the age. She is to all intents and purposes the har-binger who goes before, blazes the way, and stirs up material mind, and tends to bring them into near relationship with God, the Creator. While the editor of the News Letter and Mrs. Wilmans differ very materially on many important points of dogma, so to speak, yet we recognize the great good she is doing, and doing for the cause of the advancement of humanity. Under the direction of herself, her husband, Colonel Post, and many others, a scheme for the building of a great university at Sea Breeze, to be dedicated to the healing of the sick and the advancement of Metaphysical Truths, has been advanced. That the outcome of such an institution can only be good there is question, and the News Letter heartily wishes the project all success, and trusts and believes that God will guide its management into the direction of the unfoldment of the Truth. Mrs. Wilman, in her paper of the 27th of June, speaks editorially of the editor of the News Letter very kindly as follows:

"A letter says, 'Oliver C. Sabin is not a bit stuck up, he is as kind, generous and as just as if he did not belong to Christian Science at all.' A good many have written kind things about Colonel Sabin. It really seems as if he was going to be the leader of the Christian Science movement. As a leader he is altogether broader in his methods than Mrs. Eddy, even if not in his beliefs. Send for a sample copy of his paper, The News Letter, published at 512 10th street N. W., Washington, D. C."

I beseech you for the sake of Christ, who so sharply prohibited making others suffer for their religion, that you have a care how you exercise power over other men's consciences. Conscience is God's throne in man, and the power of it His prerogative.—William Penn.

## Key Notes.

Am I honest with myself here and now? In the answer to that question lies my welfare or my ill-fare. The whole of ethics is involved.

What is right? To be simply, manfully true to what beyond all choosing I deeply feel and know—is right. I am not concerned further than this.

What is wrong? To violate my own inmost sense of truth—the dictates of my soul, howsoever; to disobey that still, small voice within:

"To thine ownself be true."

What is wise? To listen quietly each hour to the voice within, for it is divine. To pray to God and to let the loving thought of Him be in each act. To serve God by serving and loving all the world.

What is prayer? It is receptivity to the Highest, and thanksgiving—aspiration, in the peace and calm of one's own being—conscious communion with God. Prayer is a yearning for harmony.

What is harmony? It is that deal of order, beauty, and simplicity for which I must strive, not toward which I am wafted, but which God unfolds within me as rapidly as I recognize Him and do His bidding.

What is His bidding? That I trust Him even as a little child unknowingly does. That I abandon myself in Him; for in Him I live and move and have my being. "He that loseth his life shall find it" in God. Without God my life is naught. In every thought, in every act in every minute, therefore, have perfect faith. I must trust Him in all my life as I trust the gravity, which is an expression of Him.—From the Higher Law, a monthly periodical published at 272 Congress street, Boston, Mass., U. S. A.

## A PRAYER.

Control my thoughts, O Shepherd kind,  
Allow them not to stray,  
And bring the false into my mind,  
But unto them all obey.

Lead Thou my thoughts in wisdom's ways,  
Where they may safely dwell;  
Through peaceful nights and active days  
Let them Thy power tell.

Control my thoughts, O Shepherd kind,  
My knees humbly bent;  
My thoughts seek error unconfined,  
Without my heart's consent.

O, wilt Thou bind them all for me,  
With fetters of pure Love;  
For when so bound my thoughts are free,  
To seek the realms above.

## Concentration in the Word.

[Extract from a stenographic report of a discourse delivered before the Unity Society, Kansas City, Sunday, September 10, 1899.]

Text: Eighth Chapter of John.

The central Truth in this lesson is continuance; that we are to continue in something—to bring about a concerted state of action in some department of our being. Now, the vital question is, Where is that central point? In what department of our consciousness are we to set up this continuous action?

Jesus said: "If you continue in my word." It is then in the mental department of our consciousness that we are to continue. We are not only to concentrate upon something there, but we are to continue that concentration. What is that something? It is the Word—Intelligence in action.

Who is the author of this message? We are told Jesus of Nazareth. But he said: "It is not I that speak unto you, but the Father dwelling in me." We are to apprehend this indwelling Father, the Law of God in us. When man realizes that, when he lets this universal ideal man, which he is, into his consciousness he does not really speak his own words. His words are then the words of God. He ceases to be a mere man, he becomes something higher, and this was what Jesus Christ was at this time—He was more than Jesus of Nazareth. His words were God words, and it was God speaking through him. And what was that word? It was the word of Truth, which, joined to our words, brings us into an understanding of its truth.

The whole world is really seeking the Truth, seeking to know the Truth, because only through the Truth may we be made free—loosened from bonds of mortality. "Ye shall know the Truth and the Truth shall make you free;" and that freedom is to come about how? Through the continuance in the Word. We understand by that that we are to take on an entirely new state of consciousness. God's Word is the only real state of consciousness. It means that there is an overshadowing law, a Divine Law, the Divine Logos, which is the Word of God. It was with God in the beginning and is now with God. It is the power of God bringing forth His ideal, bringing forth His design. We are then to take on this state of consciousness. We are to come into it, to come into this Kingdom of Heaven.

How shall we do this? We are told in orthodoxy that we must repent (let go of our sins) we must acknowledge Jesus, we must come into the conscious-

ness of the Father through Jesus. Well, this is true if you take it in its broad sense, but if you limit it to the personal man, Jesus of Nazareth, it is not true. It is true that we must come into the presence of God through the Christ in us. In other words, there is in every man the Kingdom of Heaven; there is a place in your mind which, when you open out, when you have found and made part of your conscious mind, will connect you with the Kingdom of the Universal Good. You have to come in that way. There is no other way. If you try to climb up some outside way you are "a thief and a robber;" you are stealing from yourself because it is not the true way. This true way is the Christ way, and this Christ way is the word of God establishing itself in your consciousness. It is the Universal Word we say, and when we keep that word, when we continue in that word, we come into a new state of consciousness.

Then the point we want to know is how to come into this state of consciousness. How shall I enter into the Kingdom of Heaven? Jesus Christ, in speaking of John, said that since John the Kingdom of Heaven was open and men were pressing into it—that is, they were forcing themselves into it. We must get, he says here, a concentration along some line of activity; we press into this Kingdom of Heaven through setting up a new state of vibrations in the mind. How do we do this? By good words, by thinking true thoughts by concentrating and absolutely forcing the mind into right channels of thought.

The word of God means all of that power which produces the visible universe. Back of everything we see is the power that produces that thing. It is an active power invisible, and that power is the Word of God; and that power is the Over Soul, the Christ, and it is this consciousness that we are to grow into. We are to continue in this Word, and by our continuance in it from day to day will be freed from the so called bond of matter, disease, and death. But this Over-Soul, this one Word of God, is something to be attained. It is not passed out to us freely. We can not say, "Lord, pour into us Thy word," and immediately receive all of it. We must continue in it by holding in our minds good thoughts and speaking words that are in accordance with the word of this one God. What is that one word? We say that its foundation is in Being itself; that God is Life, that God is the everywhere present Life. Then this Christ of God must be speaking of Life all the time. It must be forcing out Life, pressing into existence or manifesting Life. We see manifesta-

tions of life everywhere. We see it springing from the bud and the earth, we see it in other men and in ourselves, and we are anxious to more and more give forth life. This everywhere manifestation of life is the spoken word of the Universal Life. It is a dynamic life current, which we can force into our minds and out of our mouths by persistently thinking 'I am Life; I am one with the Universal Life; my Life is God Life; I do not express or manifest anything but Life.'

That, then, would be the continuance in the Word of God as to Life, as to the Father Life. If we deviate from that thought in the least we are falling short, and will not then reap the promise that we shall be free from death. The opposite of life is death, and if we would be free from death, if we would be free from this condition we must continue in the word of Life. We must concentrate, we must bend every energy along that line of life, acknowledging life, speaking life, thinking life. If any thing comes up that opposes it we must dismiss it, deny it. The thought of the absence of life does not belong where life is. Some people say, "But there is death." Well, the one who knows the Truth, who abides in the Word, who continues in the word, does not recognize death as part of his being at all. He follows the Christ when his thoughts would follow this idea of death and say, "I must bury one of my friends." He lets the Christ in him say, "Let the dead bury its dead, follow thou me." Do not give any attention to these dead thoughts. If you find a thought dying in you let it die. Do not follow it. The idea is that we sometimes have that experience in holding to these high words of Truth that there seems to be something falling from us. We seem to lose a part of ourselves, but the fact is we are only losing a part of the mortal consciousness.

Do not try to sustain any old dead thoughts. Do not try to resurrect the dead. Do not look back to the things that have passed away. Jesus said: "Remember Lot's wife. She was turned into a pillar of salt." That means that she was preserved in the old thought, because salt is a preserving quality. She looked back, her heart went out to the things of the past, and immediately they became part of her environment. This is the Law. We must dismiss all of that if we would keep on and continue in the word of God. The word is Christ. We are to cling closely to the idea of Life in spite of all opposing appearances. Say, "I am Life, there is no death in me;" "There is no cessation of life in me." We think that life comes and goes; that we have more

life in the morning sometimes than at night, but there is no cessation of life. Life is one continuous stream, flowing through me steadily. I am the fullness of life because that is true of the Word of God, and if we want to continue in this word we must accept this Truth. We must stand by the Principle.

Now, that is one department; that is the first step in continuing in the Word of God, and the next step is to acquire more of this God Wisdom, this Divine Understanding, that we may properly direct this Life.

You have, for instance, a certain amount of force. It has its work to do in propelling the different activities of the Word. Life is a force, it is a power, but it must be directed by intelligence. To direct it wisely you place yourself in the consciousness of Intelligence. You say that there is only one Universal Intelligence. That intelligence is part of the Word of God. I, as an expression of the Word, am Intelligence. We acknowledge Intelligence in ourselves. I am wise with the wisdom of the One Mind. I think in it. There is no ignorance in my world. There is no lack of understanding in my world. I know all that is necessary for me to know every day. I never let into my world the idea that there can be any lack of understanding. People say that it is egotistical to declare that I have understanding, that I am wise, that I know. Such a supposition, such a criticism, is from the mortal. But you are not talking from that standpoint. You are talking about the I in you. We must do as is said here, "Lift up this son of man." And when he is "lifted up," "ye shall know that I am he." Christ is the real of each one of us when man is "lifted up." When this Adam man is restored to his proper place, when he is illuminated by this Divine Word, then he ceases to be a mortal man—he is again the conscious Son of God.

You then discover that even the mortal appears as Christ; that it belongs in the Christ consciousness; that there really is no such thing as mortality; that mortality is absolutely wiped out; that you dwell in the presence of a God who is all in all; there is no absence of this God anywhere; that matter itself has as its foundation Substance, the Divine Idea of Substance. Then if we would dwell in the Word of God we must recognize this material as Spiritual. Jesus said that there was no such thing as matter, that it could not propagate itself. "It is the Spirit which quickeneth, the flesh profiteth nothing," and, "If you drink of my blood and eat of my flesh, you shall become one with the Father even as I am one." You shall understand that the very flesh itself is quickened with spiritual power, and that back of every-

thing is Life and Substance Divine. This is the word of Christ: To see things as he saw them, to see your own body as Spirit, to see it as Divine Substance, to deny away in mind the concept of materiality, to let your word go forth until it vibrates in accord with the Divine Mind; and then you will find that you have lifted up the son of man until he has become the Son of God. When all of these material limitations have passed away, all of which we term mortality will have gone to the bottomless pit, and a pit without a bottom is nothing, it has neither top nor bottom.

The promise is that God shall write His law in our hearts and minds, and that all weeping, sorrow and every condition that we are burdened with shall pass away. And when is that time to come? When we continue in the Word. There is no other way but by continuance in thinking and speaking—continuously dwelling in the absolute Truth. We must be true; so exact in our talking and thinking that we shall never deviate in the least; that we shall never sound a false note under any circumstance. That is the mental state of the true Christian. The true Christian is one who dwells in the presence of God continually; that knows no other presence; that sees only the Good, and speaks of nothing else. That is the way to continue in the Word of God, to see only the good in our neighbor and in ourselves; to look for the Good in our neighbor and in ourselves; and if we see anything that is not good, let it go; let it bury itself. Let it go out of your mind and it will dissolve, because if you do not talk about it and sustain it it will disappear. It has no foundation except in the thought of the human mind. It has no foundation in God. There is no reality of evil in the mind of God, and when we live in that mind and let its Word dwell in us all evil, all error, all of this so-called discord that is in the world, will drop away from us.

This lesson must be repeated over and over again that we may dwell in the Word of God until we see Good everywhere, see every man as living up to his highest standard, as doing his very best. When we see man so in our mind his mind will be quickened. He will commence to exercise and make manifest that which he is; for the Spirit of Good in his mind is the dominant Spirit, and when we see it in him and think about it and dismiss everything but that you will find it will spring forth in him.

You will find the same law operative in your family. If you see only the true, the good and pure, in every member you will bring that good forth. In the family the mother usually holds the dominant

thought, and she it is who seeds forth the current of Love and life to all the members, and unconsciously they depend on her for these qualities. Hence, as a rule on the family plane, the thoughts of the mother is the key to the fortunes of the family. If she is fault finding, you will find that it will produce a fault-finding disposition in her family. If she complains when things do not go just right that complaint will show forth in the family. The mother is the source of the Love current in its descent into the human consciousness. The woman represents Being as to its Love and the man represents Being as to its Wisdom.

A man unconsciously depends upon his wife for the vitality which he expresses. The success that a man has in business always comes forth from some woman thought. Every man in the world who has been successful has had some woman as his backer, and when that woman lost confidence in him, when she thought he would not be a success, that moment he commenced to go down hill. You will find this is true of the history of all prominent men, when their wives lost confidence in them, or when they changed their love, as did Napoleon when he put away Josephine, their star went down. Knowing this power, should not the wife, or the sister, or the sweetheart, or whoever it may be, should she not constantly hold for the one she loves the thought 'You are successful, you can not fail, there is no fault in you,' and hold it steadily, think it continually, and speak it openly. If you do this, you will find you will make success where failure appears. Many a man is a failure in business because his wife has no confidence in him. He may have a weak spot which she sees large and talks about, thereby robbing him of that vital current of Life and Love, bearing on its broad bosom the thought and word of Truth which would overcome his weakness.

God looks to each one of us in this world to do our part. The man is the executive power and the woman is the quiet sustaining power, and she especially should continue in this Word of God, this word of Christ, and that word is that every man is a success, everything in the universe is tending toward success; there is no failure. I say especially about the one who loves, find no fault with your husband or son or daughter or friend if you want them to be successful. Find no fault about anyone who is associated with you. See everyone as the full expression of all that is Good, and this is absolutely true of each one of us. "I am the Image and Likeness of God"—that is the starting point of man's existence. I came forth from just that kind of an idea. You live,

move, and have your being in that kind of an idea. All the forces about you are of this character and you must eventually manifest them. Why not accept then at once, and be swift about it? Bring forth the Divine Idea Now.—Unity.

### ALL HAIL!

BY PROF. W. H. WATSON.

[From "Glad Songs of Praise," the Reform Christian Science Hymnal]

All hail to Thee, O King of Kings!  
Tell us again the story;  
Its voice of Truth in music rings  
From happy souls in glory

With man is error's warfare rife,  
A dream without duration;  
All hail to Thee, O God of life,  
And Father of creation.

O glory! sing the cherubim,  
'Tis voiced from every nation;  
O praise! echo the seraphim,  
To Thee, all life's pulsation

Hosanna! sing the angel throng,  
Their praise has no cessation;  
The glad triumphant notes prolong  
The song of adoration.

Crude materialism has had its day and is rapidly being swept into the dustbins of exploded theories. It was at best but a reaction from ritualism and the tyranny of creeds, a logical sequence of ritualism galvanized with mammon worship. There is in every community a large and ever increasing class of persons who have sensed the inner planes of being, and having outgrown the creeds and finding from their own intuitions materialism impossible, they have undertaken development along psychic and Spiritual lines. They are students of Metaphysics, Christian Science, Occultism, etc. Their ideal is self development, and there is often a strong bias toward introspection and mysticism. In their zeal for self-development and their desire to reach the "abode of peace," and in their repugnance to contention and strife they are sometimes in danger of repeating on a higher plane that sin of separateness and selfishness that is the crying evil of this closing century.

Self seeking, even in the way of Spiritual development, may lead to a more subtle and dangerous form of selfishness than even that of the average politician. Of what good is belief in Brotherhood, a mere passive and indifferent assent to a "fact in

nature," or to b'are it with trumpets from some lofty height to the four quarters of heaven, if we make no effort to realize it in our daily life; to institute it among men; to crush out trickery, fraud, and injustice which sit crowned in high places? In his very effort to subdue his passions and perfect his own nature the occultist may but foster self-conceit and indifference to the woes of his fellow-men and end by being more of a child of Satan than before. Self-seeking defeats itself on all planes of being, and the soldier who fights against wrong and oppression and against injustice in every form may be far nearer the "abode of peace" than he who avoids strife that he may secure his own higher development.

J. D. BUCK.

There is a principle of justice which operates with unswerving fidelity and immutable exactitude throughout the cosmos. But because of its Divine attribute it is seldom recognized for what it is by the human senses. Men may break man made laws with more or less impunity, and at the worst the penalty of detection is but a passing pain. But when men break the Fundamental Law, the Will of the Infinite Mind, there is absolutely no escape from the divinely appointed reaction, or penalty; no excuse will avail, no explanation can palliate the inevitable. This is the difference between human and Divine justice.

When one man deprives another of the enjoyment of the latter's rights, detection and punishment follow as certainly as the action of the force of gravitation, though it seldom takes the crude form of human justice. When a nation violates the rights of another nation the result is equally true in kind but greater in degree. The punishment always fits the crime; the fowler is invariably taken in his own snare. Injustice recoils upon itself. "The theft is to the thief and comes back to him."

JOHN S. BONNER.

### Feeling Greatly Pleased.

Scotia, Cal.

Dear Brother Turner: I have received my diploma and am feeling greatly pleased and honored. I trust God that I may prove worthy of it and all the blessing I receive daily. I am doing well in Truth. Wishing you every success and blessing, I am

Your loving sister in Love and Truth,

IDA ATWELL.



## Truth an Ideal Verity.

[Veritas in Universal Truth.]

What all the world is seeking to day, as it has sought for ages, is tangible, practical Truth; something that it can lay hold of as real and hug close to its heart. Theory upon theory has been advanced, propounded, discussed, and argued until nations themselves have grown wroth in the vexatious strife, while pens more mighty than swords could ever have cut them into atoms.

Truth itself, stranger than fiction at times, is nevertheless verified fact. As the blind can discern the minutest objects through the finger tips so humanity will eventually see Truth in its grandest magnitude by coming in touch with the Infinite. If the inquirer would only draw nearer to the unknown instead of standing aloof and saying in that cynical tone: "Oh, yes, it is a beautiful faith if one can only believe it," he would in time find Truth's reality instead of its doubtful counterpart. The power of Truth's attraction is so strong that no force less than Truth itself can wrench it from the mentality of the soul who grasps it. Its depths are far beyond human sounding; its grandeur is inconceivable. When once possessed it never can be surrendered. Why not step nearer, thou worldly one, and acquaint thyself with it? It may not prove an enemy from some far off clime, ready to spring an unseen mine under your pet theories and blow them beyond the borderland of belief. You may recognize an old-time friend, perhaps in a modern gown, or may be with some of the burden some wrappings of the past dropped off, so that the perfect symmetry of its beauty may be the better seen.

"This new thought, this so-called Truth, is so etheral" some say—"so idealistic. Some affirm that we of mortal clay are 'Spirit;' that 'there is no evil,' and that 'all is good.' Why not argue that the world is indulging in defective theories all around, or that the eyesight of the world is entirely deficient, and that white should be black and black white? Then the statement that 'there is no evil' might accord with the popular ideas." We are indeed a lot of overgrown children. Stupid? Yes, and blind, too; mentally blind to our own true good until the day comes, as it will to all, when we must perforce seek to know how much Truth there is in Truth. Then to the degree that Truth becomes Truth to each individual soul, so it becomes

an acknowledged, tangible fact—to be seen, felt and demonstrated.

Truth is not essentially a religion rather is it a limitless principle. Principle is the basis of all the good that exists in the universe. All who love the true life perceive somewhat of the one great principle—the everlasting, the unknowable Good. Truth is an uplifting, love your neighbor as yourself principle, which appeals to us daily for recognition. It goes out into the world with you; it encourages the faltering wayfarer; it strengthens the quivering nerves; it clears the cobwebs from the wearied brain; it lends power and purpose to existence; it makes the seemingly impossible possible; it goes into the domestic realm when all things are not harmonious and the wheels do not run smoothly, and acts like oil upon the troubled waters. Lines of care fade away and peace is restored by the application of its wholesome precepts. Each duty calls for a perfect accomplishment; a nobility of purpose seems to imbue every thought and ennoble each deed.

If "the eye must be single that the whole body be full of light," then the heart must feel the Truth that every day may be full of practical fulfillment. True environments govern us all to a certain extent as atmospheres govern the growth of plant life. To some the sunshine of life is as necessary as it is to the beauty and unfoldment of the flower. Still, we know that there are sturdy blossoms which grow from rocky crevices, and even in the land of eternal snows. We are utilitarians only so far as we are practical. It is easy enough to be a Sunday Christian, but it is the everyday, good-wearing Christian that the world needs, for there are more of those prosaic week days than there are Sundays.

Truth is the grandest conception of idealism, for it not only looks above the earthly, commonplace things, but it practically applies the idealistic to the betterment of untoward conditions. It calls forth the better part of human nature and bids it assert itself in a masterful way. When Truth is in the ascendancy an unseen monitor enjoins the precept upon us constantly, "What is worth doing at all is worth doing well." The garment made with such purposeful thoughts wrought in gusset and seam will wear long and strong. Let your heart enter well into your work, for the stronger the heart the better will be the deed. Put soul into your music. Keep the windows of your soul polished that others may be guided by the light from within. Don't read in a desultory way, gleaning nothing, but read between the lines. Find some little good

in everything and everyone; it is surely there. One of our sweetest writers has said: "To do with the heart what the head tells us is to practice religion based upon knowledge." If the hands be guided in their work by both heart and head, the results will be the purest form of religion, whose corner stone is wisdom and its cement Divine Love. Let the ideal be made real. Don't let it hang all the week with the Sunday gown in the lavender scented closet, but bring it forth daily; array yourself in your lovely garment so that it may gladden all who behold it. Let it be "a thing of beauty," for certainly it is "a joy forever." If you sometimes find yourself all interrogation points try a practical application of the ideal suggestions of the Truth, and bring them into constant, everyday use. Then note the rapid transition from interrogation to exclamation points of wonder at the grand, glad results.

### THE LAST GREAT FIGHT OF ALL.

BY CLARENCE LADD DAVIS.

O my People! O my Brothers! Ye who love the Lord of Hosts!  
Men of Might and Light and Learn'g, fearing not the Dead Past's  
Ghosts!

Ye who in the painful Present daily sow the Future's Seed,  
And who march forever onward tho' both soul and body bleed!

Ye who hold the Plow of Progress firm in Error's stubborn soil,  
While Truth's Furrow growing Godward makes a path for those  
who toil

Thro' Life's rough and rocky Desert toward The Mountain of The  
Dove!

Where enshrined beneath Peace's Ensign enthroned The Man of  
Love!

O my People! O my Brothers! Arm ye! Gird ye for the fray!  
Watch and wait, and pray and ponder, till at last there comes The  
Day!

When God's fearless chosen warriors hear their Heavenly War Lord  
call

To the field "of Armageddon for the Last Great Fight of All!"

When all Hell-born legions rally for their final fatal stand,  
Ere the Earth becomes the Heaven that our Father-Mother planned;  
Where the Workers reap the harvest that their toiling hands have  
sown,

And Oppression, Wrong and Evil are to Man no longer known!

Where no neighbor wars with neighbor, and Mankind thro' Spirit  
birth

Bring God's Kingdom that we pray for to all dwellers on the Earth!  
Then, O then, Mar's mighty War Trump shall no more the echoes  
swell,

Nor Earth's smile by bloody battle change into the smirk of Hell.

On the field of Armageddon, slain by Love, lo! Hate shall die!  
There his cringing conquered legions shall to Love allegiance cry;  
And the Sword and Scales of Justice—mightiest Angel of God's  
throne—

Shall forever moulder useless on the crumbling tomb of Wrong!

### Extracts from Letters of a Christian Scientist to a Friend.

"Christ has come in Divine Science, if the spiritual import of the word has any meaning whatever, and heals the sick and forgives the sinner as sensibly as of old. The full understanding has not yet been reached, but it will be, and they that are dead shall live. The dead in trespasses and sins are daily being brought to life by the power of Christ, the living word, and the belief of death and the grave will give place, I doubt not, when we shall apprehend Christ more clearly. The import of Jesus' own words is plain that the material senses serve to veil the Christ, the spiritual idea. The spiritual vision is the only sense whereby we may apprehend in his true quality the Lord of Life. How, then, is He to come again? Would He not be rejected? When the Son of Man cometh shall He find faith on the earth? The physical or material will never receive the spiritual, and this we must learn. Let us be willing, then, to receive the spiritual as the only interpretation of the things of spirit. Look at the works the Christian Scientists are doing to-day. Listen to the testimonies from hundreds who are being born again, who are praising God, and rejoicing in new found health. Just as we might imagine in the old time idea of heaven, with the redeemed in white robes praising God and the Lamb upon the throne for deliverance from great tribulation. Can we see these signs and ignore the cause? Healed of sin! Think of it! Who can forgive sins but God, and through Christ. Christ has come when Truth is revealed and interpreted to the inner sense, thus taking away sin and thereby making the physical manipulation harmonious.

"If we understand Christ well enough to demonstrate His teachings He is with us in a sure and certain sense. Immanuel is His name. We are apt to look for great things and lose sight of the first feeble signs of the light that sheweth even unto the perfect day. The light is always here, but our eyes have been darkened, and now we must be gradually accustomed to its effulgence, or we should be made blind by a sudden burst of splendor, as was Saul at the gate of Damascus.

"It is a great demonstration when we are able to say: 'Thank Thee, O Lord of heaven and earth, that thou hast kept these things from the wise and prudent and hast revealed them unto babes, even so Father, for so it seemed good in Thy sight.

"Send out Thy Light and Thy Truth, and let them lead me." Know that God is All Powerful, and to Christ-Truth every knee must bow. Spirit is not to be forced, but the gentle, teachable, quiet, truthful, patient Spirit, laying itself low at the gate of the Kingdom of Heaven must receive the blessing. The hungering and thirsting for righteousness must be filled. God's word for it.

"Nothing can hinder our growth but wrong intention.

"If we express even a wish to know or to have what others have, who are farther advanced, it is coveting our neighbor's goods. We may go to our Father and ask for all we are able to receive and, of course, we can not use more than we are able to digest in a Spiritual way. We can not stuff on Spiritual good things any more than on material and be benefited. My God shall indeed supply all my need. He knows what we are able to do and hear. When we are ready doubt not but that we shall have more and more of all that our Heavenly Father hath prepared for those who love Him. We can absolutely lack no good thing, for Love is pledged to supply; yes, to honor, all demands upon its bounty. Ah! how foolish and ignorant are we to cry for what we are not fitted to receive. Does not the All Wise know.

"We can not practice hypocrisy on the Omniscient though we may deceive ourselves. It is the law of mind that we attract to us that which we desire, and if something comes for which we have not looked, none the less it is certain we have drawn it to us by longing and likeness. We are not fully informed as to these laws of the subjective mind, but I am sure they are true. (So am I)

"We certainly deceive ourselves if we think or believe we are longing for God or Spiritual understanding, or any grace or blessing, with all our heart and soul and mind and strength and then do not receive them, but have something come entirely different and disappointing. If ye ask for bread will He give a stone? This is what I mean when I say 'watch unto prayer,' and 'expect to receive,' and 'wait upon the Lord.' We must not ask and then grow weary with watching for the answer. 'Is the Lord's ear heavy that it can not hear? Is His arm shortened that it can not save?' 'In due season you shall reap, if ye faint not.'

These precepts are to teach us to watch ourselves. It is not that God needs looking after or reminding of His promise. He is more ready to hear than we are to ask, but human heart and sense

are deceitful, and we need to guard so carefully each thought and deny that they go not astray after "other gods." "I am the Lord, and there is none else."

We must not give power to matter by believing in it. We must avoid the "lying tongue," by which we first praise and then curse, or give God the glory and power due unto His name at one time, and then let doubt come; disloyalty is sin always! We may not compare our attainment or progress with some one else. We may not wish for their higher place. This is envy. We must deny all these errors as they are uncovered to us (in us), and by faithful denial of error we are healed of sin. The destruction of error is its denial and God's method of pardon.

E. M. S.

## To Workers in the Vineyard.

BY ALBERT S. DULIN.

Pregnant with the potency of Divine Power in "signs following," the "Reform Christian Science movement is making mighty strides around the earth, giving promise of a world wide realization of the "liberty of the sons of God," which carries with it the emancipation of the body from the trammels of disease, and unchains the mental slave from bigotry and creed.

This unchaining of the Truth is richly blessed of God, although the Truth itself was never chained. "Lest we forget" let us make the separation between the seeming and the real.

Truth was always free and ever will be.

The Ecclesia of creed, however, assumes to arrogate to itself the government of the mental domain of its creatures, and when unable to satisfy conscience wields the black sceptre of fear to prevent our escape from its bonds into freedom. Every man is free in the highest truest sense, would he but recognize that fact, and this freedom is his God given birth-right. Every ruler or ecclesiastic, under whatever name, creed, or disguise he or she works, who by superstition, or fear, induces anyone to become the mental or physical slave of another, denies the Divine Unity of all Being, and is manifestly governed by that Spirit of ignorance, which has ever been the enemy of God and the vampire of men.

"Unchain the Truth" is synonymous with "uncover the error."

Metaphysically speaking, "error" is constantly endeavoring to chain the thought of God's creature to the forms and ceremonies of man-made customs. By claiming Divine origin for its "doctrines" it deceives many and establishes the worship of a dead creed in place of the living Christ. The Metaphysical surgery of separating the "belief" of God's children from the environment of education and material conceptions, is the Divine method of obtaining freedom. "Know the Truth, and the Truth will make you free," in both thought and body. That freedom is of the soul, and it does not bank its heritage with man-made hierarchies, neither does it accept the mandates of Spiritual traders as the guide of its conscience.

The "Reform Christian Science" movement is teaching "freedom" to all the world, and putting into practice the ethics of its teaching.

In this battle for "freedom" we find many faithful in the vineyard, but not too many wise.

On every hand are Spiritual men and women who have breathed the sweet dawn wind of the coming day; who have seen from the mountain peaks of Truth the tawny banners of the coming light. Throughout all the broad areas of the land God's chosen warriors are making ready for the fray, the "Last Great Fight of All"—the fight that never was on land or sea, that never will be fought with mortal hands or carnal weapons.

Let it be remembered, first, last, and all the time, that this battle is for Truth, pure and undefiled, wherein no question of personality can enter. It is only by keeping this fact clearly in mind that we have any right to expect victory.

To attack a personality is to aim at an effect, leaving the cause to go unscathed. When one becomes so completely identified with a false system or a moral crime as to become the type of the evil he personifies, it is impossible to make the separation in dealing with the subject; but it should be remembered always that in no case is the real man the subject of attack. The real man is the victim of his erring counterfelt, and to him we owe Love and brotherly aid.

With the personality of those who are the instruments of any evil system we have naught to do. It is not for us to judge nor to sentence. "I will repay," saith the Lord. The reformers of to-day must only fight with the weapons of Love and Truth. Let there be no personalities. The fight is for Principle, not for revenge. We are for progress, not dissolution. Let us speak from the soul and not from the head. Hard words gain no converts

and turn no man away from his evil works. 'Love thine enemy.' For Love is the shield of the Lord and Truth is His mighty flaming sword. No man can do God's work with a carnal weapon in his hand; and no man can reform his brothers with epithets and excommunications.

We preach the Fatherhood of God and the Brotherhood of Man. How shall we, therefore, judge any man?

We preach the fulfillment of the Law, at home and abroad, "Love thy neighbor as thyself." How, therefore, shall we speak evil of any brother? "For whosoever shall keep the whole law and yet offend in one point he is guilty of all."

Beware of personalities, therefore. Strike hard for Truth, and stand by it without compromise or qualification. But let no reformer, let none who strive in the name of Good, confound Principle with personality or mistake the individuals for the system. Let us not have to pray for deliverance from our friends. No man or woman is, or ever will be, great enough to be worshipped; and no man is so wholly evil as to be condemned by his fellows.

The captains and the kings depart;  
Still stands Thine ancient sacrifice,  
An humble and a contrite heart  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget.

### Class Instructions Encouraged.

Scotia, Cal., June 11, 1900.

Mr. Turner,

Dear Teacher and Brother in Truth: I have received the last lecture and diploma with the kind and encouraging letter. I fully appreciate your kindness and patience and ask God to reward you and may the Spirit of Christ ever rest and abide with you. Your letter greatly encouraged me. My demonstrations have been thoroughly satisfactory. I shall ever feel thankful to you and Brother Sabin. I have read The News Letter for two years. I love all, I know but love for all mankind. I have passed through the fire. God only knows how terrible to mortal sense, but thank God His Truth shall make me free, and I shall be free indeed. Allow me to thank you once more for your kind words. They are good for the soul. May God's blessing ever rest and abide with you.

Yours in Truth and Love,

MRS. L. E. SPALDING.

## HEARTSEASE.

Three little heartsease, hand in hand,  
 Went hoppity-skipping over the land;  
 Stopping here and stopping there,  
 To whisper a word to lighten the care  
 Of Mary and Sarah, Frederick and Will,  
 And of the sweet little girl at the foot of the hill.  
 They are the jolliest little messengers that God has made,  
 Dressed in yellow and purples of many a shade.  
 So hopping and skipping the whole world through,  
 That their pleasure, with nothing else to do.  
 Shall we join these little messengers, on their love-visits  
 bent?  
 Come, make yourselves ready, and I am content.

—Aplake.

## The Secret of a Happy Day.

The Fourth of July was near at hand. Every boy in the neighborhood was planning to have a gloriously happy day. Every girl in the neighborhood wished she were a boy so she could "just do whatever she wanted." It was as yet only the last week of June, but already every boy and girl had been seen and heard shooting off caps, torpedoes, little firecrackers, big firecrackers, jumbos, dynamiters, hissers, snakes in the grass, pin wheels, and everything else they could get. Indeed, some of the boys were seen setting fire to leaves, laying burning punk on the window sills, and I have heard it said that they sometimes gave their clothes "just a little touch" with the burning end of the punk. Saturday night had come. Half a dozen more boys and girls were together in front of Ben's house.

"Say, boys," said Ben, "let's have a rouser to initiate Sunday." Shoot the old day out, let's; might as well shoot Saturday out as shoot the new year in."

"Have nothing to shoot it out with," Dick said.

"Well boys," Ben began again, "I want to shoot, shoot I must to night, or I can't live over Sunday, slow, stale old poke of a day, Sunday. I don't think it is quite fair for me to furnish all the noise, but if you will shout right loud, just give three cheers and a yell every time a 'dynamiter' goes off, I will buy a half a dollar's worth of crack-ere, and we will have a gay old evening."

So Ben, who always had enough spending money to spare, for his father was rich and gave him about all he wanted, started off for "noise," and soon came back with as much as fifty cents would buy, and as much as his lugs and those of his welcoming companions could make.

It was five o'clock when the noise began. Crackers went off by the pack, torpedoes banged by the dozen, one, two, three, "dynamiters" burst their red paper walls, rose in the air, stirred the dust in the street, fell to the ground again while the girls ran, the boys shouted; they all hurrahed for five minutes and started to "boom another!" "boom another!" when they found Charles, Ben's little brother, lying with his face on the grass, his legs rising and kicking in the air, and his throat sending out such yells that his parents came running from the porch to see what had happened. Ben had set fire to the "dynamiter," run hastily away to avoid being hurt, but had failed to see his little brother sitting close by, just in range of the exploding cracker. After examining him closely, the excited parents found that only his hand had been burnt while the fright had started the shrieks. It was enough, however, to break up the play, and the older brother thought of the damage that might have been done to the bright eyes of the little boy or the willing hands that helped in the plays. They dismissed the other children with words of disapproval of such sport, with warnings of its end at hand, and with thoughts in their own minds of how to give the children a happy Fourth without such play, and of how to teach them the independence which the day is intended to celebrate.

That evening as Charles was having the burnt hand dressed, the children were told that fire works are dangerous, that they give much discomfort to those who are not participating in their explosion and that worse than both of these things is the fact that when such disturbances are made in the air, and especially when we are accountable for them by making them for the mere sake of noise and sport, it causes a disturbance within ourselves that sooner or later puts us out of harmony with our playmates, our parents, or even with some part of ourselves, and we are like so many pianos with keys out of tune, and all of the pianos playing at the same time.

"Just look," mother said, "when you were firing those crackers I jumped every time a large one went off; you hurrahed, Charlie was hurt and cried; and, last of all, the sport was stopped and you were cross. Only a few of you were enjoying it, and while we only think of ourselves, trouble comes to each one. Not long ago I read that if we wanted happiness we must try to get it in the same way we measure the distance to a star. When we take that measurement we have to draw a line between two points nearer us, and then figure the distance to



the star. So if we want happiness we must see that our neighbor is happy, and by thus drawing lines from ourselves to our neighbors we will find the other line that is called happiness. You have had your sport this evening, but you forgot others and it ended in grief. We can show you better sport if you will be willing to try it."

Ben loved noise. It was hard to give it up. Charlie loved it too even though he had been burnt by the "dynamiter," but they were not bad boys and they felt they ought at least to try their parent's plan and see how it worked.

Next morning all planned for the Fourth, and that afternoon the boys started out, each with a package of invitations in his hand. One was left with each especial friend. This is the way they read:

"Ben and Charlie White  
wish you to find  
The Secret of a Happy Day  
July 4, 1900,  
at a  
Lawn and House Party  
from 9 a. m. to 9 p. m."

With each invitation was a card bearing these secrets:

"Please bring with you one person who does not often get to parties."

"Come with a desire to give pleasure to others as well as yourself."

"Those wishing to contribute fireworks for the evening enjoyment of all may do so. Please do not bring cannon crackers."

"Those who do not indulge in shooting fire-crackers before the Fourth will have a happier day."

"All who come may provide noon and evening luncheon for themselves and guest."

It was several days before the Fourth. Most of the boys, as I have said, had already bought fireworks with the intention of having a week or more of Fourth. It was a disappointment to have to lay them aside and wait a whole week just to make some sick woman happy perhaps. "It was all nonsense," said one boy. "Whoever heard tell of asking any little nigger to go to a party with you," said another. "It was only a sissy affair," said the third. But that boy's sister, overhearing the remark, called to him that every boy who was invited and did not go would be cross the next day when he heard what a good time the girls had.

But let me tell you, Ben and Charlie were able to bear the teasing some of their companions offered them and kept on working to give these boys a

happy day. What is more the scoffers knew that Ben and Charlie generally did things up brown, and the morning of the Fourth found each of the three boys who had talked so much walking toward Ben's and Charlie's.

It might not be wise to tell you all that was done that day, of how much fun was had, of how much good was done, of how much time was given for a real celebration of independence, both national and individual, and of how much noise was made; but this I can say: When 9 p. m. came every child gave three cheers and a tiger for the Fourth of July, three cheers and a tiger for Ben and Charlie, and three cheers and a tiger for themselves, and started home talking of croquet, taffy pulling, charades, ring toss, tree tagger and other games of the day.

Many plans were heard for the next Fourth, and if the dreams that were dreamed that night could be known I doubt not that we would see many of the poorer children sailing into heaven on one of the stars of the Roman candles, while the other children were standing on tree tops, giving out to audiences of tremendous size the Secret of a Happy Day. What is it?

JENNIE WHITSON KENT.

A new building material is about to be introduced, of which an exchange says: If glass building stones become popular, people may yet "live in glass houses." The stones were invented in France, and are now being made in Germany. They are hollow, are filled with rarified air and permit the entrance of daylight, at the same time diffusing sunlight. They are not transparent, however, and one on the outside can not see what is going on within. The walls may be readily washed. The experiment has been tried with success in an operating room at the Elizabeth Hospital of the Sisters of Mercy, in Cassel, Germany.—Ex.

### Heaven on Earth.

"For my part, I do not think we have a right to think of a heaven for others, much less of a heaven for ourselves, in this world until we are wholly determined to make this world a heaven for our fellow-men, and are hoping, believing, loving, and working for that, and for its realization not in a thousand or a million years but in a nearer and a dearer future."—Stopford A. Brooke.

## The Doctrine of the Immaculate Conception.

The general opinion is that the doctrine of the immaculate conception has reference to Christ and is an affirmation of His sinless birth. This is an error, for it refers to the birth of the Virgin Mary, the mother of our Lord.

Whether she was immaculately conceived and was therefore free from the taint of so called "original sin," alleged to have been entailed upon mankind by the disobedience of our first parents, was long a subject of discussion in the Christian Church.

Many learned prelates, both Roman Catholic and Protestant, wrote elaborate discourses upon the subject, and it was an open question as to the former church until the year 1854, when Pope Pius the IX, issued a papal Bull declaring it to be an article of faith.

It is not accepted as such, however, by the Protestant world, nor does it appear to have any sanction in the Scriptures, although many texts have been greatly strained to support it.

In the genealogical table given in the Gospel of St. Matthew to show the descent of Joseph the reputed father of Jesus, from King David, there is no reference to her or her parentage, nor is there any allusion to her ancestry in any other Gospel. It is not conceivable that her parents should not have been named if she was of miraculous birth, especially as the parentage of St. John the Baptist is stated, although of far less importance than that of the Virgin Mary, if she was immaculately conceived.

The Christian Scientist does not deny that she was conceived without sin, but, on the contrary, takes the broad ground that not only she, but that every child born of woman was immaculately conceived, being made in the image of God.

Christian Science teaches us that the doctrine of inherited sin is a stigma both upon the justice and the Love of God and that no man can be held responsible for the sins of those who died thousands of years before his birth.

The sentence pronounced upon Eve for her alleged transgression was that she should bring forth children "in sorrow," and not that they should be sinful. To hold otherwise is to impeach the goodness of God himself by declaring Him to be the propagator of sin in commanding our first parents to—

"Be fruitful and multiply, and replenish the earth and subdue it."—Genesis 1, 28.

Such a contention is especially repugnant to good conscience and right reason, since we are told that before giving such command "God blessed them."

But if in obeying that command they generated a race of sinners He may as well have cursed them. There is no evidence that He ever revoked that blessing conferred upon those whom He made in His own image. Being a just God he surely did not visit such an awful penalty upon them for disobeying His command that they should not eat of the fruit of the tree of knowledge, as related in the third chapter of Genesis, for they did so innocently, not knowing the difference between good and evil, and therefore not morally accountable for their acts. It is hardly necessary to state that Christian Science does not sanction the doctrine of the immaculate conception of the Virgin Mary, as it is not a Biblical doctrine.

### Telegrams.

Those who may send telegrams to me for immediate treatment in cases of emergency will please observe the following: If telegram is sent in day time, from 8 o'clock a. m. to 4 o'clock p. m., send to my office, 512 Tenth street, N. W.; if sent after 4 o'clock p. m. send to my residence, 320 Second street, S. E.

J. H. TURNER, R. C. S.

### Class Instruction by Correspondence Lovely.

Duluth, Minn.

Dear Brother Turner:

I received your letter with the diploma and lecture for which I will again give you my heartfelt thanks. I feel very much pleased with what I have learned by your help and am very thankful. I have quite a number of patients, most all of whom are getting well. I think your system of teaching by mail is lovely. I will again thank you and Brother Sabin, and may God bless you both.

Yours in Truth,

MRS. LIZZIE BOWERS.

### Sample Copies.

We give away every month several thousand copies of The News Letter for the purpose of calling attention to the Truths of Christian Science. We ask our friends to send us names of those who will likely be benefited. Please attend to this at once, and keep it up.

# Washington News Letter.

VOL. 4.

WASHINGTON D. C., SEPTEMBER, 1900.

NO. 12.

## HISTORICAL RECOLLECTIONS.

Lecture Before the Reform Christian Science Church, Delivered by Oliver C. Sabin, July 22, 1900.

"Then said He unto the Disciples, it is impossible, but that offences will come, but woe unto him through whom they come.

"It were better for him that a millstone were hanged about his neck, and he be cast into the sea, than that he should offend one of these little ones."—Luke xvii, 1, 2.

This lecture is the closing one of the course of lectures I have been delivering, and it is also the closing lecture of the year. Our audiences during this time have been composed of people far advanced, as regards intellectuality, and it has been a source of much gratification to me that that class of people have been taking these lectures into their consciousness. The lecture this afternoon, inasmuch as it is the closing lecture of the first year of the New Church, will be somewhat historical in character, and give something of the causes which led to the inauguration of what is termed "The Reform Christian Science Church."

Some three years ago my attention was called to Christian Science by the wonderful healing of a very dear friend of mine. I became interested as to how they healed that man, and commenced to study. After I had studied about six months God came to my rescue and gave me the power to heal the sick by simply asking in prayer, and then I not only knew, but demonstrated, that Christian Science healing was nothing but a system of prayer to God, a system of prayer with faith and understanding. I studied for about nine months, and then the spiritual understanding—that is, the understanding of my relations to God and God's relations to me—came with such force and effect that thereafter I had no

trouble in understanding that I am the Perfect child of God, and that my life is a perfect life, and a life of eternal sweetness and eternal purity, and that the child which God made never sinned and never can. I learned that the demonstration of this fact is proven by my perfect realization of that Truth and by God forcing the physical body to respond to the Spiritual thought.

My lecture may be long this afternoon, but I am not only talking to you who are present, but I am talking to every people who live under every flag that floats, for this lecture is going out broadcast throughout all the world, and for this reason I crave your indulgence.

As I continued my study I soon commenced to see the defects of the system by which this great Truth was being given to the world. I saw it was chained by a trust and clique, who put their hands on this one's head or that one's head, and bid them close their mouths; who told this one or that one, or all in fact, that they should read the writings of only one person; or in other words destroying their freedom, and I believed it was committing an egregious sin. God Almighty gave to you and to me certain talents, to one is given one, to another two, three, five or ten; but the one having but the one talent is under the same obligation for the proper use of that talent as the one having ten talents, and that obligation is to God Almighty. If I, in my arrogance of power or by the superstitious influence I have over my followers, should say to this one that you shall not teach the Gospel; that you shall not preach the Truth; that you shall not help your fellowman up the ladder of righteousness and holiness, I would not only be committing a grievous fault and an egregious sin, but I would be prostituting my power and making them commit a like offense.

Not only did I find this to be the state of affairs, but found that the class of literature which was per-

mitted to be read was sold by this trust at such a price that the very cheapest was sold at over six hundred per cent profit, a price so high that it practically prohibited the poor from getting it. Not only did I find that to be the case with regard to the literature, but I found the literature to be defective, and in order to complete this scheme of this so-called teaching, students must go through a class and pay the sum of one hundred dollars each to be taught the Truth which God gave to us all free, free as the air we breathe and the water we drink.

My News Letter was taken throughout all the world, and I was cautioned by this ruling trust in Boston that I must be careful what I wrote. I told them I would write what I pleased; that my paper was mine, and I was responsible to God Almighty alone. They started another paper as an opposition to mine, as a rebuff for that remark. I went on with my work determined to Unchain the Truth, striking with the right hand and with the left, and letting the knowledge and the wisdom go where it would. Later I received a peremptory letter ordering me to come to Boston in order that my theology should undergo an investigation. I wrote a reply to that demand, telling them that I was responsible to God alone for what I wrote, that they did not own a dollar of my paper, nor a dollar of my influence, they had no part or parcel in anything I had. I simply refused to obey their order and denounced their authority.

The war then became open; it had been a secret one for some time. My News Letter had been taken and worshipped by the people throughout that thought everywhere, and their poor, puny paper had been dying from sheer starvation, and now that the war was open they told their people to quit taking The News Letter, to quit reading it. This was the condition of affairs for many months.

A year ago to day I was sitting by the seaside in Maine, thinking over this condition of affairs wondering and praying what to do. When I came home later and was praying and thinking over the same thing night and day; one night while sitting at my window, these words came to me, not audible, but came into my consciousness "UNCHAIN THE

TRUTH, IT SHALL BE FREE." I then and there knelt upon my knees to God Almighty and thanked Him for His answer to my prayer. From that time I have not wavered, and I have no thought of wavering. I have been sending the Truth throughout all the world. I and my associates have taught thousands how to heal the sick; and we have published the only book ever published in the world which tells how to heal the sick in accordance with metaphysical rules.

The secret conclave of the trust practitioners who practice malicious mental malpractice were called to Boston and to Concord, and there they stayed for weeks treating me day and night. They sent out word everywhere that The News Letter had failed and would never come out again; that I had financially failed, and so forth. Their machinations proved false. God Almighty rained His blessings down upon me, and instead of being broken up, money came to me from everywhere, from every clime and from every country, and I never have had such good times in all my life. God seems to be adding to these blessings day in and day out until the Truth has gone and is going throughout all the world, and the students of the church which was established on the 6th of September, 1899, are located in every clime over which the flag of a civilized nation floats. We, the few of us who got together on the 6th of September, filed articles of incorporation that organized this church, and now we have branches throughout the various States, and we have students in all parts of the world. We have students everywhere who are organizing these churches, and we have to-day more loyal students than are now under the banner of the so called Eddy Church.

No body in the Eddy church is allowed to teach anyone else unless they have been taught by a certain person; here in our church every one stands upon his or her platform and is responsible to God, and to God alone. Our students everywhere are healing the sick. After the church had been started for a while, another one of these night messages came to me to write a book. I had never written a book, although I had been a writer all my

life, yet it had always been as a journalist I went to work and dictated a book as the printers wanted copy, and, wonderful to say, that book was a wonder. It was an inspiration to me to write that book. God Almighty gave to me as He will to you or anyone this inspiration when asked for. I never dictated a word of that book without asking for the inspiration, and it came, and we have multiplied hundreds of letters showing that the very reading of that book and the Truth therein has healed the sick. It is wonderful, but it is true.

After The News Letter came out on September 6 and threw down the gauntlet for open warfare for God Almighty and His Truth, the edict went forth from the Boston Trust to "burn The News Letter, burn it wherever you go, and never treat a patient who reads The News Letter." Now, I suppose we lost about twenty thousand subscribers or in that neighborhood, but the chaff was winnowed from the wheat and then came another army of Truth seekers, and soon the ranks were complete, and The News Letter instead of being hurt had greater power than ever. We have a loyal, noble band around us, true-hearted people who give their day and their night to the uplifting of the human character and the elevation of suffering and misery. We have thousands of students who are teaching this gospel, healing the sick and making themselves blessings to the afflicted; and the work is but yet in its infancy. To us, the work of the future is of great magnitude, but when we consider that a year ago there was first but one, then a dozen. There were about a dozen of us who took the bold stand to live or die together, and we had not the slightest idea of dying, but felt that we were going to rise. Look now at what we have accomplished and at the broad basis we have; what may we not expect in years to come? We know what it will be, this great Truth is going to redeem the world; it is not only going to redeem the body, but evangelize the mind, everything, healing the thought as well as the body.

When our Saviour with His disciples walked up the Mount on the day of His Transfiguration He doubtless was talking to them of what He had

taught them, telling them what they must do, planning no doubt where they should go to teach this gospel, "Love God, love man," heal the sick, take it with you wherever you go, and the last great command He gave as He stood at the open door of Heaven. He not only gave His command to those who were with Him, but He gave it to you and to me, and to all to take this gospel into every land and every nation, preach it everywhere and these signs shall follow those who believe. They shall cast out devils, they shall lay hands on the sick and they shall recover, in MY NAME remember, He said, they shall do these things. We see here one of the great indictments against the other church. The name of Jesus is eliminated in so far as He is regarded as the Saviour of the world. Another personality claiming to be the second coming of Christ has taken His place, and only in the last address issued from the throne congratulations were sent from the central church acknowledging her to be the great WAY SHOWER as was Jesus Christ. Such monstrous sacrilege as the personal worship in the place of Jesus Christ was one of the great reasons why I could not stay with them. That was one of the principle thoughts why my writings were not approved, because I hung to Jesus Christ, that He was the Redeemer of the world, and that through Him we were promised everything, and through this promise alone are we entitled to anything. My belief was poison to the orthodoxy of that organization. Wherever we, as Reform Christian Scientists, go we take the name of Jesus with us, and when we come to analyze this great Truth which gives us the power of God as we never dreamed it existed in us, we do everything in and through the name of Jesus Christ. Here is the mighty force, the mighty power that is coming to us more and more, and new developments are coming day in and day out, year in and year out. We are progressive, as all of God's children are progressive, and we are progressing and going on here as God's Truth is being developed to us more and more. We have demonstrated beyond all question that the only power that heals is God Almighty's Truth, and the only power that heals must be, and



can be, in no other name than in the name of Jesus, the Christ, and all so-called treatments that heal the sick are no more nor no less than a prayer of faith and understanding to God in the name of Jesus Christ.

Had these facts been understood, had these facts been demonstrated, instead of having all Christianity arrayed against us, or rather arrayed against the words "Christian Science" and claiming it to be neither Christian nor scientific, all the Christian world would have been with us and would be only too anxious to fall down upon their knees and acknowledge with thankfulness that God has given this mighty power to man, but the thought has been so environed by a personality, claiming this personality to be the second coming of Jesus Christ, that the name has lost the respect of the Christian world, and then it has been hedged around by a financial system which puts to blush and shame anything I have ever heard of, and how can you blame people for not liking it?

When you come to the practice of the Reform Christian Science Church, making this blessed Truth as free as the air of heaven, scattering it broadcast among the rich and the poor, the high and the low, the educated and the uneducated, God does and will bless us and raise up friends for us and the mighty Truth we teach.

Another great error that that church made was the denunciation of medicine. If they take a case and the patient dies what do they do? They say, "Oh, they went back to medicine and medicine killed them." Now, I could tell of hundreds of such cases, if I could take the time, where they treated the patients and the patients died, and they said it was because the patient went back to medicine, and the medicine killed him. Now, in the Reform Christian Science Church we never ask to know, and we do not care, whether the patient takes medicine or not. We recognize that the only power medicine has is the faith the patient has in it. Now, for instance, suppose you had never heard of Christian Science, let us talk a little common sense. Here is a dear one, your child, or your wife, or your husband is dying before you. You have the

best physician you can get, and one who is an old friend, and who has been in your family for years, and you love him as one of your own people. You know him to be a good man because you have known him for years. Now someone comes in whom you have never heard of and tells you that he will take the case of that sick one if you will turn that old friend out of the house, but will not take it unless you send him away. Do you think you will do it? Can you not see how absurd it is?

I have a microscopic glass in my library and you can take a drop of water, and by the means of this glass you can see I do not know how many different kinds of animals in that drop of water. Now suppose those animals get into a discussion, and one of those little bugs says we must not do that because we will hurt the influence of Colonel Sabin, he is going to drink this water. How absurd that bug is! Do you think we can injure God? How absurd the thought! The Eddyites say you can not heal the sick with doctors. I know under the Reform Christian Science Church we have healed the sick, not only with doctors, but I say that nearly half the cases that come to us are cases that the Eddyites have failed to cure, and God has healed them for us. God heals them in and through the name of Jesus Christ, and it is a wonder to me that they can heal anybody at all, an absolute wonder, and, as we will find, the reins are tightening and the adoration for this personality is becoming more and more pronounced, their power of healing the sick is becoming less and less. I get letters every day from persons saying of this or that prominent one who used to be good healers, and now they can not heal the sick, the power is leaving them.

There is a lady living in this city to whom I sent a case about the time, or little before my departure from the Eddy Church, I recommended this woman to the patient as a good healer. In the meantime, before she had time to write, The News Letter came out, and the healer wrote to the patient that she would take the case if the patient would not read The News Letter, that she could not be

healed if she did read it. The woman burned The News Letter, and paid this healer for seven or eight months' treatment, got worse all the time, and she finally wrote to me telling me of her sorrow, and within a very short time God had healed her. She is reading The News Letter now, and not only reading The News Letter, but by my direct request she has ceased to read all the writings published by the Boston Publishing Trust, and God is giving her body perfect freedom, and is healing her soul and filling her heart with thankfulness and Love for Him.

This is only one case, but I could tell you of hundreds, not confined to the New England States, but away off in Australia and England, and everywhere.

The English Church in London met together and passed resolutions against me because of my secession, and the leader of the work here in America responded to those resolutions in a letter, consigning me, so far as she could, to the regions of eternal damnation. Now they have commenced to sing another song. They write me letters saying that they quit taking The News Letter because they believed I was wrong, but they now see that God Almighty is with it and that I am right. Many of them are taking our course of lessons by correspondence, and some of the readers of the First Church are taking the lesson course through our Metaphysical College.

There is nothing, 'tis said, that succeeds like success. As long as we were struggling, as long as everybody was apparently kicking us, and the kicks were coming thick and fast, many of the timid ones were carried along that stream of evil; but the long lane has the end, and the turn has come, and God Almighty is blessing us, and blessing all those who are walking in His ways of righteousness, and He is blessing us as he is blessing no other people on the face of the earth. If there is any person under the sound of my voice who has not studied this subject of so-called Christian Science and who do not understand its great Truths, let me say to you my friends, here and now, that this power which God Almighty is giving to man is something that you

have never dreamed of. There has come to me within the last two months a system of praying whereby you can sit in your chair and pray to God yourself until you are filled with something, I do not know what it is, do not know what else to call it, but the spirit from God Almighty, and if you were to continue so long, I believe this power would simply carry you into the spirit land. It is a power I can not understand, only that God gives the power. I have given this treatment to a number of people. I have sat down and given it to them or they have given it to themselves, it is practically calling down the power of God Almighty, in answer to our prayers. Remember we call treatment prayer, it is a practical answering of our prayer with power, that prayer we ask in the name of Jesus Christ. I gave myself a treatment of about ten minutes in length along these new lines, and I felt as the disciples did on the mountain of transfiguration—" 'Tis good for us to be here." My head was clear, and my body was simply lifted up. It comes from God and can come from nowhere else. You can not sit down and mesmerize yourself into such a condition of exhilaration, it is impossible. All philosophy denies that, but God's Truth pours down into your consciousness and fills you with righteousness and with power and with glory. What the future has in store for us I can not say, but I say this that the time is coming, the time is not far distant, perhaps in the life time of many who are here to-day, when we as the children of God, will walk with God and walk with man as we will, and the power of God will destroy this carnal mind and lift you up into the realms of eternal life, righteousness, holiness and spirituality.

The happiness there is in this life, as compared with that we had when buffeting with carnal mind, is as much superior as the brightness of the sun is whiter than the night; there is no comparison, only that God leads us on the one hand and we are led by error on the other. I say to you my friends, again, if there are any of you here to-day, or any who shall read these remarks, who have not studied this beautiful Truth, I beseech you not to lose a moment, but to take this work up and study. Only

be convinced as your own consciousness convinces you. You do not have to believe me, you do not have to believe anybody, but when you see sickness flee from you at the spoken word; when you see your affairs brighten into perfect harmony and financial prosperity; when you see your daily errors covered with health and happiness; when you feel this God's Truth and Power come into your consciousness, then you will believe, and you will not only believe, but you will know that when you go to God and ask Him in prayer for anything, you do not have to ask in faith only, but with faith and a perfect understanding you will know when you knock it shall be opened unto you; when you seek you shall find, and when you ask it shall be given to you.

If I should never see any of you again, if you should never read another word I wrote, if you should never hear me speak again, if we should pass away from one another forever, my desire and my prayer for you, for your good would be, and is, for you to commence this study, and let God Almighty take you by the hand, and if you will do so He will lead you up the golden stairs, and you will be eternally blessed, and your life will be forever and forever in the Beulah Land of the beautiful hereafter.

God bless you, good night.

### TRUTH FINDING LODGMENT

Stromburg, Nebr., July 13, 1900.

Editor News Letter.

Dear Brother: As I have been thinking of the Unchained Truth and its effects, it seems almost incredible to believe that Truth when unchained and made free could find a lodgement in so many partially prepared fields and bring forth such a crop of Light Love and Truth in so short a time. Yet Paul says, it is God who giveth the increase. Well, our Saviour said, "You shall know the Truth and it shall make you free." Oh, what a grand Truth, and yet many, many times we had read these beautiful words and failed to see what our Saviour aimed to teach by his words. The Jews claimed to be Abraham's children, and that they were never in bondage to any man.

Oh, how little man knows of himself, he is in abject servitude to his own fears, all the time afraid of sickness, afraid of disease of all kinds, afraid of death, and last but not least afraid of God. Can anyone fear God and at the same time Love Him?

I fear not. So this glorious Unchaining of Truth has brought us into the knowledge of our relation to the Divine All; and that makes us rejoice in the knowledge that we are of the true family of God, and as such we realize we have nothing to fear but a father, brother, sister to love, and if we love them all we are demonstrating Love to all, and all are demonstrating Love to us. So to speak, we are in aid of Love, and to love and to do love's work is our only purpose of life. When we think of the old Norman selfishness and unchristian ideas we have formerly had we are now surprised to think we should have ever thought ourselves to have been Christians.

So the Truth has not only been unchained, but it has been uncovered and the light of Truth has penetrated to the inner man and has destroyed the darkness within ourselves. And now the warm spiritual glow of life illumines our thoughts of God and his children, and we each aspire to live a higher and purer life, realizing the closer we live to God and His children. Now, with the working thought of the morning is let us by Divine direction to make this day a better day than I have known before, that we may thereby bless some more of the children of men by showing by our walks and works that God does deal with and direct in all of our affairs of life; in fact, we become so lost in the ocean of His love that all of our affairs of life seem to float along on the billows of peace; we knowing that if we are God's minute men, our commissary is always at hand to issue us our rations of all good things needed.

Oh, what a peaceful happiness to them who knoweth Truth childlike in this Living Father, then seeming troubles that in the old way would perplex us for days and sometimes for months all vanish as the past before the morning sunshine. Oh, would that I could tell to the hungering millions of earth of this Truth in such a way that they could thereby be enabled to open the door of their hearts and let this guiding, glorious Divine Love flow in in all its brightness that the Truth to them might be what the Mohamets has been to me

And as month by month the messenger of Love comes to us in the form of The Washington News Letter brightening every nook and corner of our minds by the loving and inspiring words written therein. With the plain simple yet perfect discourses or lectures on Christian living and Christian healing. I have to try to have all interested in the Christ Truth and Christian work to become a subscriber and get the bright monthly inspirations set forth in its pages.

H. P. CUTTING.

# The Reform Christian Science Church.

## The First Anniversary of Its Birth.

The Reform Christian Science Church was founded by a body of earnest Christian Scientists at Washington, D. C., on the 6th day of September, 1899.

It sprang from no sudden impulse, but was the outcome of deep and prayerful deliberation. It was organized to meet a recognized need of Christian Science, which they saw clearly was being fettered by the narrow limitations imposed upon the teachings of its Divine principles by the mother church.

As the angels hovering above the Judean hills proclaimed to the shepherds the birth of Christ and announced Him as the herald of "Peace on earth and good will to men," so it seems to me that in the still watches of the night I heard the command from God, "Unchain the Truth, it shall be Free!"

The Reform Christian Science Church owes its establishment to that command, and it has proved itself worthy of its heavenly commission. It has made broader the Sabbath for thousands by its teachings, the truth of which it has demonstrated by its works. It has founded a college at the national capital from which have graduated hundreds of noble men and women fully instructed in the principles and practice of Christian Science, and all obedient to Christ's command, "Follow Me."

It maintains in The Washington News Letter the largest, and in every respect the most instructive, Christian Science periodical published in the world, every one of its pages being replete with the most able expositions of the principles of Divine Metaphysical Healing, and of undeniable demonstrations of the effective application of these principles to the healing of the sick, not only in our own country, but in far off lands. It is daily confirming by the benign works of many of its members the faith of Christians everywhere in the truth of the predictions of Malachi, the last of the Hebrew prophets: "The Son of righteousness shall arise with healing in His wings."

It may be stated with literal truth that the graduated healers have their correspondents who are being taught the true principles of Christian Science, and are healing the absent "In the four quarters of the groaning globe."

While it encourages the reading of all sound Christian Science literature, the only text-book that

it uses in its ministrations is the Holy Bible, as the all-sufficient source of the Divine knowledge that it imparts to its zealous, truth seeking membership, who own no master but God, and bow the knee to Him alone.

Of all Christian Science organizations it is the only one that has established a course of free lectures, wherein is clearly expounded all the fundamental propositions of Christian Science and reasons on which they rest thoroughly analyzed and fully made known. It teaches the worshipers in its tabernacles to think, and not merely to memorize, and thus they have faith with understanding.

It has no sympathy with any system that rests upon the multiplication of miracles, so called, and it teaches that the laws of nature, if rightly applied in the name of Jesus of Nazareth, are sufficient to account for the healing of the sick through Christian Science as the true interpreter of the ways of God to man.

It holds that what is termed divine revelation, or a direct communication of God to man for a special or exceptional object, is but the announcement of man's immortal soul. That revelation is from the man and never from without. It is an influx from the Divine mind, as inherent in the soul itself, as is the perfume in the vase; a wave of the eternal sea of life, whose "Compulsive force ne'er feels retiring ebb."

The soul is the real revealer of truth and discerns falsehood through all disguises, just as we are told by John Milton: "The heavenly tempered spear of the archangel, Ithuriel, by its touch, unmasked Satan as he lay with his infernal subtlety, 'squat like a toad.'"

The secrets of nature are ever being told in the ear of man, but only a few have the exaltation of spirit to hear and understand them. Every song of gladness and every sigh of sorrow uttered in this world of ours vibrates on his soul, because the heart of one is the heart of all, humanity being one mighty sea, with one blood forming its ceaseless tide. That profound thinker, Emerson, tells us "Let a wise stoic arise who shall reveal the resources of man, and tell men they are not leaning willows, but can and must detach themselves; that with the exercise of self trust new powers shall appear; that man is the Word made flesh, born to shed healing to the nations; that He should be ashamed of our compassion, and that the moment he acts from himself, tossing the laws, the books, idolatries and customs out of the window, we pity him no more, but thank and revere him, and that

teacher shall restore the life of man to splendor, and make his own name dear to all History."

Albeit Emerson was no Christian Scientist, he in this teaches the sound Christian Science doctrine of self-reliance and Man's power to obtain by his own well-directed researches and faithful work all that is required to supply every need of man. But he must gird up his loins and advance and not wait to be carried forward by a force extraneous to himself. He can never wield that "dominion over the earth" with which he was endowed at his creation unless he asserts it, and he will never "subdue" the earth, as he was commanded to do unless he masters the laws of nature and applies them in the conduct of his life and in promoting the well-being of his fellow man. If he waits for a miracle to lift him upward he will surely go downward.

God, the Unchangeable and Omniscient, will not disturb the poise and balance of the Universe which he established from the beginning in order to meet the exigency of any individual case. If He did so we could not truly say in the words of scripture that He is "the Father of lights with whom is no variableness, neither shadow of turning."—James 1, 17.

The man who requires a miracle to enable him to perform his allotted part in the Divine system of government is not worth a miracle. We are told in heathen mythology that when the gods created Hercules and sent him forth to do the mighty deeds that have made his name the synonym of all conquering strength they gave him neither armor nor weapon, and he went into the forest and there cut a club, and with that he won his renowned victories.

Like him, we must exert our natural powers in accordance with natural law, and we shall achieve success in every line of duty just so far as we deserve it.

These are the doctrines of true Christian Science and the Reform Christian Science Church is diligent in expounding them, and has thus achieved a success in doing the "works" of the Master, which justly entitles it to declare with the Apostle Paul, "I magnify mine office."—Romans xi, 13.

Having put its hand to the plough it will never turn back, for its "field is the world." The blessing of God rests upon its furrows, and the universal healing of mankind is its Divinely promised harvest.

Penn found a way to deal with the "treacherous" American Indian and the most savage tribes of darkest Africa have been conquered by the simple gospel of Love. A crystal tear, coursing down a missionary's cheek, has done more to win the savage heart than all the munitions of war could do.

## Woman.

It may be stated as a historic fact that the true measure of every people's civilization is the degree of respect that they accord to woman.

Thus we find among savage tribes that women are the burden bearers, the mere heavers of wood and drawers of water, while in the more cultured nations men display toward her the most chivalric regard, and are her willing servitors.

In her they recognize the home-maker, whose voice is the music of the march of life, and who diffuses around her the graces and the love, which are alike the strongest safeguards and the chief ornament of society. It is remarkable that the Oriental view that woman should bear to man the relation of servile obedience, the wife to be the humble servitor of the husband, long prevailed in the Christian world.

This grave error, so debasing to woman, was fostered by the belief that she had brought sin and death into the world through the disobedience of Eve in eating the forbidden fruit, and then tempting Adam to partake of it and thus share her guilt. In holding this view they assigned that the second and third chapters of Genesis, which give an account of the garden of Eden and the temptation and fall of our first parents, were inspired writings of Moses, instead of being regarded, as they demonstrably are, as a mere allegory, which has been interpolated into the book of Genesis, and directly contradicts the Mosaic account of the creation of man and woman by the fiat of God, and not, as alleged in such allegory, through a mechanical construction.

Hence, in the Christian Church, up to the tenth century, woman was held to be so far, mentally and morally, inferior to man that in the administration of the sacrament of the Lord's supper she was not allowed to take the consecrated bread in her bare hand, but a napkin was laid on her hand and she ate it off that without touching it except with her mouth, which certainly was not more free from sin than her hands.

According to the Koran of Mohamed no woman, however saintly her life on earth, can be admitted to the seventh, or highest heaven, the seat of perfect bliss. The Anglo Saxons were the only people in Europe in a semi-barbarous state of society that recognized woman's social equality with man. Indeed, they accorded her privileges in her domestic



relations that were denied to men. While a man could have but one lawful wife a woman among them could have as many as three lawful husbands. This was termed polyandry, in contradistinction to polygamy, or the having of many wives.

One result of the unnatural triple alliance was that it conduced to the poisoning of husbands by their wives as an expeditious mode of disposing of a man who would not submit to domestic discipline. It continued for two hundred years, when it was abolished in the reign of King Alfred the Great.—(Turner's History of the Anglo Saxons.)

They must have been sturdy resolute women in those days, for in these degenerate times it is almost impossible for a judicious wife to train up one husband "in the way that he should go."

Under the laws of ancient Rome, and in the Christian world, until the twelfth century no woman was a competent witness in a court of justice unless she herself was the subject of the injury complained of, and there was no other witness.

Up to the early part of the fifteenth century it was not deemed necessary that even women of noble birth should learn to write, although taught to read, and that, too, in England and chivalric France.

As civilization advanced woman was held in higher respect, and men in general came to recognize the benign fact that in her natural moral attributes she stands an eagle's flight above man.

With rare exceptions, when she has fallen she has been his victim, immolated on the altar that her loving trust in him reared for her own sacrifice by his hand. Even in her lowest estate, when the crown of her womanhood has been laid in the dust, she still bears, if rightly viewed, some traces of her nobler nature, as the diamond when shattered still shows the splendor of its material.

Her moral pre-eminence over man, seemed to have been attested by the Angel who kept his vigil in the sepulchre of the risen Christ, for he was not beheld by either Peter or John, when they looked down into it and saw the grave clothes, that were cast off, but he revealed himself to the eyes of Mary Magdalen, eyes, too, that were once wont to kindle with an unhallowed light, but which had been cleansed into perfect purity by the tears of repentance that well up from her sorrowing heart that had "loved much."

There is a popular belief which does not speak well for masculine sense that woman can not keep a secret, and yet she has proved herself the world's gret secret keeper. The belief probably springs from the fact that owing to her circumscribed sphere

of action, she has to deal with many of the small things of life, and is likely to fall into the habit of gossiping about social matters, and to tell of half hidden things that she discovers in the lives of others, and make them a sort of circulating medium of conversation, but if the secret be committed to her confidence she will faithfully keep the trust reposed in her.

The loftiest monument of Ancient Greek Art that survives in Athens commemorates the fortitude with which a noble woman kept a secret throughout unspeakable tortures unto death.

During the reign of the Thirty Tyrants in that city, that was called the "Eye of Greece," a number of patriots assembled at the house of one of their countrywomen named Leona to plan a revolution that would restore the lost liberty of their people.

While in the midst of their deliberations the house was surrounded by an armed guard sent to capture them, but they escaped in the darkness through an underground passage to the sea.

She, however, was taken, and on her refusal to give their names she was laid on a bed of red hot coals, molten lead was poured upon her delicate flesh, and she was finally dismembered while still living.

The column of bronze that fitly immortalizes her heroic silence is surmounted by a tongueless lioness, the symbol alike of courage and fidelity. Indeed, no sculptor has ever ventured to embody in imperishable bronze or marble any of the cardinal human virtues, save in the form of a woman. Thus we have Faith, Hope, Charity, Patience, Fortitude, Fidelity, Gratitude, Chastity, and even the Soul, (Psyche) each represented as feminine.

In the days of Christian martyrdom many men recanted at sight of the stake and the roaring flames, but every woman believer kept the faith and went up to God in the fierce fires which consumed her body, but could not destroy her trust in her Redeemer.

She was true and kept the whiteness of her soul, when man blackened his with treachery in the face of the world's supreme tragedy:

"Not she with traitorous kiss her Savior stung,  
Not she betrayed him with unholy tongue;  
She while Apostles fled could danger brave,  
Last at His cross and earliest at His grave."

Kindness creeps where it canna gang.—Scottish Proverb.

## Superiority of Christian Science.

[Lecture by Prof. W. H. Watson at the Reform Christian Science Church, Pierce Building, Copely Square, Boston]

**A**LL investigators into the phenomena of the mind desire a complete analysis of the motives of men who were leaders of public sentiment in every age. We of the Reform Christian Science Church can not take anything for granted until we are convinced of its truth by logical reasoning. Divine metaphysics, as taught and practiced by the anti-Nicene Fathers, has been questioned time and again by the inventors of diabolism and carnal mind who brought pure Christianity into disrepute by their fears and doubts. The early fathers of the Church testified to the fact of healing the sick by divine metaphysics, but the ignorance of the dark ages could not obliterate that spark of Truth which has come down to us unscathed and unaltered. The language of Tertullian (185 A. D.) echoes the thought and feeling of that age, where he says: "The power we have over unclean spirits is in naming Jesus the Christ, disease leaps forth, at once or by degrees, as the faith of the sufferer assists, or the grace of the healer inspires." Our authority is Gibbon, the historian, who wrote: "The Decline and Fall of the Roman Empire."

Superstitious worldly fear caused people to doubt their own eyes and they land into barbarism, when they began to think that might was right. The leaders of the third century at Nicea (325 A. D.) had forgotten about the Love as taught by the Master. They reverted to the retaliative laws of Moses. Anger and hatred dominated the council presided over by Constantine. Alexander fought a bitter battle with Arius. The council doubted the divinity of the Books of Hebrews and Revelation. They formulated a creed, which was tampered with by their successors in the year 802 A. D. of the Western Church, who added the word "filioque," which means "and from the Son." The Greek or Eastern Church still uses the original Nicene creed as given by the council of 325 A. D. (Latin: Credo, I believe.)

The apostle's creed was left unaltered until the sixth century, when the wise people of that time, who were determined to have a hell in their doctrine, added the words "descent into hell," meaning to convey the thought that Jesus had descended into hell for three days. The original script of the apostle's creed is in Greek, but the interpolation

"descent into hell" was sanctioned by the church of England and printed in the prayer book.

By the introduction of this hell fire doctrine humanity has suffered morally, mentally and physically the effect is that we are ushered into disease and premature graves. Some people believe that hell is a place of torment from which there is no escape, and in believing so we can not laugh at their other superstitions, for hell is the greatest farce which ever afflicted the minds of men; from it has arisen the "evil eye." Mr. Burrows says that in Andalusia, Spain, the people wear a stag's horn around their necks by means of a braid made of horse hair. It is imagined that the horn receives the effects of the "evil eye," which otherwise would cause sickness. In Scotland the people hang holey stones on their doors for the purpose of keeping "witches" out of the home. Horse shoes are often seen on doors; they are supposed to bring what is vaguely known as 'luck.'

These innocent superstitions have arisen from the greater ones since people began to allow the carnal mind to tamper with the work and doubt the acts of the anti-Nicene fathers and the disciples of primitive Christianity, who were noted for casting out devils and healing the sick. George Fox, the author of the "Book of Martyrs," saw the light of Truth piercing the blackness of untruth, falsehood and carnal mind in the year 1661. He wrote: "And I saw that there was an ocean of darkness and death; but an infinite ocean of light and love flowed over the ocean of darkness, and in that I saw the infinite love of God."

### ANCIENT METAPHYSICAL SCIENCE.

Although the Bible requires no text book, we are always ready to acknowledge the Divine origin of that Book. We can not see beyond Truth, the absolute and perfect Love of God, and we find that in the perusal and contemplation of Holy Scripture the Spirit of Truth dawns upon us and inspires us to preach and to heal. Being gifted with the Spirit of freedom and toleration we can not neglect those who are not Christians—two-thirds of the human race—and it is not surprising to find that their teaching of Jesus, for they healed the sick by Divine Metaphysics. All modern writings on the science of healing are based upon the words uttered long ago by the seers of the ages. We can only renew their thought, which has been, at times, suppressed by error and ignorance.

Laotze flourished in China (600 B. C.). His

marvelous work, "The Book of Reasons," contains the basis of that Christian Science which was never founded or discovered, but always existed. Although Confucius (551 B. C.) is considered to be the Apostle of Truth in China, it is known that his doctrines are not so high in scope as those of Lao-tze. The moral code was supreme Principle or Tan (his followers are called Tanists). The free will and moral agency. The contemplation of Good (God). The repression of passions. Perfect tranquillity of the soul. Prayer in the silence. That evil thought begets evil deeds, and that good thought begets good deeds.

Gautama Buddha (500 B. C.) said: "Ignorance of Truth is the cause of all misery," therefore the miserable forms of sin and sickness are brought on by ignorance. It would be unbecoming and unbrotherly on our part to incredulously smile at the millions of his followers—who are flippantly called heathen—because they believe the Grand Lama at Lassa, Thibet, to be Buddha reincarnated. Lamaism is an offshoot of the original Buddhism, because the people wanted vicegerent on earth, a person in the flesh whom they could worship—and there are Christians who take the same privilege of almost worshipping certain leaders. The Lamas or priests of that section of God's people follow the teaching of Buddha closely, because they heal the sick by their prayers, and like the doctors, in order to palliate the feelings of those who believe in medicine they offer innocent medicaments which are harmless.

There are 100,000 Parsees in Persia and Bombay, followers of Zoroaster (660 B. C.). They do not worship the invisible, for they are a practical people and bow to the sun, which they can see; in the sun they recognize the all-seeing of God, which they think is animated with a soul, and from it all life proceeds. Like the Christians of the middle ages, they could not do without a devil, they call him Ahriman, the author of evil, and the only invisible person acknowledged to have existence. Sacred fire is always burning in their temples. We find germs of Truth in that religion, which put to shame many of our professing Christians, whose pretensions are colossal enough to cast a slur upon the character of Zoroaster, whose name is immortal. His teaching was Scriptural, for the basis is that "all Good comes from Ormuzd (God), all evil comes from Ahriman" (devil), and they pray that their faith in the Good will heal the sick, and they have, by Divine Science, healed their sick from that ancient day up to the present time.

The Zoroastrians read our Bible, but are surprised to know that Christians do not heed the words of James v, 14, 15: "Is any sick among you, call for the elders, let them pray over him." "And the prayer of faith shall save the sick."

The words of Zoroaster are often repeated by us, for he said that all matter is dead. "If God made the sun he made us, all life bends toward the sun, we are part of God, and are living with dead matter for some holy purpose."

#### THE TRUTH OF TIME AND ETERNITY.

The pursuit of Reform Christian Science is also the pursuit of wisdom and knowledge, and in ferretting out the Truth we must have recourse to the ideas and actions of men who have peopled history's page. The subject being exhaustive, there can be no beginning and no ending. The Truth exists from time to eternity, and there are no variations in God's laws, nor can we break any of God's immutable laws, but we can run against them and get broken, thus paying the penalty. "The wages of sin is death." We have no pretensions of teaching anything new, but we do labor to release people from the bondage of sin and error, by showing them the gospel of Truth which is sacred from whatever source it comes. Emerson says: "Man will learn gradually that there is no profane history, all history is sacred." This observation gives us the privilege and opportunity of searching the Scriptures of Truth, and we find that all modern metaphysical teaching has its Bible of everlasting Truth, in the writings of those who have gone on before. In that splendid book "The Advancement of Learning" Bacon declared that the world is inferior to the soul, by reason whereof there is agreeable to the spirit of man a more ample greatness, a more exact goodness, and a more absolute variety than can be found in the nature of things."

Christian Science proves that spirit is higher than the world and the things pertaining to the nature of the world, thus supporting the words of Holy Scripture. By causing our minds to be renewed, always ready to receive the truth, we claim those powers which Paul called the "gifts," and we earnestly covet them, as they are ours when the superstructure of the mind is qualified to receive them, by avoidance of negative or carnal proclivities whose wages is death.

Our tongue or language can be turned into a baneful instrument. We need not go to Solomon's wisdom to learn this. The tongue of slander or ignorance always rebounds upon its owner, for the

slanderer is a murderer who will suffer the penalty of his crime. Christian Science avoids this bearing of false witness, we live according to our lights which come from God, we train our minds against evil by cultivating perfect love within us. Solomon says in "Ecclesiasticus," "The stroke of the tongue breaketh the bones. Many have fallen by the sword, but not so many as have fallen by the tongue." When we take his advice as written in Proverbs we accomplish much good, he teaches here the basic principles of Divine Science, which is needed by all men and is the most superior doctrine known to the world: "Keep my words in the midst of thine heart, they are life to those that find them, and health to their flesh. Pleasant words are health to the bones." God is ever near and we feel that no evil can supplant His love. We are His children and words fail to express that love:

The tempest with Thy love is stilled  
From spheres of heav'n above;  
And with that love our hearts are filled  
From Thee, The Fount of Love.

Thy love lift us from worldly sin,  
'Tis felt in every land;  
We are made pure and clean within,  
At Thy Divine command.

How great Thy heart! Thy Love for all  
Doth make us bright and glad;  
Thy Love, it makes all trouble fall  
From children who are sad.

From sunny South to fields of ice,  
The fear of death remove,  
And make this earth a Paradise;  
Thou art the God of Love.

### RENUNCIATION.

He who truly renounces has outgrown all personal, selfish desire, and through having become conscious of himself as one with all Life, has no feeling of separateness from any special manifestation.—T. J. M.

Renunciation is in the highest Path, and he who would tread this path must gain the power to give up, if necessary, all that outer life holds most dear and dedicate it on the Altar of Use to the highest good. It may not be necessary to give up a single thing. Duty determines that. But the power to renounce must be won by him who would scale the heights of life. The path of renunciation is the path of the Christ and leads straight to eternal Light, to the Heart of Being, where awaits the soul

all the pure love, beauty, joy, peace, truth, and glory it had ever caught a glimpse of or had ever tried to put into the lives of others. All who tread this high path must expect to partake of, and be nourished daily on, the fruits of injustice and misunderstanding and, without murmuring, still go on, on.—W. H. D.

"As in the water, face answereth face, so the heart of man to man.

"The garden you are put in to tend and keep is close at hand—it is yourself.

"Never mind the reaping: the Lord of the harvest will garner the crop—go on sowing, sowing

"The power of forcible aggressiveness is limited, but limitless is the power of persisting gentleness.

"The adversary avoids the invulnerable philosophy and assails the weaknesses of the disciples. Thus is the Christ betrayed; how great then is our responsibility.

"He alone is freed from forms who with whole heart can enter into form and not be bound or repelled thereby.

"The heart of the thing a'one reflects truth, the external is a mask of deception; seek then the heart and cease dissention, for between thy heart and my heart there can be no quarrel."—Temple Artisan.

### UNCHAIN THE TRUTH.

BY ABBIE WALKER GOULD

"Unchain the Truth," Let the world go free,  
Let us breathe the "Breath Of God;"  
Who is man, what power has he  
To claim and hold the "Word?"  
The silver and gold are at God's command,  
The cattle and sheep that fill the land  
No one can hold as a "special part"  
Who beats with the pulse of God's great heart.

"Unchain the Truth," 'tis the "word of power"  
That speaks from the Throne of God,  
It meets the needs of the present hour,  
It greets the heart's true Lord;  
Who can pay for the tinted skies?  
Who can pay for the rainbow dyes?  
While man lives till his force is spent,  
The goods are but to the present lent.

"Unchain the Truth," bring your vessels all,  
The fount is full to the brim;  
There are no great, there are no small,  
In the souls who dwell in Him;  
We follow as the "Master" taught,  
We ne'er can be sold, or ever be bought,  
But as long as we live our "word" shall be,  
"Unchain the Truth" and set man free.

## The Work Before Us.

**T**WAS one of the maxims of the great Napoleon that "In war nothing must be considered as done while anything remains to be done."

This inculcates the duty to be thorough, and it applies equally to moral as well as military undertakings. It is not the work begun, but the work completed that commends us to the favor of God.

We must not only plough the field and plant the seed trustingly in the furrows, but we must continue to cultivate it until it is white with the harvest, and then reap it to the utmost.

The work that for us as Christian Scientists "remains to be done" stretches out broadly to our view, and we shall be encouraged to do it with all our might by making a brief survey of the work that we have already done.

Thus shall we nerve ourselves for still greater conquests, like veteran soldiers who derive new inspiration from looking backward to stricken fields, where they stood victorious in the breath smoke of the reeling guns.

In obedience to the Divine command "Unchain the Truth" the Reform Christian Science Church was organized that such a command should be fully executed. But it did not come into being as a newborn weakling, swathed in swaddling clothes, but arose in strength clothed with righteousness, like the goddess Minerva, who sprang full armed from the brain of Jove.

Not otherwise could it have been a chain-breaker, for the snapping of chain links and the crash of shackles that fettered the Truth have been the music to which it has kept time on its triumphant march. Not only has it done the works of Jesus with strenuous zeal, preaching His gospel and healing the sick through its faithful and enlightened members, but it has quickened the almost dormant energies of the two branches of the Mother Church in this city that seemed to have lost "the name of action." They are still most decently dull in their services, their ministers reading in a perfunctory style on each recurring Sunday a chapter in the Bible, and then a chapter in their revered text book that contradicts the Bible in several of its most vital teachings, but yet their members have in many instances been aroused to imitate the example of Christian Scientists of the Reform Church and to realize what healing is doing, and that to follow the Master we must do his works. Some of them are now healing the sick despite the example

of the revered founder of the Mother Church, who has announced to the world that she will neither heal the sick herself nor permit anyone to consult her as to healing in any case. This is as if the star that claimed the right to lead all the heavenly host in their march through the blue vault above, because of its superior splendor, had refused to shine.

As we have advanced up to date we have left as monuments to mark the road we have traveled thousands of sick made whole through our treatment, and a vast multitude who were given up to the delusions wrought by carnal mind restored to Spiritual health, with the scales fallen from their eyes and each one proclaiming gratefully "Whereas I was blind now I see," and all giving thanks to Jesus, the Christ, for their deliverance from error's chain.

But as one who is ascending a mountain sees the prospect widen as he nears the summit, our very advance must impress us with the vastness of the field that still lies fallow before us where no seed of Truth has yet been planted.

The last word of the good Roman Emperor, Marcus Aurelius, uttered with his dying breath to his sons was, "Laboremus"—Let us work—and this should be the watch word of Christian Scientists of the Reform Christian Science Church.

The work to be done, and done with all our might, lies before us broad and large, and it has to be done by working to accomplish it on right lines, and by intelligent and well directed efforts.

To do it well we must first undo the work of the so called orthodox churches in so far as that work tends to keep their membership under the bondage of carnal mind. In not one of them is a professed Christian taught to realize that he is the image of God, the reflex of the attributes of Him, who is Eternal Life, Truth and Love, and hence can not be the subject of disease, and that all disease, so called, is a delusion engendered by carnal mind as to which the Apostle Paul tells us "to be carnally minded is death; but to be Spiritually minded is life and peace."—Romans viii, 6.

So associated are those churches with the idea of death that a burial place for the dead connected with any one of them is called a "church yard."

Having first untaught the unconscious victims of deadly orthodox delusions, we must teach them the principles of Christian Science. The Truth having made them free they must hold fast to it that they may continue to be free.

Then there are to be dealt with the openly hostile



or the supinely indifferent, the one joined to his idols and the other having no regard for religious worship being "without hope and without God in the world."

The Christian Scientist should earnestly endeavor to convince both of these classes of their errors and draw them near to Him, who is "the Way, the Truth, and the Life."

The most cogent, because visible and practical, argument that he can use to effect such end is his own life, as men are very apt to conclude that his creed is not far wrong whose life is on the right.

To be consistent with the teaching of Christian Science it must be a life that not only illustrates the three Christian virtues of faith, hope, and charity, but is marked by what the world terms "perfect bodily health," which, according to the demonstrated Truth of Christian Science, is but Spiritual wholeness, there being neither life nor substance in matter. It is therefore as much our duty to be healthy as to be moral.

Above all the Christian Scientist should avoid hypocrisy, that most cowardly of all sins which makes a man tremble constantly with fear that his real character will be discovered.

A true man is what he seems and seems what he is.

He who has anything in his life to conceal through fear of man's censure has already pleaded guilty in the forum of his own conscience.

No man is worthy to be, unless he can be—that is, be himself in the eyes of God and man, and front the world without any sense of fear.

To be thus he must let Love abound in his heart—Love for God and Love for his fellowman, his brother immortal.

Do good and you will possess goodness, for what a man does that he has. If you encounter new obstacles overcome them with renewed energy. Man is his own environment, and can, if he will, master all circumstances.

A newly enlisted soldier of the Roman army, on complaining to an old veteran of his legion that his sword was too short, was answered, "Then take a step forward."

We must advance steadily and resolutely to do the work before us.

The Bible tells us that "The dark places of the earth are full of cruelty."

Even now, as we write these lines, the great civilized powers of the world are moving their allied armies upon China to avenge the murder of

their ambassadors by the troops of that cruel nation, who have also tortured and slaughtered European women and children in the foreign legations, several hundred Christian missionaries and their families, and many thousands of native converts. The sworded vengeance of the natives will thus open a safe path along which Christianity will penetrate to the very heart of that benighted country, that includes within its limits about one-fourth of the inhabitants of the earth.

There must the Christian Scientist go bearing the ever victorious banner of Love in the desolating track of armies, and enabling that sin-deluded race to behold the glorious Truth that the sun of righteousness has risen with healing in his wings for the people of all lands. Ethiopia, too, the children of darkest Africa, stretch out their hands to us and cry for our aid. This American continent on which we dwell and the nations of Europe also are in bitter need of healing power that the Christian Scientist ministers to man in the name of Jesus of Nazareth, a power which is as potent to cure the ills of suffering humanity now as when Peter said to the helpless cripple, in that holy name, at the gate of the temple, "Arise, take up thy bed, and walk."

The work before us is indeed immeasurably great, but not too great to be compassed by Him who is Omnipotent and Omnipresent, the All Good, Eternal Truth, Life and Love.

Endued with the power with which he has endowed "them that believe," we must march forward with untiring feet to the healing of the nations.

I take no one as authority for Truth, but Truth alone for authority. Truth can be proven easier by philosophical disquisition and self evident propositions than by authority, for the reason that the authority has to be proven valid, and when the authority is proven good, it is not sufficient to satisfy the philosophical minds of this age. After all, no authority ever made a Truth more a verity than it always was. "Love your enemies," "overcome evil with good," was always the right thing to do. Love is the eternal principle which must ultimately rule. If the time expended in inculcating authoritative dogmas was used in teaching the philosophy of a right life, the whole world would be much farther advanced. Let every Christian live his principles (which is all we have a right to) and the world will soon be saved from ignorance.

J. C. BARNES.

## Healing Proofs.

BY OLIVER C. SABIN.

We receive a great many letters requesting us to give instances of healing in every number of the paper we issue. I suppose that is proper, although a natural timidity may be the reason why we have not done so. It is proper and right the public should know what work God is doing, and I will give extracts from some letters we have received, and also give some instances of healing which have occurred since our last report on this subject, although I can hope to give but a few of those which are reported to us.

The Truth is that God is healing every kind of so called disease, and there is nothing that God can not and will not cure if we approach Him properly—nothing in the world. The time is fast coming when God will enable us to destroy the last enemy, death. I have no doubt of that. I do not think it best to give the names and addresses of our patients for the reason that whenever we do they are attacked with all kinds of malicious, mental malpractice, and have no peace until they write in and are treated against that. A lady living in Texas had a crooked limb straightened, and I gave her name, thinking that no one could hurt her, that they could not make the limb crooked again, and they did not, but they filled her heart with sorrow, trouble, and distress, destroyed the happiness of her children, and she wrote to me for treatment, and then God relieved her.

The new treatment which is now being issued by the college, and which was noticed in last month's News Letter, and more elaborately noticed in this, is a perfect panacea for all this malicious mental malpractice, a perfect panacea, and I can not but think that that is one reason God gave it to me.

The first case of healing I will give is the case of a lady living in Marshall, Tex., who, under date of July 2, writes to Mrs. Sabin as follows:

"Dear Sister: At last I have the opportunity to write to you and thank you for what God has done to me through you. The hemorrhoids which mother wrote to you about are entirely disappeared, and I am well of that horrid breaking out. I am a great deal better of all my troubles. Truly it seemed the higher Truth lifted her voice the harder I screamed,

but now, thank God, I am all right. My baby is just as well as she can be.

"Your sister in Truth,

"(Signed) \_\_\_\_\_."

The next is a letter received from the wife of a gentleman living in Richmond, Ind., who telegraphed to me for treatment because of her husband being stricken with a very severe fever. The letter is dated the 5th of July and is as follows:

"Dear Friend and Brother: My husband responded very nicely to your treatment. He was confined to his bed all the Fourth, but began to improve some in the evening I sent you the telegram. I do not think that he has any need of further treatment, as he appears perfectly well. Again thanking you, I am,

"Respectfully,

"(Signed) \_\_\_\_\_."

The next letter is written from Eads, Tenn., under date of June 5.

"Oliver C. Sabin, Washington, D. C.

"Dear Friend: Your letter received, and in reply will say that my friend Mr. B. is as well as he can be. He is at work to-day and says he feels better than he has for months, so you can stop the treatment. When I wrote you he was unable to write.

"Your friend,

"(Signed) \_\_\_\_\_."

The next case is that of a lady living in North Carolina, whose husband wired me as follows on the 25th of June:

"Treat Mrs. G. immediately. Fever bad. Letter follows."

The letter came, and informed us that she was suffering with what was known as child-bed fever, and the consultation of three doctors had pronounced her case, if not hopeless, exceedingly serious, and gave no hope of recovery. At the suggestion of some one who had seen The Washington News Letter, as a last resort a telegram was sent to me asking for treatment. She was entirely well in ten days. She since was taken with malarial fever, and the husband again wrote for treatment. Under date of the 28th of July we received a letter which stated that her recovery was perfect, and the treatment took effect immediately.

The next case is that of a lady who resides in this city who came to me for treatment. She had a complication of diseases which had been with her more or less for a number of years, and her condition of health to a material eye was very bad, skin sallow, more or less run down, had a rupture near the navel, and the doctors were thinking she was in

great danger of strangulated hernia at any time, which might cause her death, and they advised a surgical operation. Through a friend's advice she came to see me, and she took Christian Science treatment. I gave her three present treatments, and then she went visiting in a neighboring State. She came back, and was present at one of our Tuesday evening quizzes, and she remained seated by my side during the entire evening, and I did not know her until the services were nearly over. She had changed in color, health was perfect and every vestige of the rupture had disappeared.

Another case is that of a lady living in New York, who wrote to me that she was suffering from a complication of diseases, and I commenced treatment. On July 16 she wrote me as follows:

"Dear Mr. Sabin: I intended to write to you last evening and tell you of my improvement. I was prostrated until Saturday evening, and then felt a great change. I was sure you were giving me a treatment. On Saturday morning I thought I should have to have a nurse. I tried to treat myself and staid alone, except as the maid came in to see if I wanted anything. I have had two good nights' rest, and this morning dressed and went to breakfast. Last evening I had not an ache nor a pain, and have none now. The sensation of weakness only remains. I thank God for all His mercies and loving kindness to me. I am so thankful that I took the lecture course. I have them to refer to at any time.

"Yours in Truth,

"(Signed) \_\_\_\_\_."

It is needless to say that she is cured, and I have heard nothing from her since except that she was well.

A letter received from Iowa, from the wife of a Methodist minister, speaks very well of Christian Science, what it has done for her. Part of the letter is as follows:

"I am still advancing as new thoughts present themselves. Is there such a thing as being over anxious or impatient? I sometimes feel that I am imposing on you and your time, as you have labored so faithfully with me, and then the sweet encouraging words which you wrote to me in your letter come to me. While the time is somewhat long and the progress slow I would not take all the gold in Klondyke for what I have learned, and if I had a thousand dollars I would gladly send it to you for the spreading of the Truth, but I can only ask God's richest blessing to rest on you.

"Yours in Truth,

"(Signed) \_\_\_\_\_."

Another letter is from a patient who had substantially everything mortal mind claims—I mean from a material standpoint—and he has been under treatment for some time. He writes under date of July 25 as follows:

"Dear Brother: I do not think there is anything wrong with me, but I want you to continue the treatment. Seriously, I am feeling well, and feel that I am getting stronger all the time.

"Your Brother,

"(Signed) \_\_\_\_\_."

Now, this man's constitution, from a material standpoint, was gone, the physicians could do nothing for him, and his stay was but for a little while. God has given him a perfect recovery.

Another letter received from a young friend in Ohio who was suffering with a complication of spinal troubles. We treated him for six weeks, and he writes me under date of July 27 as follows:

"Dear Brother: I hope you will pardon me for not writing sooner, but I have been so busy helping with the work. I sincerely thank thee for what thou hast done for me, and trust that God will reward thee for the good work which thou art doing all over. I am feeling all right now except that I am not so strong as I once was, but I will get my strength all back again in time. I have been improving right along, and have been helping my parents with their work. I think I can get along without further treatment. Trusting that these few lines will stand your approval, I remain,

"Yours in Love and Truth,

"(Signed) \_\_\_\_\_."

The following letter was received after seven days' treatment for a disease known in material sense as exzema. A lady writing under date of June 26 from Texas says:

"Your letter of the 20th instant received, and I answer to tell you I am all right, so much improved that I think you may discontinue treatment. I will write you again in a few days. Rejoicing greatly that this Spirit of Truth does make us free.

"Yours in Truth,

"(Signed) \_\_\_\_\_."

The following letter was received from Black River Falls, Wis., dated in June:

"Dear Brother Sabin: Pardon me for not writing to you last week. Our house has been full of company is my excuse. I am glad to tell you that I think I am so much better that you may discontinue

treatment. You have been so good and so kind that I don't know how to thank you enough.

"Yours in Love and Truth,  
 "(Signed) \_\_\_\_\_."

This case was one where the patient was believed to be suffering with many different diseases.

This letter from Denver, under date of June 20, is as follows:

"Dear Brother Sabin: I received your letter a few days ago. I am improving right along, and I do thank you for your efforts in my behalf. I do praise God and thank Him for my improvement in health.

"Yours truly,  
 "(Signed) \_\_\_\_\_."

This was one of those cases where the lady had gone from Iowa to Denver in order to save her life, and when she got there she found that she was yet, to a material sense a very sick woman. She wrote for Christian Science treatment and obtained a perfect healing in a very short time.

A lady in New York wrote to Mrs. Sabin to treat her for a bunyon on her foot. Under date of July 4 she writes as follows:

"Dear Sister: Your very kind letter received. I have felt the benefit of your treatment. The inflammation from my foot went down within a few hours after you commenced to treat me. The enlarged joint is there yet, but is not painful.

"Very sincerely yours,  
 "(Signed) \_\_\_\_\_."

The following letter from a little boy who was suffering from appendicitis speaks for itself:

"Dear Mr. and Mrs. Sabin: I thank you both for your kind help to me when I was suffering so terribly. Thank God I know that it was Christian Science that cured me.

"Your little friend.  
 "(Signed) \_\_\_\_\_."

The following letter from the Pacific coast was received from a lady who was suffering from a cancer, and she was believed to be very near the passing out line. She has been improving, and the last letter she writes is as follows:

"Dear Brother Sabin: I thought I would drop you a line to tell you I was still improving under your wonderful treatment. I feel better than I did a week ago. God bless you and your wife.

"(Signed) \_\_\_\_\_."

The following remarkable case is from a lady living in western Kansas. One leg was swollen very large, and it was very painful. In the other foot she was taken with an itching sensation, which

itched so that when writing she said that the pain in the other foot was nothing as compared with the torture of this horrible itching. After itching for a while the foot scaled, and she was suffering all the tortures materiality could force upon her, and living, as she was, in the far western part of Kansas, she was where she could get nothing but God's help, and she in some way obtained a copy of The News Letter and wrote to me for treatment. She was excessively poor—had no money at all. I took her case and commenced the treatment. This, I think, to the best of my recollection, was in February, and within the past thirty days I received the following letter from her; the letter does not seem to be dated, but it was received during the last thirty days:

"Dear Brother Sabin: I received your last letter, and was so glad to hear from you again. I praise God every breath I draw. Oh, how I do pray for Him to bless Brother Sabin, who has helped me to understand my relations to God as I never understood them before. My leg, which has been sore so long, is healed, and my other foot is nearly well. I am trying in every way I can to do good and to demonstrate good. Last week my son came in and said one of his colts was sick. I saw he was scared and told him not to be afraid. He wanted to get something for it. Well, I fixed it something, and was a little slow about it, and began to think, and went to the stable. The little colt came to me, and I began to pet it, and told it I guessed it was not sick, and in a few minutes it went to its mother and took its breakfast. I have not given the medicine to it yet, the Truth did the work.

"Yours in Love and Truth,  
 "(Signed) \_\_\_\_\_."

We received a letter from a lady to treat for periodical headache, very severe. She wrote to Mrs. Sabin, under date of July 17, as follows:

"I am all right; do not have any headaches at all. Thank you for your kindness. I do not think you need treat any more.

"Yours in Love and Truth,  
 "(Signed) \_\_\_\_\_."

A patient in a western State (Illinois), who had incipient paralysis and a number of other so called diseases, wrote for treatment. She was in a very bad condition, from a material standpoint, but after three months' treatment wrote to Mrs. Sabin as follows:

"The conditions I spoke of have passed away, and I am feeling stronger and better in every way.

"Yours in Love and Truth,  
 "(Signed) \_\_\_\_\_."

A letter received from a lady in Urbana, Ill., is as follows:

"Dear Brother: Inclosed find subscription for The News Letter, commencing with August number. I have the lesson course, and am studying the lessons earnestly and diligently. I think they are grand. I realise I am thoroughly healed of those claims you were treating me for before I was married. Thanks to you for your services. I know I should have passed on months ago if it had not been for your kind treatments and our blessed Father's healing power, for He is the One and only Power. He is All in All. I want you to remember me as your sincere sister in your thoughts that my life may be perfectly harmonious.

"Yours in Truth,

"(Signed) \_\_\_\_\_."

A letter of July 6, from a lady in Texas to Mrs. Sabin, reads as follows:

"Yours of the 2d instant received. My belief of headache is all gone. I began to feel better soon after writing to you, and have continued to improve. The catarrh is much better. I thank you and praise God for the good which has been done to me, and trust I may learn more of this blessed Truth every day.

"Your sister in Truth,

"(Signed) \_\_\_\_\_."

A letter to Mrs. Sabin from a lady in Michigan reads as follows:

"I am all right; came last Thursday, and I feel better than I have for years. Baby is perfect, and I owe it to Christian Science.

"Yours sincerely,

"(Signed) \_\_\_\_\_."

This story might be continued indefinitely as we receive more and more evidence from every part of the world of the healing power of Truth. These are only a few letters that we receive, and our students are doing great work everywhere. It shows that the principle for which we have been contending is the only one which brings perfect success with it. I have always contended, and do now, that all healing should be done, and is done, in and through the name of Jesus Christ, and any other healing which may be done in any other way is not the healing which comes from God. The power of God's Truth destroys all thoughts of disease.

About three weeks ago a lady in this city came to see me. Her daughter was suffering from a sickness of much seriousness, from material sense, and none of the doctors gave any hope for relief. She

has been treated by Scientists of the Eddy school in this city and other places for months, until their money had become nearly exhausted. Almost broken hearted and discouraged they came to me and stated their case, and I promised to take the case upon the conditions that they would endeavor to study diligently and learn how to heal the sick themselves. The treatment commenced, and the study commenced. The paroxysms were worse for a few days, but the study continued, and the treatment continued, and finally the light dawned upon the consciousness of the daughter, and she came into the perfect realization that she was the perfect child of God, and free from all kinds of ailments and illnesses. As soon as I ascertained the condition of her mind I told her she was cured, and that it was just as impossible for disease to stay with her as it was for a burning brand to burn in a barrel of water. Devil like, however, the manifestations kept coming up, but she confronted them with the Truth, and finally she came out victorious. The Truth which gives freedom is hers, in the language of her Savior, and she has reaped, and is reaping, the blessed promise.

The Reform Christian Science Church makes it its duty to teach and spread this Truth, and place everyone in touch with Infinite Love, and so soon as this thought becomes fixed in the person's mind disease can not stay with that person. This evidence gives us more and more understanding and demonstration of the Truth, that the tree of the Reform Christian Science Church is good, because the fruit is good. Wherever this blessed Truth is taught, it matters not in what country, the same verdict comes back, of thankfulness and praise to God for the benefit which has been derived from it. It is our object and aim to more and more scatter, and broader and broader circulate, this great healing Truth until all the people of all the world shall have the knowledge that God does, in the name of Jesus Christ, heal the sick, redeem the sinner, and place all His children upon an equal standing of joy, happiness, and contentment.

## HEIR WITH CHRIST.

BY HELEN CHAUNCEY.

Daughter of God, what heritage  
By right of birth is thine!  
No longer cringe in vassalage,  
Oh, Princess! Rise and shine  
In all thy beauty, for the King  
Has named thee as his own.  
The chains of bondage from thee fling,  
And take thy rightful throne.



## ON EARTH AS IT IS IN HEAVEN.

BY CARRIE B. SANBORN.

Our God is Life for all who live.  
 No power is known but His,  
 There are no gifts but He doth give,  
 No harmony nor bias.  
 God's life through us flows sweet and clear,  
 He gives us every breath,  
 His children need not have a fear,  
 For God's life has no death.

No place is made for aught of sin,  
 No place is made for grief;  
 Nor any room for worrylag,  
 No pain without relief;  
 For God is Good and all is Good,  
 Like Him is all He makes;  
 If God is Love, be understood  
 The Truth in us awakes.

His Love He gives to all mankind;  
 In us His Love abides,  
 When Love Divine enthalls the mind,  
 And every feeling guides,  
 The Love flows forth on everyone,  
 From us His Love goes forth,  
 There's happiness from sun to sun,  
 There's Heaven upon earth,

## From Amah to Amahana.

AN INDIAN LEGEND, BY MABEL BARTON.

**A**BOUT two hundred years ago, in the country then owned by the tribe of the Monas, dwelt a little Indian maiden. She was the daughter of Cashar, the chief of the tribe, and every one knew her as Monina, which means, "She who knows," for early in her life they learned that she could hear the inner voice and was guided by it.

Whenever any one saw Monina sitting by the rushing waters of Bauregon and dreamily gaze into them they would silently pass by, saying to themselves "The beautiful Monina is listening to the voice of Waramanha, the Great Spirit, and some time she will tell those who are good to her what the Great Spirit has said." Wonderful, indeed, were the teachings of the Great Spirit who spoke to her as she sat by the rushing waters of Bauregon. Voices whispered to her of the great and good Father, who was Love, Peace, and Harmony. She learned that Waramanha caused the earth to be, and all that was on the earth. He had made naught but what was good; and as He was All, Anara, evil, could not be. Those around her could not see that Anara was not, but to please

Monina they never spoke of Anara in her presence.

One day, however, an Indian lad named Amah, "the wild boy," said to her: "I can not understand, O good Monina, how you can hear the voice of Waramanha. Wonderful, indeed, are the things you say; but can you prove that Anara is not? Do you not see Anara all around you? Was it not Anara which caused my father to return from his hunt with nothing?"

"Oh, Amah, life is sweet to even the lowest animal in Waramanha's earth. Your life is sweet to you. Is not life sweet to the deer your father seeks to kill? I love my life; you love your life; the deer loves his life. I keep my life; you keep your life; why should not the deer keep his life? The deer is happy now, so good has come out of what seemed to you Anara. Can I prove that Anara is not? Oh yes, for I can see good in everything. How can Anara be where good is?"

Amah was silent a few minutes, but presently he said, "Oh, Monina, I can not see good in all. Will you let me come to you when I see what seems Anara and ask you to show me the good?"

"Amah," answered Monina, "first try to find the good where Anara seems to be, and if you do not find it come to me and I will be your teacher."

Amah answered, "I will do as you say, good Monina, and something tells me I can succeed."

And Amah tried to find good where Anara seemed to be, and he succeeded and was glad in his heart. He told Monina of his success, and as soon as he found good in everything he became so gentle he could no longer be called Amah, "the wild boy," but was called Amahana, "the wise man." He was no longer a boy, for a new life had come to him, and soon he, too, could hear the voice of Waramanha speaking to him and he became learned in the good.

All of us may have the same success if we try to find good wherever Anara seems to be.

Much Pleased With Instruction.

Luzerne, Minn., July 19, 1900.

Dear Brother Turner: Your kind letter with precious encouragement was received several days ago; also my diploma. I am much pleased with the course of instruction, and if I never get any more benefit from it other than what I personally receive it will richly repay for any sacrifice I may have made to obtain the money. Hoping you will long live to advance the cause of God in the world,

I am your sister in Love and Truth,

ETTA NOBLE.

## Appeal for Help.

Washington, D. C., August 3, 1900.

Colonel Sabin,

Editor Washington News Letter.

Dear Sir: When you first broke away from the "domineering" of the Sordid Boston Trust and had the courage of honest convictions strong enough to enable you to step forth from its blighting and withering control a free man, courageous and untrammelled, I say, when you did this last September, voicing the shibboleth of untrammelled, unfettered, unchained truth, which has since brought light and liberty to thousands of hearts and homes, I almost trembled for you, knowing that it would bring upon you the Anathemas of the "ring," which controls and runs, for its own aggrandizement and emoluments, not only the publishing house, but the propaganda as well.

Note as one evidence of its sordid grasping, squeezing spirit how the Mother's annual message, which has always heretofore been published in the Journal, has been withheld from its pages and published instead in a "leaflet" tract form, for which the "obedient" and "loyal" Scientists are asked to pay 26 cents.

The aforesaid leaflet can be published exactly in its present form and style for 1 cent per copy, leaving a net profit for the grinding "trust" of 25 cents for each copy that is sent forth. The subscribers who pay \$3 per annum for the Journal and Sentinel, and who contribute its entire reading matter, free are thus made to shell out an additional 26 cents to get the annual message. Such methods as now dominate and characterize the methods of the trust bring the precious gospel of Christ into a disgraceful scramble for gold and fetters it with the shambles of error.

I am glad that you have broken its fetters and are holding aloft its banner unfettered and untrammelled by greed and lust for gain and gold.

I am rejoiced that your publication is broad enough to open its pages to denounce such traffic, made in the name of Christ to feather a few private nests. Note how little they care for others, who are worthy, as evidenced by the following:

A "loyal" Christian Scientist, whose only companions in his lonely prison cell are the Bible and Science and Health, is in sore distress, in need of financial aid to enable him to prove his innocence, and an appeal is made by personal letter to Judge Hanna, setting forth the facts, with a request that

it be brought to the Mother's attention, and witness his reply:

Editorial Office of  
Christian Science Journal,  
95 Falmouth street, Boston, Mass.,  
July 3, 1900.

Nat. Ward Fitzgerald, Washington, D. C.

Dear Sir: Your letter is received and perused. My time is so absolutely demanded by my public work and official duties that it is simply out of the question for me to enter into the matter you suggest, nor do I feel warranted in presenting it to the Mother. \* \* \* \*

Yours very sincerely,

S. J. HANNA.

Thus does Hanna dispose of the appeal made on behalf of a "loyal" brother for aid in his hour of extremity.

Not being able to reach the Mother through Hanna, I next tried sending it through Rev. Thomson, of Concord. He returned it with an indorsement suggesting that I send it direct to Mr. Frye, at Pleasant View. I did so, weeks ago, but that self-appointed censor and self-elected guardian of the dear Mother's correspondence does not deign to open his mouth, but consigns to silence, as he thinks, the appeal of his brother, a loyal Scientist, in distress.

Now, I would like to appeal to the untrammelled and justice loving brotherhood of real Christian Scientists, through The News Letter, to each and all as they may feel able and willing through the goodness of God and the love in their hearts, which they bear to all the race of man, to each contribute for the defense of this "loyal" Christian Scientist whom the Boston Trust have refused to help in his hour of need.

Send your contribution, if only a mite, to the undersigned, who will see that it is used in Mr. Lanckton's defense; that his innocence may be proved and his name saved from disgrace.

Read carefully the following statement of Lanckton's case.

Very respectfully,

NAT. WARD FITZGERALD.

### AN OLD SOLDIER IN TROUBLE.

MEMBER OF G. A. R. IN INDIANA; ALSO IN NEW YORK STATE.

James C. Lanckton, Company K, Ninth Indiana Regiment, is charged with the murder of Bettie Wrenn, and is now in jail in Washington, D. C., awaiting trial.

The evidence against him his attorneys, Messrs. McDonald and Fitzgerald, of Washington, claim is wholly circumstantial, and they have given a great deal of time and study to the case.

Thoroughly believing in the innocence of their client, they will leave no stone unturned to clear him; but he is destitute of means, and it will require \$300 or \$400 to take evidence in several States and properly prepare his defense.

Bettie Wrenn, the woman whom Lanckton is alleged to have killed, was a respectable woman, a clerk in Washington, D. C., and was a widow, and in addition to her clerical duties kept a rooming house, where rooms were rented to respectable people. Mrs. Wrenn was found in the house in an unconscious condition, was taken to the hospital, where she died without regaining consciousness. There were no external marks on her body to show the cause of death, but a blood clot was found on her brain, which might have resulted from a sand-bag stroke, or from disease.

He receives a pension of \$8 per month for a shell wound in the head received at Stone River. He is poor, is 66 years of age, and has two married daughters, both of whom are poor and unable to help him.

His attorneys believe he is wholly innocent of the charge, and that he can be cleared and go forth a free man if sufficient funds can be raised to enable them to take depositions in four or five States of the Union where Lanckton has lived, and to properly prepare and conduct his defense. About \$300 more will be necessary.

The charge against him is wholly circumstantial, and readers will remember what a noble fight was made by the attorneys of Theodore Durrant in San Francisco two years ago, charged on circumstantial evidence with the murder of two girls, whose nude bodies were found in the belfry of Emanuel Baptist Church in that city. Durrant was convicted and hung, though he died bravely on the gallows, protesting his innocence with his latest breath.

He was absolutely innocent, for last month the pastor of the said church on his death-bed confessed to having himself committed the crime, as we learn from the papers of recent date.

Now, let all who are opposed to capital punishment on circumstantial evidence step forward with a "mite" to aid in this innocent man's defense or he will be sent to the gallows on circumstantial evidence.

Everybody can spare something, from 10 cents to a \$1.

### Joining the Church.

Marshall, Tex., July 23, 1900.

Hon. J. H. Turner,  
Washington, D. C.

My Dear Brother: Have received certificate of membership in your church, for which accept my grateful thanks and Love for yourself and church inclusive.

Although I can not meet with you in person I can be with you all in the unity of the Spirit and in Love.

May God ever bless you in your grand and glorious cause. With best wishes to yourself and members,

I am as ever your sister in the Truth,

MRS. F. M. PUGH.

### UNCHAIN THE TRUTH.

BY COL. N. W. FITZGERALD.

Unchain the truth! The Spirit's wand  
Hath waved o'er earth for better,  
And holds within its mighty hand  
"The Washington News Letter."

Let shackles fall from fettered thought;  
Tear chains from truth now hidden;  
Till all shall hear what God hath wrought,  
And preach Truth unforbidden.

The Boston "Trust," for sordid dust,  
God's precious truth doth fetter.  
They "lay up" for earth's "moth and rust."  
Christ taught us to know better.

Its cankered hold on glittering gold  
Rates "Truth" not first, but second.  
To bring God's poor within Truth's fold  
It has not sought nor reckoned.

But in our "Moses" Sabin's hand  
Truth's sceptre now is shining,  
And clouds that seemed to veil the land,  
In "Truth" have "silver lining."

On ev'ry hand the shout goes up:  
"The chains from Truth are falling."  
And Boston "Trust" must drink the cup  
Though bitter, deep, and galling.

Three dollars for "The little book"  
That's claimed to be from Heaven,  
Before the hungry eye could look  
On Truth's sweet message given.

But Truth at last has been unchained  
By "Joshua" Sabin's thunder,  
And the "pub trust" by him arraigned,  
In hopes to stop its plunder.

"Unchain the Truth," sweet Spirit said,  
While he in thought did listen.  
With radiant glory 'round his head,  
His face did shine and glisten.

Brave Sabin leads the grand crusade;  
Proclaims in Truth the story  
Of how the "Trust" 'gainst him arrayed,  
Hath led him on to glory.

And how he will, for one and all,  
Maintain the stand he's taken,  
And "break the chains," thus heed the "call,"  
Though Boston "Trust" is shaken.

Professor Watson in New England.

For the next few weeks Professor Watson will teach classes one evening each week at residence of Mrs. Shattuck, 151 Franklin street, Lynn, Mass., and residence of Mrs. Eliza Jordan, Wyoma, Lynn, Mass.

Beginning in September he will teach classes at 340 Columbus avenue, Boston, Mass.

## The Apocryphal Books of the Old Testament.

**T**HE term apocrypha is derived from a Greek word meaning "hidden," or having a mystic sense. It was applied to those writings or teachings of philosophers and religious sages that were not expounded to the multitude, but only to the select few whose mental progress qualified them to appreciate such esoteric or secret high grade instructions.

In the course of time, however, the term came to be understood in the sense of spurious or doubtful; that is, works could not be traced with certainty to their alleged authors.

It is in this last-named sense that the term is applied to certain books that were incorporated originally in the Septuagint translation of the Old Testament, but were rejected as of doubtful authenticity by the translators of the King James, or authorized, version of the Bible, now recognized by the Protestant world as the only authoritative and true version of the Holy Scriptures.

The Roman Catholic Church still recognizes the fourteen books known as the Apocrypha as properly incorporated in the Hebrew or Old Testament.

This recognition has the sanction of the very highest authority, both ancient and modern, for those books appear in the Septuagint translation of the Old Testament from Hebrew into Greek.

For the information of some of our readers who have not investigated this subject we should state the circumstances to which that translation owes its origin.

Ptolemy Philadelphus, King of Egypt, after founding the great library of Alexandria, desired that it should contain a copy of the Hebrew Testament in the Greek language, which was generally spoken by learned men of his day, and was richer than all others in philosophic lore. To that end, and by the advice of his chief librarian, Demetrius Phalareus, he addressed a letter to the high priest at Jerusalem, requesting him to send to Alexandria six learned men from each of the twelve tribes to make such translation. The request was complied with, and as there were seventy-two translators, the word Septuagint is applied to their version, as it expresses their number. It was begun in the year 280 B. C. and completed about ten years later.

The Septuagint was held in high esteem by the Jewish priesthood, and Christ and His apostles gave it their sanction by quoting from it.

That the books termed Apocrypha were included in the Septuagint as divinely inspired writings is strong evidence that they were written by the persons whose names they bear. They are certainly up to the highest standard of biblical literature, and some of them far surpass in wisdom and beauty of expression, many of the canonical books of the Old Testament.

They are entitled as follows :

I. Esdras.

II. Esdras.

Tobit.

Judith.

The addition to the Book of Esther.

The Wisdom of Jesus, the son of Sirach, or Ecclesiasticus.

Baruch.

The Wisdom of Solomon.

The Song of the Three Holy Children.

The History of Susanna.

The History of the Destruction of Bel and the Dragon.

The Prayer of Manasses, king of Judah.

The First Book of Maccabees.

The Second Book of Maccabees.

The following extracts will serve to inform the reader of the style and character of these remarkable and instructive books :

"Now when Darius reigned he made a great feast unto all his subjects and unto all his household, and unto all the princes of Media and Persia.

"And when they had eaten and drunken, and being satisfied were gone home, then Darius, the King, went into his bed chamber and slept, and soon after awaked.

"Then three young men who were of the guard that kept the King's body, spake one to another :

"Let every one of us speak a sentence, he that shall overcome and whose sentence shall seem wiser than the other, unto him shall the King Darius give great gifts, and great things in token of victory.

"And then everyone wrote his sentence, sealed it and laid it under the pillow of King Darius.

"The first wrote, Wine is the strongest.

"The second wrote, The King is strongest.

"The third wrote, Women are strongest, but above all things Truth beareth away the victory.

"Now when the King was risen up they took their writings and delivered them unto him, and so he read them.

"And sending forth he called all the princes of Persia and Media, and the governors and the captains and the lieutenants and the chief officers;

"And sat him down in the royal seat of judgment, and the writings were read before them.

"And he said, 'Call the young men, and they shall declare their own sentences; so they were called and came in.

"And he said unto them, Declare unto us your mind concerning the writings. Then began the first who had spoken of the strength of wine:

"And he said thus: 'Oh, ye men how exceeding strong is wine! It causeth all men to err who drink it.

"It maketh the mind of the King and of the fatherless child to be all one; of the bondman and the freeman, o' the poor man and of the rich.

"It turneth also every thought into jollity and mirth, so that a man remembers neither sorrow nor debt.

"And it maketh every heart rich, so that a man remembereth neither King nor governor, and it maketh to speak all things by talents.

"And when they are in their cups they forget their loves both to friends and brethren, and a little after draw out swords.

"But when they are from the wine they remember what they have done.

"Oh, ye men, is not wine the strongest that enforceth it to do this? And when he had so spoken he held his peace.

"Then the second, who had spoken of the strength of the King, began to say:

"Oh, ye men, do not men excel in the strength that bear rule over sea and land and all things in them?

"But yet the King is more mighty for he is lord of all these things and hath dominion over them; and whatever he commanded them they do.

"If he bid them make war one against the other they do it; if he send them out against the enemies they go, and break down mountains, walls and towers.

"They slay and we are slain, and transgress not the King's commandment, if they get the victory they bring all to the King, as well as the spoil, as all things else.

"Likewise for those that are no soldiers, and have not to do with wars, but use husbandry when they have reaped again that which they had sown they bring it to the King and compel one another to pay tribute unto the King.

"And yet he is but one man; if he command to kill they kill; if he command to spare they spare.

"If he command to smite they smite; if he com-

mand to make desolate, they desolate; if he command to build they build.

"If he command to cut down, they cut down; if he command to plant they plant.

"So all the people and his armies obey him; furthermore he lieth down, he eateth and drinketh, and taketh his rest.

"And these keep watch round about him, neither may any one depart, and do his own business, neither disobey him in any thing.

"Oh, ye men, how should not king be mightiest, when in such sort he is obeyed? And he held his tongue.

"Then the third, who had spoken of women and of the Truth, (Torobabel,) began to speak.

"Oh, ye men, it is not the great king, nor the multitude of men, neither is it wine that excelleth. Who is it, then, that ruleth them or hath the lordship over them? Are they not women?

"Women have borne the king, and all people that bear rule by sea and land.

"Even of them came they, and they nourished them up that planted the vineyards from whence the wine cometh.

"These also make garments for men; these bring glory unto men, and without women can not men be.

"Yea, and if men have gathered gold and silver, or any other goodly thing, do they not love a woman which is comely in favor and beauty?

"And letting all these things go, do they not gape, and even with open mouth fix their eyes fast upon her? And have not all men more desire unto her than to silver and gold, or to any goodly thing whatsoever?

"A man leaveth his own father that brought him up, and his own country and cleareth unto his wife.

"He sticketh not to spend his life with his wife, and remembereth neither father and mother, nor country.

"By this also ye must know that woman has dominion over you; do ye not labor and toil, and give and bring all to the woman?

"Yea, a man taketh his sword and goeth his way to rot and to steal, to call upon the sea and upon rivers.

"And looketh upon a lion and goeth in the darkness, and when he hath stolen, spoiled and robbed, he bringeth it to his love.

"Wherefore a man loveth his wife better than father or mother.

"Yea, many there be that run out of their wits for woman, and become servants for their sakes.



"Many also have perished, have erred and have sinned for woman.

"And now do ye not believe me? Is not the King great in his power? Do not all regions fear to touch him?

"Yet did I see him, and Apame the King's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the King.

"And taking the crown from the King's head, and setting it upon her own head, she also struck the King with her left hand.

"And yet for all this the King gaped and gazed upon her with open mouth; if she laughed upon him he laughed, but if she took any displeasure at him the King was vain to flatter that she might be reconciled to him again.

"O, ye men how can it be but that women should be strongest since they do thus?"

"Then the King and princess looked one upon another; so he began to speak of the Truth.

"O, ye men are not women strong? Great is the earth, high is the heaven, swift is the sun in his course for he compasseth the heavens round about and fetcheth his course again to his own place in one day.

"Is He not great that maketh these things? Therefore great is Truth and stronger than all things.

"All the earth calleth upon the Truth and heaven blesseth it; all works shake and tremble at it and with it is no unrighteous thing.

"Wine is wicked, the King is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works, and there is no truth in them; in their unrighteousness also they shall perish.

"As for the Truth it endureth, and is always strong; it liveth and conquereth forevermore.

"With her there is no accepting of persons or rewards, but she doeth the things that are just, and refraineth from all unjust and wicked things, and all men do well like her works.

"Neither in her judgment is any unrighteousness, and she is strength, kingdom, power and majesty of ages.

"Blessed be the God of Truth.

"And with that he held his peace.

"And all the people then shouted and said, 'Great is Truth, and mighty above all things.'

"Then said the King unto him, 'Ask what thou wilt more than is appointed in the writing, and we will give it to thee because thou art found insect.'

"Then said he to the King Remember thy vow to

build Jerusalem in the day that thou camest to thy kingdom.

"Thou also hast vowed to build up the temple which the Edomites burned when Judea was made desolate by the Chaldees.

"This is that which I require and desire of thee. I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the king of heaven.

"Then Darius, the king, stood up and kissed him, and wrote letters for him unto all the treasurers and captains and governors, that they should safely convey on their way, both him, and all that go up with him to build Jerusalem.

"Moreover he wrote for all the Jews that were out of his realm up into Jewry, giving them freedom, that no officer, no ruler, no lieutenant, nor treasurer should forcibly enter their doors.

"And they praised the God of their fathers because he had given them freedom."

[To be continued.]

Two year-old Sleeping Beauty awakened the other morning from her deep sleep of peace, opened her blue eyes, looked around and smiled sweetly. There was nothing to disturb her serenity. Her only remark, a general caress, was: "I love evysing and evybody." With this she closed her eyes and was off for another nap. Happy for the world it would be if all might have the same happy, loving heart. But this Love of inexperienced innocence must give place to the emotions of maturer life. May the Love, instead of knowing blight, become only sweeter as it ripens.—Industrial School Gem.

### Telegraph Notice.

Persons sending telegrams to Mrs. Sabin or myself for treatment are requested to direct them to our residence, 1800 Wyoming avenue N. W. No answers will be given except when requested.

OLIVER C. SABIN.

### SARAH WILDER PRATT'S BOOKS.

"THE VOICE IN THE SILENCE." Russian leather, with gold embossed design, vest-pocket size, clear type, \$1.

It is a very beautiful book of rather a new order. It is certainly a book of inspiration that will lead many to realize the presence of Divine Love and the nearness of the Father. It teaches where the Master is found, and the humility of the true Christ, through "the wisdom that cometh down from above." Mrs. Pratt is a well-known writer whose thoughts have inspired a multitude, and this latest from her pen will be sought for by all who know her.

## GOOD LORD, DELIVER US !

Protect me, Lord, from these Thy saints, the sanctimonious few;  
 O save me from their clutches when my mortgages come due.  
 O put me not into the hands of these, the men of woe,  
 Who call the earth a "vale of tears," and strive to make it so.  
 O guard me from the blue-nosed good who lend at ten per cent,  
 And take a thousand dollar lien for ninety dollars lent.  
 Make me, instead, the debtor of some man with human taints;  
 At any rate, protect me, Lord from these, Thy modern saints.

Their thoughts are far from mortal life; they never, never sin;  
 They strive to bring to righteousness the very men they skin.  
 They never go a step astray; they never deign to smile;  
 They sin not, and they only aim to castigate the vile.  
 But, oh! why should they count it best with cold and holy arts  
 To rivet sheet-iron shields around their hard and s'ony hearts?  
 Their ears are deaf enough, God wot, to pleadings and complaints,  
 And so, I pray, protect me, Lord, from these Thy modern saints!

O save me from the sanctified, the too uncommon good,  
 Who tell us what we should not do, and preach us what we should;  
 These saints who squeeze a dollar twice, and wear cheap aureoles,  
 Will take our children's bread and then attempt to save our souls!  
 Give me instead a worldly man with some good healthy stains  
 That show he has the common blood of mankind in his veins,  
 And heart that swells enough sometimes to overthrow constraints,  
 But in my need, protect me, Lord, from self-appointed saints!

—ELLIS PARKER BUTLER.

## My Heart Overflows.

Ardmore, I. T., July 31, 1900.

Oliver C. Sabin.

Dear Brother in Truth: God's blessing will rest upon you and your good helpmeet, who is your fellow laborer in the Truth. I have just finished the series of ten lectures, and have received the supplement and diploma. Oh that I may prove myself worthy and not dishonor the cause I love so well. Surely God has in these last days raised up a means of grace such as never was before since the days of Jesus Christ. I can scarcely find words to express my heartfelt gratitude for the instructions received from the lectures. Subjects that had seemed dark and obscure were made so practically plain.

There has been one false claim that has been destroyed by the understanding of Truth. There was a belief of sensitiveness to heat, but thank God I have no trouble now. I think I could work all day in the sun if it was necessary. Now, remember, I had class instruction, had read Science and Health and Quarterly Lessons during seven years, and all this time suffering with this false claim, unable to demonstrate harmony, but I see clearly now. You and I are one on the subject of Jesus Christ being the son of God, the Immaculate son of God, that it is purely sacrilege to compare Him with any other human being.

My heart overflows, tears dim my eyes, as I write these lines. I am the only one here that I know of who reads The News Letter. To sense I am poor, a widow, and alone, but I have faith in God. I will study and put into practice the instructions given. I hold the thought that the cause of Truth will be built up in our little city. The cause has received a wound from the hand of its friends.

Much Love to all those who labor for the spread of the True Gospel of Jesus Christ. Kindly remembering Brother J. H. Turner, who I dare say is faithful to his charge.

Yours in Love of the Truth,

MRS. ELIZABETH WALLACE.

From A Student.

Kansas City, Mo., July 30, 1900.

Mr. O. C. Sabin and Mr. J. H. Turner.

Dear Brothers: I received the supplement to lecture No. 10 with diploma, for this I can only say thanks to both of you. Words are inadequate to express the love I felt when I received them. I hope to realize all the good there is in them. I was surprised to learn that I had gotten the Truth so well, for they seemed to try me so hard I felt they would need plenty of correction.

Yours in Love and Truth,

M. J. GALLY,

P. S.—Mrs. Gilmer received The News Letter and is well pleased with it. Mr. Gilmer is improving. His head does not pain as it did. He got up and almost stood alone. I think we will have a new man out of him before a little while. He has been paralyzed for three years, laying helpless on his back. They write me very encouraging letters, she says she will subscribe for The News Letter next week. She lives at Missouri City, Mo.

GALLY.

Can Not Thank Enough.

Oliver C. Sabin, Esq.

Dear Brother: I have finished the "Course of Lectures" and feel much gratified with the approval of my answers as received from Brother Turner. I feel that I can not thank you enough, and my heart goes out in gratitude and praise to God for bringing us together. I have put in every day since my return, studying the lectures and searching The News Letter (the copies you gave me) for the rich nuggets, which I found in great abundance, but I still want more and want you to direct me what to get. I see studies mentioned in The News Letter, every one of which I would like to have, but realize that I can not buy them all just yet, so ask you to advise me. God bless you both.

Yours in Truth and Love,

H. W. DODGE, JR.

## The International Metaphysical University.

BY JOHN H. TURNER, DEAN, I. M. U.

**T**HIS University taught its first class in Metaphysics during the month of October, 1899.

The first class was a large one, consisting of more than thirty students, who for earnest intelligence could not be excelled in Washington City. Nearly all of this class rapidly developed into most effective healers and teachers, showing that God was in the work and was holding up the hands of the faculty in their efforts to Unchain the Truth. A class was taught each month during the past winter.

The aggregate number of students taught was more than two hundred. Thus a host of honest, earnest, and capable workers were put into the field and are obeying the command: "Go ye into all the world and preach the gospel to every creature, and these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

The success of all our students in teaching, organizing new churches, and healing the sick has been wonderful, the signs following being abundant, making us know that our work was owned and blessed by our Father.

The work has been one continual stream of light upon our pathway, and in thus giving the Truth to our fellowman our cup of joy and thankfulness has been made full to overflowing.

While the fruits of the University have been abundant and the work large and far-reaching, the faculty feel that the work has just begun and the foundation just been laid for a mighty work.

### THE FUTURE.

Having laid a foundation broad and deep in the name of Jesus Christ our Saviour, not a fear intervenes nor a cloud comes to shadow our pathway to victory and the kingdom.

Beginning in October next, class teaching in the lecture room will be resumed and continued each month.

It is our aim, by the help of God, to make this University a beacon light to all mankind, everywhere to guide them to the fountain where they can drink of the water of life freely.

### TEACHING BY CORRESPONDENCE.

While the regular work of the University is going on, those who are in the byways and hedges will not be neglected, for we know there are thousands of God's children, our brothers and sisters, who are hungering and thirsting after righteousness, but from a material standpoint are not prepared to come to Washington to learn of this blessed Truth.

When the International Metaphysical University was established it never had occurred to its founders to adopt the method of giving class instruction by correspondence; but after four or five classes had been taught at the University, and the existence of said University became generally known all over the world, we began to receive a large number of letters from Scientists all over this country and from foreign countries stating that they were delighted to know that class instruction had been placed in the reach of all, but that their pecuniary affairs would not admit of their paying the railroad and hotel expenses incident to a trip to Washington for the purpose of taking class instruction. Such letters put the officers of the University to thinking and praying over the matter that some method might be adopted by which these people could get this knowledge for which they were so earnestly striving. They were shut out virtually from the Eddy school at Boston because of the \$100 fee required for class instruction, and being hundreds and thousands of miles from Washington they were not permitted to take advantage of the cheap rates offered by the International Metaphysical University. This condition confronted us and we resolved that something must be done that everybody should be taught this Truth who desired it. In looking around us we found that by correspondence experts were teaching law, civil and electrical engineering, philosophy, journalism and nearly all the professions. It then occurred to us that this method could be utilized for teaching the gospel equally as well as it had been in these secular affairs. The matter was thoroughly canvassed and the details all worked out and announced in The News Letter that beginning with February 1, 1900, the University would give class instruction by correspondence to parties residing anywhere in the world. Thus God opened the way and directed us what to do.

We found that here and there good, honest seekers of the Truth were isolated, perhaps one, two, or three in a town or county, and so situated

that it was impossible for a class to be organized in their town, hence their chances for ever receiving class instruction seemed to be very remote. It was especially for these people that this correspondence department was established in the University.

After announcing that we were prepared and ready to begin the work of giving class instruction by correspondence, applications began to come in from all parts of the world. It has now been only six months since this work was begun, and we have students on our rolls from nearly every State and Territory in the Union, and from England, Ireland, South Africa, and Canada. A large number of these students have already graduated and hold diplomas from the University. The success of these students in healing the sick and teaching the Truth proves beyond all doubt that the work is of God.

Nearly every mail brings us letters from our students, thanking us for the privileges they have enjoyed in taking this course of class instruction by correspondence, and also telling us of the wonderful success they are having in the demonstration of this Truth, by healing the sick. Wherever one of these students has thus been given class instruction, though it may be in some dark corner, some small town or isolated district, there we have planted a seed in good ground that will sooner or later bring forth fruit an hundred-fold and there established the kingdom of God.

By this method we are enabled to establish churches and have the Truth explained and preached to thousands of people who would perhaps have been for years and years deprived of this blessing had not this method of spreading the gospel been adopted.

The future is full of promise. We expect from time to time to add new thoughts and perfect this method of class instruction until the system becomes so perfect that it will be greatly preferred to the method of giving class instruction in the lecture rooms. This course of class instruction by correspondence is composed of eleven carefully prepared lectures covering the whole field of Metaphysical healing. The Truths are brought out in child-like simplicity so that even the uneducated are enabled to grasp the Truth and realize its blessings. We find that this is one of the most powerful agencies yet given us by God for the Unchaining of the Truth, and we shall go on conquering and to conquer until every one from the greatest to the smallest shall have had the privilege of embracing this Truth.

## FIAT LUX.

BY ERNEST CROSBY.

Who are we that we challenge society to its face?  
Is society irresistible?

So are we in our place irresistible?

The narrow past flows on to the broad future through us;

If we but strive to keep abreast of God's will, God acts  
through us,

Who, then, has a higher right than ours to mould the world that  
is to be?

But we would not lift a finger against your o'd time contrivances;  
We lift no finger and we persuade others as well to lay aside  
their weapons.

We dedicate the sabre and musket to a shelf in the museum  
above the rack and thumbscrew,

And we know that ere long the ballot-box, and policeman's  
club will follow them.

You could conquer us if we relied on armed battalions or mere  
majorities,

But we know how to fight the owls and bats of social super-  
stition;

We have no use for guns;

He that taketh the sword shall perish by the sword.

We only turn on the light of truth, and all the dismal hosts  
flee blindly before us;

We kindle the fire of love, and all are consumed.

Gone, soon will be gone, the sham honesty which lives on  
others labor;

Gone, the sham authority which rests upon violence;

Gone, the sham respectability which is propped up by privilege;

Gone, the sham wealth which is drawn from others poverty;

Gone, the sham religion which covers the other shams with  
its threadbare cloaks of hypocrisy,

The night is far spent, the day is at hand;

Already the nocturnal birds and beasts are slinking into the  
darker corners.

Soon the Sun of Righteousness will arise with healing in His  
wings.

Thank God that even through us His rays may be dimly re-  
fracted.

— Plain Talks in Psalm and Parable.

## From a Student.

Kansas City, Mo., July 30, 1900.

Mr. O. C. Sabin and Mr. J. H. Turner.

Dear Brothers: I received the supplement to lecture No. 10 with diploma for both. I can only say thanks to both of you. Words are inadequate to express the Love I felt when I received them. I hope to realize all good there is in them. I was surprised to learn I had gotten the two last so well, for they seemed to try me so hard. I felt they would need plenty of correction.

Yours in Love and Truth,

M. J. GALLY.

## HUNGRY FOR TRUTH.

Oh! Maid of the Ocean  
 Of Truth Divine,  
 We hear thy piteous cry,  
 And come to bear thee peace of mind,  
 That Truth 's not born to die.

Why dost thou pine for Truth,  
 When it surrounds thy soul?  
 For Truth is ever in the mind  
 While countless ages roll.

'Tis in the earth, the sea and sky,  
 'Tis in the storm-cloud's darkened face,  
 'Tis in the eagle's flashing eye,  
 And the comet's fiery race.

It dwells beneath the ocean bed,  
 In caverns strange and wild!  
 The "bivouac of the silent dead,"  
 So strange, so meek and mild.  
 That like the lion in its love  
 For those it gave true birth,  
 It took the thoughts from Heaven above  
 And brought them here to earth.

"Truth wears no mask," she lives alone,  
 Surrounded by the stars,  
 She claims fair Nature as her own,  
 And to the world declares  
 That in the realms of Time and Space,  
 Tho' oft she's bowed in dust,  
 From out the soul she will efface  
 All stains to those who trust

In her alone, and grant her grounds,  
 And search her records well.  
 Within, above, beneath, around,  
 She has her tale to tell.

Where shall you find the hidden gold  
 But in the mountain rock?  
 Where it has lain e'en years untold,  
 As riches true in stock.

Go search the pleasant, verdant fields  
 That lie within thy reach;  
 Abundant harvests they will yield,  
 And wisdom's lessons teach.  
 The distant vales that lie between  
 The mountain's crest so grand,  
 E'er shine with beauteous golden sheen,  
 And tiny grains of sand.

All through that volume, bound with stars,  
 And clasped with "Orion's band,"  
 You oft will stumble, unawares,  
 Upon some treasure grand.  
 And as thy sight's illumined more,  
 And grasps with keener ken,  
 Thou'lt find what God's laid up in store,  
 For the immortal mind of man.

A treasure here, a jewel there,  
 You'll find in His great Book;  
 And should you search with queenly care  
 Into this "volume" look,

Rich treasures, poems, everything  
 That you can e'er conceive,  
 Embracing songs that angels sing,  
 And the webs of Life you weave.

Yes, searcher fair, take Nature's Book,  
 With its leaves of knowledge hoary,  
 Within its pages there you look,  
 And find the beauteous story  
 Revealed to you at every step,  
 Inscribed with Time's engraver,  
 When Man and things in chaos slept,  
 Resigned in God's wise favor.

Oh would'st thou know that Home so sweet  
 Resides within the heart,  
 And when its found as e'er you meet  
 The male, the other part,  
 So much of Truth you find within,  
 Where it has lain for thee,  
 And you have seen the shadow dim,  
 E'en in adversity.

And wouldst thou think that in thy sight  
 This heart had waited long  
 For Thee, Fair One, Thou Star of Night,  
 Thou hater of the Wrong?  
 'Tis even thus, God made it so,  
 In the wondrous mould of Thought,  
 His infinite mind embraced the whole  
 That Mother Nature wrought.

Far back in chaos' deepest night  
 The germ lay slumbering there,  
 Deep hidden, save from God's keen sight,  
 Lay thou, O searcher fair.  
 And he as well a germ seed lay,  
 An atom in the deep,  
 Who makes the night of dearth a day,  
 And rocks thy form to sleep

Along the track of Time you've sped,  
 Adown Creation's line,  
 And cycles to their cycles wed,  
 Until you e'en must find  
 Yourself the one, where once you two  
 Roamed through this earth-born life  
 Unknown, what mind and thought in you  
 Had wrought in bitter strife.

As a "Star of Love" he sought thy soul,  
 And found thy heart's fond beatings,  
 With a love that covered e'en the whole  
 Of purest Love's dear greetings.  
 As the needle to the magic pole  
 Responds with sensitive quiver.  
 Two hearts beating "soul to soul,"  
 United, e'en forever.

The granite rock of Truth shall stand,  
 Thy pillar, old and strong,  
 United with the hidden band,  
 The nation's ancient throng,  
 Far back in Egypt's ancient lore,  
 By Nubia's golden strand,  
 By Alexandria's papyrus store,  
 And Carthagenia land.



Where sages bold in grandeur stood  
As on a mountain high,  
And wisdom poured, e'en as a flood,  
To draw the ignorant nigh  
Unto the Truth as it appeared  
Far back in ancient times,  
When minds were filled with doubts and fears,  
And Truth was hard to find.

Go back to China's ancient reign,  
Her buried stock of good,  
When wisdom burned in Ptolemaean flame  
And men were understood.  
Go search the Vedas in thy might,  
And cull from out their pages  
The thoughts, as incense daily burned,  
Far back in those bright ages.

Unlock the golden chest of Truth  
And mark the treasures there  
Which spring from out thy heart of youth—  
From out thy soul so fair  
Awakened once a "still small voice"  
Which speaks in language clear,  
The Truth, the calling of thy choice,  
Which casteth out all fear.

Then know thee well, O searcher fair,  
That men must learn to know  
That woman hath her queenly share  
In this dark vale below,  
Man's equal, thus, in proper field's,  
Her course she e'en must run,  
While science her abundance yields,  
Through endless cycles spun.

Men struggle on in devious ways,  
Yet bound in "error's chains,"  
As they were wont in ancient days,  
In the Inquisition's flames.  
They're bound upon the "wheel and rack,"  
The thumbscrew and the bed,  
Are states of mind along the track  
Which they have quickly sped.

Fair Science smiles the smile of health,  
And Art her realms explore,  
While nations gloat in bonded wealth  
Long held buried store,  
The ocean's wave beats high and loud  
Upon the rock-bound coast,  
The storm e'en sweeps thro' mast and shroud  
Of the vessel tempest-tossed.

Proud nations bow beneath the rod  
Divinely, truly, given,  
E'en through the hand of Nature's God,  
Beneath the dome of Heaven.  
The crumbling thrones of empires speak  
A language plain and strong,  
That Fate did e'er in vengeance wreak—  
Retaliate the wrong.

The will of God, the hand of Man,  
Evolving through the years,  
Shall make the Earth one magic band,  
Its people wondrous seers,

Clear visioned in their mortal ken,  
Beholding grander things.  
Sublime, indeed, the aspect then,  
When men shall fly on eagle's wings,  
The Truth shall spread from pole to pole;  
Her votaries fly and teach  
The wavering mind, the wandering soul—  
How far the Truth can reach.  
In this bright day, when man shall see  
His mission true and good,  
How proud the heart of man will be  
To find he's understood.

How grand 'twill be when all can see  
The man as he truly is,  
Freed from his errors and decrees  
Of doubts and idiosyncracies.  
That dawn of light, when it appears,  
Will flood the world with thought;  
And sorrows, anguish, pain and tears  
Will vanish as Truth is taught.

Then hunger not, O searcher fair,  
But know that food is given  
To those who search with toil and care  
The labyrinths of Heaven.  
The doors are always open wide;  
The temple grand and high,  
When you have reached the inner side,  
The back-ground is the sky.

Behold the Universe—what a field  
For man to e'en explore!  
What wondrous stores of truth it yield's,  
And mines of hidden love.  
The "world's a stage" of grandeur, true;  
Its players, mortal minds  
With thoughts of Heaven oft in view,  
Though earthward much inclined.

Then, in the power that's given thee,  
Go do thy duty grand and strong.  
Be a thoughtful sail on Life's rough sea,  
And fight the waves that roll along.

Together o'er the stormy main  
With one who'll bear life's toils with thee,  
Move onward in Truth's feeling train,  
A mighty wave of dignity.

The ground is waiting for the seed,  
And souls are pining for the light,  
Root out the tares, pull up the weeds,  
And sow the seeds of Truth so bright.

A tower of strength you e'en have found,  
A heart that beats as one with thine,  
As harps and timbrels oft do sound,  
So you shall learn this immortal mind.

Trust in that tower, it standeth strong.  
It holds the life that thou'lt live,  
While both contend against the wrong,  
Bestowing all that thou canst give.

Thou child of Nature, calm thy soul,  
Stand as the Rock of Truth and Light,  
While the countless ages roll,  
And rays of Science, clear and bright,  
Light up the soul and give thee cheer,  
With Hope's bright star in Heaven's own blue,  
And angels kiss away the tears,  
As sunbeams e'en the morning dew.

Joy and peace will be given thee;  
A life of love and beauty here;  
A path that e'er onward leads,  
To the ripened sheaves of golden years.

September 18, 1888.

— — — — — HESPERUS!

# WASHINGTON NEWS LETTER.

—Published Monthly—

912 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter.

## SUBSCRIPTION RATES:

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## SPECIAL NOTICE TO SUBSCRIBERS.

In sending in subscriptions please DO NOT FAIL to state whether it is for a NEW subscriber or a RENEWAL of an old subscription.

# Unchain the Truth.

In September of last year the Reform Christian Science Church had its legal birth. I have thought it well with this anniversary number of The News Letter that a reiteration of the circumstances which called forth that event might be of profit and Spiritual advancement, not only to our students, but to all seekers of the Truth wherever they may be. The News Letter then was going to its subscribers in all parts of the world and giving out the Truth as much as it dared to, and for this promulgation its editor was summoned to Boston to be tried before the Boston Book Trust for thus giving out the Truth contrary to its practice.

It is true we had often been warned that we must not give away our papers, but make all pay; we must not tell what Christian Science was; we must not tell how to heal the sick, but, on the contrary, we must only talk of what has been done by Christian Science, and what it will do, without giving the slightest inkling as to how the work was being accomplished. In other words, the candle must be kept under the bushel, and the talents with which God Almighty had endowed us were perforce to lie

dormant until, by the consent of some human being, we were permitted to go forth under their direction and tell so much of the Truth as they decided was for the interest of their cabal. This order to go to Boston and be tried for our faith we respectfully declined, and informed the parties that we not only lived in a free country, but that God Almighty had endowed us with certain responsibilities which we alone could fulfill, and to Him alone were we responsible.

I may say at this place that the January before there had been held a meeting in Boston at which resolutions were passed that The News Letter should die because the people were infatuated with it and refused to sustain the publications of the trust. This warfare against The News Letter was to be made clandestinely and under cover, and I state here for the first time that I believe that resolution was not only not known to Mrs. Mary Baker Eddy, the so called founder of Christian Science, but that it was contrary to her wishes and her desires. In proof of this I have letters from her, written since that resolution was passed in Boston, highly commending The News Letter and promising to write articles for it, and sending articles to it for publication, and expressing her hope in positive terms that The News Letter would continue to broaden and widen in its sphere of influence until the people of all the world should be enlightened by its teachings. In order to deceive her further I believe that resolution was passed through the Mother Church in June or July of last year, thoroughly endorsing The News Letter and its editor, and Mrs. Eddy herself sent that resolution to me.

As a further testimony, it may be stated that two of her most trusted students visited Mrs. Sabin and myself at Popham Beach, Me., and there taught us how we might treat ourselves in order to destroy the influence of what they termed "Malicious Mental Malpractice," but what in reality is "Black Magic," known and practiced by the Oriental nations of the East.

Had Mrs. Eddy intended to enter into the conspiracy to destroy The News Letter and destroy its editor these things would not have been, and I am

free to say to-day that it is my opinion that the wickedness and iniquity which is being carried on in the name of Christian Science, by that Boston cabal is carried on without even her knowledge, much less her consent, and I thus give to the world publicly this testimony of my belief in her friendship at that time.

The necessity for the UNCHAINED TRUTH did not, however, depend on this or that personality, but a world enchained in the thralldom of misery, of ignorance, and bondage was calling for it, which, under the manipulations of this Boston Book Publishing concern, was withheld from the people for the purpose of profit, gain, personal aggrandizement, and power.

When the editor of The News Letter refused to go to Boston to be tried, as before mentioned, the war became open and The News Letter came forth on the 6th day of September and nailed upon its banner the talismanic words, "UNCHAIN THE TRUTH; IT SHALL BE FREE," and under this motto we have been giving this Truth during this past year to every nation that is governed under a civilized flag, and students of the "Unchained Truth" are citizens of every government on the face of the earth, and already there are more students at work in the field in the Reform Christian Science Church than there were in what was termed the Older Church the year before. The cabal did their utmost to destroy the editor of The News Letter, not only by fair means, but by foul as well, calling in their experts in the practice of this "Black Magic" from all parts of the country, had them in Boston and Concord for over six weeks, continuously and constantly treating and trying to destroy the editor of The News Letter, trying to destroy his health and ruin the business. Thanks to the thorough teaching of the Eddy students who taught us at Popham Beach, we were enabled to call upon our Father in Heaven in such a way that He gave us perfect immunity and perfect defense against all their evil arts, but it was a constant warfare, and at times their vile thoughts would strike us with such force that we would stagger like a drunken man, and at other times be stricken with a fever of intense heat, which would take hours to

destroy, and at other times we would become so deathly sick at the stomach that physical life seemed almost beyond endurance. In short, all of the arts of the evil one were practiced upon us, but with the firm adherence and belief in the power of God Almighty's Truth, and knowing and acknowledging His Omnipotent Love, all of these evils were overcome. Victory perched upon the standard of the little News Letter, which, with its flag unfurled, "Unchain the Truth; It shall be free," has gone on with one continuous step, marching to the time of success and of victory.

We are in receipt of letters telling of manifold and unpurchasable blessings which this Truth has been to the weak and stricken in foreign lands who have sent in their testimony of gratitude to God that His Truth has been made free and no longer are the mercies of God dependent upon a money consideration, but taking the example of our Savior when He told His Disciples to take this Gospel and teach it, we have in the name of Jesus carried it and preached it and spread it, and hope to continue to do so until all the children of man shall have the knowledge of the Truth which gives us freedom.

There is a principle in nature which supplies the need of every want, and this might be illustrated in a thousand ways, but it is not necessary for the purpose to give here but one illustration. Here was a system of mental poisoning being practiced by a so-called religious organization, which in effect said this, "You either mind us or we will kill you." A leading Scientist in this city told me and also another member of our church that he had known thirty-one preachers who had preached against Christian Science and every one of them had died. I was told that if I left that church that I would pine away and die, and that nobody could come into the thought and leave it and live. I was told by the healer who healed many that I would have to pass under the rod after I came out with the "Unchained Truth." In other words, the combine sustained their authority with despotic rule and enforced that rule by the destruction of the bodies of those who refused to obey by the injection of their mental poison. That such a system could exist in this enlightened age of

the world is beyond the comprehension of intelligent people, but that they do exist I know, and thousands of others know by the demonstrations of their deviltry upon their own physicality. It may be said that of all prominent Scientists who ever left that body, that the editor of The News Letter is the only one who has not been killed or ruined. As before remarked, this was a constant warfare, and the remedy given us by the Eddy students was not perfectly sufficient, and kept us more or less in constant conflict in order to destroy their evil effects, when lo, and behold, the remedy came in a new form, which not only gives immunity and freedom from all fears of effects of their so-called "Black Magic," but it returns the thoughts back upon those who send them, and effects the discomfort of the would-be destroyers. In other words, it is a perfect cure and panacea for so-called "Malicious Mental Malpractice."

Now we are free to walk in the sunlight of God's eternal Love without fear of any malign influence of evil. This new remedy came to us in the latter part of this summer, and was only copyrighted and sent out into the world for the first time during the month of August. Heretofore those who had entered that combine with pure motives did not dare to leave because of the threatened destruction which overhung them, but now they are manumitted and free under this new Truth. God Almighty protects them and protects us, and protects all against the machinations of evil. This 'New Treatment' not only "Unchains the Truth," but it makes the 'Unchained Truth' effective and unchains those who work for the Truth and brings them within the fold of God's protecting care, for the Truth is now free and also are those who work for it.

#### THE NEWS LETTER.

I desire to impress one thought upon our friends and subscribers, and that is this, that eternal vigilance is the price of success and of victory, and unless we use vigilance and work and use money we can not be successful and do the work which God Almighty intends us to do. The News Letter, going as it does throughout the world, is scattering the Truth to those that need it—and the world is becoming full of healers and the knowledge of how to heal

one's self is being scattered everywhere throughout the world among the people—yet this News Letter needs upholding, and it needs earnest efforts to sustain it, and God means for such sustainment that each and every one of His children should take hold of this work and push it, push The News Letter, increase its circulation, send it out among those who need it, for unless you do this you are derelict in the duty you owe to your Maker and to yourself. If you do this you will be blessed a thousand times beyond every effort you make. This is the mighty work which God expects you and I and all of us to do, and unless we do our duty we will not receive the blessing which we would did we do our duty. Therefore, I ask this, that every subscriber and friend of The News Letter during the next thirty days will send in one or two new subscribers. Do not stop there, I want The News Letter to be scattered throughout the world, broadcast everywhere, and want each and every one to go to work and scatter it, and make a personal point to do so. The time is rapidly approaching when each will reap his or her blessing and reward a thousand fold. Make the effort, scatter the Truth, remember what I tell you. It is important and imperative. God's blessing will be given those who work.

#### HEALING THE SICK.

The Bible tells us that a "Good tree can not bring forth evil fruit; neither can a corrupt tree bring forth good fruit. \* \* \* Wherefore by their fruits ye shall know them."

It is a source of unspeakable gratification that I am able to testify that the fruits of the NEW TREE are inexpressibly good. The students of the "New Cause" are healing the sick as they have never been healed since the days of our Savior. Every thing we do we do in the name of Jesus as He commanded us to do, and we are meeting with blessings and success beyond any thing ever dreamed of during the past eighteen hundred years. God is blessing us and giving testimony that the fruit of the tree is good. This healing is not confined to one or two, but we receive testimony of the most remarkable kind from far-off foreign lands and from almost every State in the Union, from Canada and elsewhere, for which we thank our Heavenly Father.

## UNIVERSITY TEACHING

One of the greatest works which has been conducted by the new church management has been the Metaphysical University, especially that department of it which teaches by correspondence. While it is true that several hundreds have been taught in Washington City, who live here and at other points, yet success and perfectness of teaching has been accomplished more by the correspondence system than by the oral lectures. The correspondence system has an especial advantage that the student always has the text of the lecture with him for ready reference, and our experience has shown us that the students who are taught by the written lectures (the correspondence system) are more ready healers and more thorough in their Spiritual understanding. The written lecture teaching, by its quizzes, is brought out in its perfectness, and no one can get through without rightly understanding all the questions, as all are required to answer all questions, and send in the answers to the college. Those giving the right answers show that they already understand, and those who do not rightly answer all questions are written to and the correct answers are sent to them; thus they have either in their own mind or on paper the correct answers to all questions. Our scholars now number hundreds, and they reach out all over the world, having some as far as South Africa, and, in fact, in all civilized countries, and wherever a nucleus is established in any community by a well-informed scholar the propaganda of Truth is established, which will go on developing until it covers that community; thus we are planting, not only healers, but teachers of the Truth, in every part of the world. We have made it more the object to teach the Truth than to establish churches. In the earlier part of our work we established churches quite frequently, and in almost every instance the members of those churches were what they term "treated out," by the so called Christian Scientists who lived in their immediate neighborhood; that is to say, this use of their "Black Magic" was brought into force, and the church and its members would be literally annihilated—broken up and scattered.

One little church on the banks of the Ohio River

was nearly broken up; its members were all taken sick in one way in one day; the symptom was an excessive pain in the back. I was notified by telegraph and treated the situation against their "Black Magic" and harmony was restored, but now under the new treatment each one will be enabled to have a perfect remedy at hand, and the establishment of churches will be both feasible and practical. During the last month I had conversations with some of the leading metaphysicians who reside in Boston, not of the Mother Church denomination, and they told me they had to work secretly in most of their operations, because they were mentally treated by the so called Christian Scientists of the Mother Church. In other words, the rule of that church is, as before remarked, unless the knee is bowed to the Boston cabal death or destruction, or both, is to be meted out to those who do not bow the knee.

The light has finally dawned and the Truth is going to the world, the world which needs it and is dying for it, and through the mercy of God the demand has been supplied and it is for you and for me, dear reader, to come into this breach and fill this want, carry forth this blessed doctrine 'Love God Love man,' Let us follow the dictates and example of our blessed Savior, and take His name with us, doing and performing what we do in His name, relying and trusting in the Father, through Him, our blessed Savior. Thus God will bless us now and ever more.

"Ye are the light of the world. A city that is set on a hill can not be hid.

"Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matthew v, 14, 16.

"Blessed are the meek; for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness for they shall be filled.

"Blessed are the merciful for they shall obtain mercy.



"Blessed are the pure in heart for they shall see God.

"Blessed are the peacemakers; for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven.

"Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake.

"Rejoice and be exceeding glad; for great is your reward; for so persecuted they the prophets which were before you.

"You are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under the foot of men."—Matthew v, 5-12.

Lovingly yours,

*Oliver C. Baber*

## The Effort to Get Rid of Hell.

The demand of so many Presbyterians for a revision of their confession of faith is simply a symptom of the prevailing confusion of religious thought at this time. Practically that standard expresses orthodox belief generally prevailing before the rise of the present religious skepticism, at least so far as concerns the essence of the doctrine to which the current objection is made.

At bottom it is simply a logical consequence of the doctrine of eternal rewards and punishments, as taught in the Bible and professed in every orthodox religious creed. This, however, being a period of keen sensibility to all suffering, the thought that God has condemned, or will condemn, a great part or any part of His creatures to everlasting torment in hell is horrible to many people. Societies for the prevention of cruelty, not only to children, but also to brute animals, have been established. Senator Hoar, mistakenly supposing that the feathery garniture of women's bonnets involves cruelty to living birds of fine plumage, has introduced in the Senate a bill to prevent it. Cruel and unusual punishments have been abolished throughout civiliza-

tion. The method of administering the death penalty prescribed by law has been changed in the State of New York, on grounds of pure humanity, from hanging to killing by electricity. It has also been made secret, and the time when the execution of the sentence is to be carried out has been made indefinite, so that the assumed public demoralization by the old manner of hanging and the shock to the public sensitiveness caused by it shall be diminished. Meantime at nearly every session of the Legislature of this State earnest efforts are made to secure the abolition of the death penalty as a remnant of savagery, and in five States it has already been abolished actually. Even in war Red Cross activities are expended to mitigate the miseries to inflict which is the purpose of war. People nowadays suffer sympathetically whenever they see suffering. They turn away with revulsion or indignation when a horse is whipped. So keen is this sensibility in many people that they will not even read of cruelty practiced or endured.

At such a period the doctrine, once universally accepted by Christendom, that never ending torture is to be administered by God to the condemned denizens of hell becomes inexpressibly revolting to sensitive souls. They may declare in formal creeds that they believe in it, but in their hearts they reject it as impossible.

This doctrine of hell is thus expressed in the Westminster Confession, and as there formulated it is essentially that of Christendom generally:

"God hath appointed a day wherein He will judge the world in righteousness by Jesus Christ, to Whom all power and judgment is given of the Father. \* \* \*

"The end of God's appointing this day is for the manifestation of the glory of His mercy in the eternal salvation of the elect and of His justice in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life and receive that fullness of joy and refreshing which shall come from the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

It is the revolt of the keen sensibility of this time at such a possibility which is the real motive of the present Presbyterian outcry for the revision of its confession of faith. Ostensibly the assault is on the doctrine of election, but actually it is against damnation altogether; for, logically, the two are

inseparable, and the first can not be got rid of without getting rid of the second. The one, too, is not less repugnant to modern sensitiveness than the other, for its revolt is against the administration to anybody of unending suffering so awful; but the only escape from either is in flat denial that there is a hell.

If the question of the doctrine of election comes up for consideration by the Presbyterian General Assembly at St. Louis next month, it will force a preliminary decision of the question, Does the Bible teach the doctrine of eternal rewards and punishments? And the decision must be in the affirmative, for that it does so teach is the consensus of the professed religious belief of Christendom, with the exception of a relatively insignificant fraction.

Then, if the demand for the expunging of the doctrine of election is persisted in, there must come up logically the question, Is the Bible an infallible authority upon that matter or upon any other? That is the end to which this discussion must tend, for the present revolt against hell is due to the unsettling of religious belief, caused by the assault made upon the authority and authenticity of the Bible by so large a part of the theologians themselves. The outcry against the doctrine of election particularly is only an incidental consequence of this overthrow of belief in the Scriptural infallibility upon which all Christian theology and Christian creeds are necessarily based.

Such being the case, it is not probable that the movement for revision will make much headway in the General Assembly. An attempt to secure revision, which was based on the same ostensible grounds, a few years ago, produced no practical result, and that experience is sure to be repeated now and the whole battle to end in smoke merely until the time comes when orthodox Christianity is forced finally to meet the great issue, and decide whether it accepts or rejects the inspired infallibility of the Bible as squarely as it has been decided by the Pope for the Roman Catholic Church. Having gone so far, the Presbyterian ministers who are organizing the revolt against the doctrine of election will be compelled eventually to go much farther, if they do not turn away from a road which leads straight to the rejection of the sole authority on which their faith is based.—New York Sun.

#### UNIVERSAL CHURCH MEETS.

The Universal Church of the Reform Christian Scientists will resume its regular services Sunday, September 9th, 1900, at 3.30 p. m., and will continue each Sunday and Wednesday evening thereafter in Confederate Veterans' Hall, 431 11th st., n. w.

#### Good News.

New York, August 4, 1900.

Mr. Dullin.

Dear Sir: I have the best of news to tell you. A day or two ago I was freed from my trouble. You well know how I had suffered from a great and embarrassing impediment in my speech.

I had been to two of the best stammering schools in this country, and was helped but not cured. I was struggling on with the forlorn hope that some day I would be cured, but could not realize the Truth you had so often told me when treating my case.

This is the way it came, if I may so express it. A day or two ago I was called out of town. It was a case of great necessity, and I had to leave off all artificial means of help. Then and only then did I find that I could talk like a man.

My dear sir, no one knows the thoughts that enter my grateful heart. To think of all these years that I had suffered because I was an infidel to God's great healing Truth. I wish with all my heart that all stammerers could know of my case. They would go to a Scientist and receive the help that is there for all who will take it.

Most gratefully,

J. C. D.

#### Like a Dream.

"Chicago, July 13, 1900.

"John H. Turner, Dean,

"Washington, D. C.

"Dear Brother: Your letter, diploma, and answers received and am very grateful to you and Brother Sabin for your promptness in the business and the brotherly kindness you showed to me. If I now look over the whole affair my experience seems to be a pleasant dream. The inquiry after News Letter was done by impulse, then came the unexpected advertisement of plan for instruction by letter, my acceptance, and now already in possession of diploma. I don't know what to say. I believe that if ever the Spirit of the Lord led me visibly it is in this case. May your promise be fulfilled that the Lord's blessing may rest upon me and I will try to follow His leading.

"Very thankful to you and Brother Sabin,

"I remain your brother,

"L. A. HILDEBRAND."

## Read The News Letter and Reached a Realization.

Gardner, Kan., August 10, 1900.

Col. Oliver C. Sabin, Washington, D. C.

Dear Brother in Truth: I have been so greatly blessed by the Truth, both in mind and body, that I feel as if I ought to add my testimony to that of so many others. For over twelve years past I have been acquainted with the workings of the Science. My mother was healed after the doctors of materia medica had abandoned her case, she being unable to retain a teaspoonful of beef tea after swallowing; had large bed-sores, as she had lain for nearly four months in bed, unable to be raised to a sitting posture. After being healed she took two courses in a class in Kansas City, Mo. After that I had the opportunity of noting the results of her demonstrations. We then resided at Olathe, in this county. One man by the name of French, who was unable to walk without both hands on his knees for support, who had spent hundreds of dollars in doctoring, was healed in fourteen treatments so he performed his daily labors on the farm out of town without pain or fatigue. His son Harvey was cured of cerebro-spinal meningitis, and an infant given up to die with membranous croup expelled the large membrane under the treatment, while another child in the same neighborhood similarly afflicted died the same night under the care of two doctors. One grand demonstration I witnessed was that of the healing of the wife of Dr. Kline, then of Olathe. Mrs. Kline's husband, father-in-law, and cousin were all possessors of medical diplomas, the cousin being in active practice in Olathe, the others being then in the boot and shoe business. They had all decided that she must die, and said that "there was no remedy known for her case but the knife, and it would be murder on their part and suicide on her's to attempt it, and that if the Christian Scientists cured her they would have to create a new organ in her." They did not believe in Christian Science but were willing for her to try anything she wanted to. She was healed sound and well, and was so pronounced by these same three doctors, in just twenty-one treatments, and enjoyed perfect health as long as she lived in Olathe.

All these things could not help but make a Scientist (in belief) out of me. If I was sick I availed myself of the treatments. I depended on getting

well by being treated. I had not learned to rely on Truth to keep me well, consequently when I was unable to obtain present treatment for myself or family, would call on a doctor, and have buried two children, both of whom were attended by them. I felt as if I should be severely criticised if one should die without medical attendance. I had not learned to rely on the Allness of God.

A year ago last spring I became afflicted with a belief of heart disease, and did not perform thirty days' work all summer; had to sleep out of doors and had despaired of ever getting well. I felt that death was liable to come any moment. I resolved to rely on God and Him alone. I had not then realized that personality had nothing to do with it, but Divine Principle, which is Omnipresent Good. Being unable to work, I found time to study. I attended meetings with two or three Scientists. As I would come to a realization of some part of the Truth I would feel stronger, until I finally felt that I could demonstrate for myself. I read The News Letter. The thought that every word we speak and every unspoken word is a seed and must bear fruit after its kind, which we must as surely reap, struck me very forcibly. If I wanted to be healthy I must only have thoughts of health; as sin and sickness go hand in hand, I must not have sinful thoughts; I must not only think of health but I must think of love, truth, charity, unselfishness, chastity, purity, benevolence, and mankind as but the reflex of Divine Life, Truth, and Love. As I came to a realization of these truths I could rise up to my full stature, and throwing the strength of truth into my muscles and expanding my lungs with the atmosphere of Spirit, and say fervently "I am God's man and healthy through and through." I found impure thoughts and desires giving way to pure ones, the "blues" giving way to hope and realization. I commenced to demonstrate for members of my own family. I lost my desire for tobacco which I had been a slave to for twenty two years. I had it in my pocket for two weeks after I had taken my last chew, and not once did I desire to take a chew of it, and can handle it, smell it now and have no desire for it. I came to the conclusion that my fear of being nervous, irritable or sick if I went without tobacco was a lie of material sense. God's man didn't need anything for his nerves or temper but Divine Truth and Love. The moment I realized it I was relieved of my desire for it. I have demonstrated for others over false claims of matter lately with good success in every case so far, and have caused several persons to admit that there

was something in Christian Science. I have not taken any course in Metaphysical Healing, and demonstrate by no set formula. After having come to realize the Truth of Being, I use the same arguments in thought—unuttered words directed toward the patient, or myself, or both, if need be, to inform and convince them as if I was speaking audibly to their material senses. I believe it is the realization of the Truth that heals—that is, it must be clearly demonstrated and shown that it is so and not perhaps so. If we can but once realize the ailment of God-Good there can not be any reality in anything else but God Good.

Enclosed please find 25 cents, for which please send me your book, "Christian Science, What it is and what it does," to my address.

If there is anything in this letter you think would do your readers any good you are at liberty to use all or any part of it.

I can truly say my heart is right, because my heart is right.

Yours for the Truth,

S. P. HOWLAND.

### MISUNDERSTOOD.

Unnumbered among the mortals,  
Unreached in this cold vale,  
But bright in Heaven's portals,  
Is my "Lily of the Vale."

Numbered in the language  
That speaks pure thoughts to men,  
Is the soul of this persuasion,  
Beyond the mortal ken.

She speaks the thoughts of Spirit,  
That floats in grandeur by,  
The love and ardor in it  
Can never, never die.

Her heart is Home, yea, Heaven,  
And the world shall surely know  
That Love can conquer millions,  
For God hath made it so.

HESPERUM EST AMOR.

### Telegrams.

Those who may send telegrams to me for immediate treatment in cases of emergency will please observe the following: If telegram is sent in daytime, from 8 o'clock a. m. to 4 o'clock p. m., send to my office, 512 Tenth street N. W.; if sent after 4 o'clock p. m. send to my residence, 320 Second street S. E.

J. H. TURNER, R. C. S.

# News Letter Leaflet

## No. 2.

This Leaflet contains a special lecture of four pages, size of The News Letter pages, delivered by Col. O. C. Sabin, and can be furnished for the following prices:

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# The Soul Life

OR

## The Natural Law of Life.

BY DR. T. F. FARMER.

In the work of creation God formed a law for the procreation of every animal and vegetable created. The inspired writer does not inform us how this work was produced.

The earth we inhabit evidently was not an experiment. Not even the mind of a Newton or Locke or Milan, who walked through the steller hosts of heaven with majestic steps and peered into the secrets of eternity could find the beginning of God's immensities. Old thoughts are gradually yielding to the new, and new definitions must lead into new and better fields of thought, and as the new revelation opens with new light we will more clearly see the new heavens and the new earth wherein dwelleth righteousness. From the Mosaic record we begin to unroll the great panorama of events from the conception to the final consummation of all things. The Hebrew word "Elohim" is translated in our English God or Good. The word "Elohim" means many Gods, and as the record unfolds we are informed that there was a trinity in unity. This trinity was the Father, His Son, and the Holy Spirit. This unity was consulted in the creation of man only, as far as we are informed.

The Great Spirit, God, first illumined the darkness that veiled the face of nature. We may not understand just what is included in that word, or whether Spirit is sustained from which the endless legions of angels, men, and animals, as well as vegetables, appear, will be an enigma for future demonstration and generations. To say that Spirit, Soul, Mind, Truth, Love are synonyms is saying what can not be proved.

The English scholar is depending on the translation of Hebrew, Greek, and Latin to form conceptions of the original Truth. The first time the word life is translated in the first chapter of Genesis is in the twentieth verse, and means in the Hebrew "soul." So the word soul applies in Hebrew to "the moving creatures that fly in the heavens, and great whales, and cattle, and everything that hath life." The scholastic theology is that we do not know what life is, and can not demonstrate life. Doubtless there is but one source of life or light, and God has revealed that

that life issues from the great fountain of Himself; but by the different translations, as well as their different uses, in the Biblical records, we are driven to the conclusion that Spirit, soul, life, do not signify the same thing. The word soul, as applied to the animal creation means to convey a different thought from Spirit, and is not as refined or illumious as Spirit, but a remove from Spirit. The inspired record uses the term Spirit, soul, and body. This is a descending scale from the most transparent to the opaque. The natural law of life is that every specie propagates its own kind. This natural law of life doubtless is not fully understood, and can not be fully demonstrated, but as we follow the light we have we will find this law amply providing for the environment of every specie of being. The soul provides a body in its descending scale. There are many beautiful illustrations in nature. The silk worm, a native of northern China, wears for itself a house of silk, where its ephemeral life is preparing for another development. We see this law of life in the North American black bear, in the raccoon, and many reptiles, which retire upon the approach of autumn and sleep till the warm spring breeze awakes them from their slumber, and they come forth out of their graves as did Lazarus, without the loss of a pound of flesh. We see this same law of propagation in magnetism. A magnet will magnetize a numerous lot of metals if the proper metals are brought in contact with it, making magnets of all the metals.

God's laws are immutable as well as eternal. Being perfect, they are to-day what they were millions of years ago. Man thinks he discovers new laws and new elementary substances, but these so-called new laws are coeternal with God.

Now let me return to man and see if he is an exception to this soul law of life. It has been said by some one that man's creation was a direct one; but while this is true, it is equally true that he was made in the image and likeness of God, it is also true that this soul life is his also, and this law of procreation is not reflection or expression, but a soul law inhering in man. It infinitesimally moves the denser or material part of man. The earth has descended to the same plane. Man's environment as an inhabitant of this planet is therefore in harmony with earth's laws. The descending scale has been reached, and to restore man to his lost dominion he must submit to transposition, if not to transubstantiation and ascend the scale to the height from whence he retrograded. With new light revealed the time will be short when we shall reach the celestial and



no longer behold the terrestrial but the new heavens and the new earth.

The celestial meaning the heavenly state. The terrestrial meaning a dense material, as we behold the earth in its present state. We are only separated by a film from the Spiritual universe. The surgery of death removes this veil of separation, and in a moment the mortal becomes immortal. We do not realize that we are walking in the shadow of the celestial universe, though unobserved. The bird in the egg is an illustration. It is only separated by a veil from the outer world, but is not conscious of the sunshine, songs, and flowers, with which it is surrounded. The cell door of its prison is opened and it finds itself in the midst of the universe, in which it lives and soars and sings. What we call death opens the prison doors, and at once we are in the midst of the soul universe. The old hymns are full of misleading thought, teaching us that we pass suns and stars to somewhere find the heaven of our hopes. All people picture their own heaven, forgetful that heaven is harmony and here.

The earth will not be annihilated in order to make room for the new heavens and new earth, but the Spiritual kingdom within us will restore us to the new heavens and new earth. This state was seen by the prophet Isaiah when the carnivorous and herbivorous animals would dwell together in unity, and a little child would lead them.

If the forbidden fruit made man material, and brought sin, sickness, and death into the world destroy this monster called sin and death will disappear, and all tears will be wiped away, for there will be no more parting, for the former things are passed away, and eternal amaranth and palm, and the shouts of the redeemed, shall go up.

Oh! death where is thy sting? Oh! grave where is thy victory?

### Praise for the Reform Movement.

Washington, D. C.

Editor NEWS LETTER:

I have a desire to add a testimony to the power of Truth. For months I have, in a quiet way, watched the works of those connected with the Reform-Christian Science organization to discern, if I could, the avenue for criticism that seems to be spread far and wide in regard to this movement. While doing this I aimed to cast out all prejudice, jealousy and doubt as to the success of these good

people, and thus test their sincerity and learn whether or not they were teaching the absolute Truth as others claim to be doing. Unexpectedly came the hour of test when I was suffering with a claim that seemed so real and painful—one I rather held in dread, because of the remembrance of having suffered severely with the same. This claim was what is known as gathered breast. As I stated before, the claim was severe, and the only thought I could have was to be relieved.

It so happened that the nearest healer I could call on was Mr. A. S. Dulin, of this city. When I told him I was suffering and needed help, also trying to impress on him the necessity of attention at once, which I received, and within a few hours the claim had entirely disappeared. Not until after I was relieved did it occur to me that Mr. Dulin was in the Reform Christian Science work. Otherwise had this been brought to mind at the time I doubt very much as to whether I would have sought Mr. Dulin as a healer. For inasmuch as I have been a Christian Scientist for years as a follower of Mrs. Eddy, and have heard so much in opposition to Brother Sabin, and anything he undertook to do or teach, from my Science friends, that in a time of emergency I think it very questionable if I would have thought a Reform Christian Scientist capable of rendering any assistance.

While I was not at all surprised at the healing, as I have been blessed by Christian Science before, yet it set me to questioning myself. Could good come out of evil? If this be true then evil is bearing new fruits. For it certainly was good to be healed. And if the Reform Christian Science Church is the founder of all the evil that has been reported it is, then it seems to me the healers would be troubled with the same complaint.

After this demonstration was made I felt joy and peace. Could evil produce joy and peace and harmony? I knew Mr. Dulin before he was in this movement, and I found him to be a sincere worker in the Truth. And I can not believe that he has departed from that sincerity. Jesus told His disciples to heal the sick. Then if we find anyone who is healing the sick, and we are not doing it, then they are living nearer to Christ's teaching than we are.

I give this testimony in respect to the Reform Christian Science Church, for I am really glad to be free from this mental poison.

Yours in Christ,

MRS. E. R. P.

## A Treatment.

BY OLIVER C. SABIN.

I have been asked by a very dear friend to write a treatment for weak eyes. I thought the best thing to do was to write a treatment for the eyes and publish it in The News Letter, so that not only would this friend be benefitted by it, but that every other person could be benefitted in the same way. I wish to state that the great fundamental underlying principles requisite in any treatment can be used for all kinds of so-called ailments, diseases and inharmonies, for the same principle which heals belief of sore eyes will destroy inharmonious beliefs or any other kind of ailment. All you have to do is to change the name of the so called disease, whatever it may be, and treat any and all of them specifically and singly.

We will suppose the name of our correspondent is Ruth Brown. This treatment, as all others given by me through The News Letter, need not be followed exactly as to the letter, but the principle underlying the treatment should be strictly adhered to, as it is the spiritual realization which heals in all cases; that is, it is that part of the healing which man performs; man making the spiritual realization, God does the healing, and does it by virtue of His natural laws. We make the spiritual realization and God's natural law forces the physical body to respond to the spiritual thought.

### THE TREATMENT.

Miss Ruth Brown.

My Dear Sister: You must know that your life was created in the Image and Likeness of God, and that you live, move, and have your Being in God, a spiritual Being, living in Spirit. Spirit is All, and there is no truth, life, intelligence, sensation, or causation in matter, and all beliefs in the reality of materiality are false, and such beliefs belong to the realms of materiality, the blackness and darkness of oblivion; they can not have any effect on you, or on your body, because you, being the spiritual Image and Likeness of God, are a perfect being, and you living in God and having your existence in God, makes you perfect; you can not be otherwise than perfect, and any belief you have of weak eyes (Here insert any other disease with which you may be supposed to be afflicted) is a belief in the reality of matter, and it is a bowing down to materiality, and all such beliefs are false, are

nothings, as all material things are nothings. You live in God, and God is All, God is Spirit; therefore Spirit is All, and you being the perfect Image and Likeness of God, living in Him, a spiritual Being living in Spirit, are perfect and can not be otherwise, and you have perfect eye sight, perfect strength of eye-sight, and all beliefs to the contrary are simply beliefs of materiality and are false. God endowed you with all faculties perfect, and he gave you all power and dominion, and that power and dominion you now have. You are His child and He gives you blessings of all kinds and character; He goes with you in all your outgoings and your incomings; He watches over you and takes care of you in all the vicissitudes in this pilgrimage called Life; He fills your heart with righteousness and holiness, and you love God with all your heart, with all your mind and with all your strength, and you love your fellow as you do yourself; you love all Good and all those who work for good. God drives out and annihilates every evil thought, of anger, malice, hatred or vengeance, and fills your heart with Love, simply Love, Love, Love. You do dwell in the Secret place of the Most High and abide under the shadow of the Almighty; the Lord is your refuge and your fortress, your God; in Him you do trust; you trust Him absolutely and perfectly, knowing and realizing that God is All and that in Him do you live, move, and have your being. This perfect realization shows you that you, the perfect child of God, are perfect, must be perfect, and nothing but perfection can come near, around or about you; therefore this belief of weak eyes is simply a belief in materiality and is all false, untrue, unreal, and does not exist, can not exist; your eyes are perfect; you have perfect strength in your eyes, for God gives you all, and all comes from God, and all that does come from God is perfect. God fills your heart full of love, love for the good, and dedicates your very soul to His purposes and His work, and He gives you more and more desire to do His work; He leads you and controls your every act, your every deed, and every word; His love covers you; His goodness provides for you; His power protects you, and He guides you by His wisdom. You are His perfect child and in the enjoyment of all perfection, happiness and contentment.

"The Lord is my Shepherd, I shall not want; He maketh me to lie down in green pastures; He leadeth me beside the still waters; He restoreth my soul; He leadeth me in paths of righteousness for His Name's sake. Yea, though I walk through the

valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

"Our Father who art in Heaven, hallowed be thy Name. Thy Kingdom come; thy will be done on earth as it is done in Heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors. Lead us not into temptation, but deliver us from evil, for thine is the Kingdom, the Power and the Glory forever and forever."

Dear Father, we ask this in the Name of Jesus Christ our Lord; Amen.

P. S.—Where the treatment is given by one's self then change the person to the first person singular.

### Thankful for Instruction.

Spokane, Wash., July 30, 1900.

Mr. J. H. Turner, Washington, D. C.

Dear Brother: I received the diploma and also the supplement, for which I thank you. I found the lessons all, and even more than I expected, as they seemed to untold the Truth to me in a wonderful degree.

Language fails me to express my gratitude for this system of Unchaining the Truth. Thanking you for your instruction, I remain sincerely,

Yours in Truth,

MRS. ELIZABETH NELSON.

### The New Treatment.

The proper name for this treatment is THE VIBRATING TREATMENT.

For Malicious Mental Mal-Practice and kinds of acute beliefs this treatment has proven a perfect panacea.

Our students and all others who have obtained this treatment and put it into practice are wonderfully pleased.

The treatment is sent out by the International Metaphysical University in the form of a lecture, which is nicely type-written and substantially bound. The price is \$1.00. Send all orders to—

JOHN H. TURNER, Dean,  
512 Tenth street N. W.,  
Washington, D. C.

### GOD IS LOVE—LOVE IS GOD.

Oh Love, thou divine living source of all life,  
Our consciousness pure and so grand,  
The one source of all Law, the infinite good,  
'Tis through thee that we only can stand.  
And declare to the world  
The sweet message of old,  
Since ever the world began—  
God is Love!

Look to God for all blessings,  
All health, peace, and power;  
Thy birthright in righteousness own,  
And reveal the great fact  
To the world that to-day  
Love is All!

Hence, Love is enthroned;  
And united are kingdoms,  
All nations and men;  
United the household, in Love!  
For God is one Father, Creator, and Source,  
And Love the one Law, and command.

Ah! a New old commandment  
I give unto you:  
"That you love one another  
As I have loved you." "Jesus."

M. A. N.

### Thanks, Gratitude, and Joy.

Marshall, Tex., August 7, 1900.

Hon. J. H. Turner.

My Dear Brother: I have just received the New Treatment, and no words can express my thanks, gratitude, and joy. It is perfectly grand and lovely. I would not take \$50 for it and be without it. I think the blessed Love was trying to impress itself on my consciousness before it arrived, for the vibrating thought, also the inhalation and exhalation thoughts, have been coming to my mind for a week or ten days, and an echo or vibration of Elohim and Jehovah, but I could not have the understanding or wisdom to combine and put them into practical use; and, strange to relate, when I am alone and commence to sing I can hear an echo or refrain of the sweetest music. It seems to be without and yet within. Is it not the law of vibration? Again allow me to thank you from my heart of hearts for your goodness. Please extend it further and help me to realize these precious truths. When I have learned to realize them I shall do all the good that I can in helping others. I can help others now but need the power to treat myself. May every blessing that Divine Love can bestow be yours, is the prayer of your sister in truth.

Mrs. F. M. PUGH,

## The Reform Church.

BY ALBERT S. DULIN.

It is questionable if the lexicon of any language is competent to convey to the intellectual faculties a clear conception of the power and force embraced in the dynamics of a Spiritual movement, whose declared purpose is the freedom of mankind from the slavery of civil and ecclesiastical tyranny. Such movements are born; the fruits of their motive and spirit never die. They invariably signalize the dawn of a new and better era. An era when the conscious thought and ideals of the whole race are undergoing a transition period. A putting off the old and putting on the new.

The race is shedding its skin of fear and superstition. It is emerging from its prison of dogma and authority, and slowly but surely breathing in the spirit of conscious power and freedom. Power to throw off the superstitious chain that has bound it to the dying forms of passing dynasties, and freedom that fears no anathema from any cabal which seeks to cloud the mental atmosphere by issuing "ecclesiastical bulls" in the axiomatic phrases of an obsolete vocabulary. God being Life and Love, needs no civil or religious authority to execute the mandates of His wisdom. No occult cloak of craft will ever diminish the brightness of a free-born soul nor dim the lustre that illuminates the path of Love and duty. The heralds that proclaim the mental and physical freedom of the race have been condemned in every era by the reigning hierarchies of their day. The apostles of truth have been the apostates of creeds, and these royal sons of freedom always builded better than they knew.

For many weary years the enquiring Dove had gone forth to find the olive branch of peace and love, and has returned again and again weary and leafless. It found a wilderness of creeds, and amid the tangled rubbish that lay beneath its gaze no tree of Life was there, but in its stead the crumbling creeds of ancient superstition, sheltered by many lofty mosques and temples dedicated to the ceremonies of paganized religion. The Spirit had fled, because it could not abide in that wilderness where was preached the precepts of the Son of Man, and practiced all the things that He condemned.

Self seeking on the spiritual plane had drawn the veil of truth between the living sons of God and the earthly beings who claimed the image of their maker. A miasma of black magic darkened the

senses of men and blinded the sight of the seer, while its mad votaries did not hesitate to slay, wherever they could, any who questioned the Divinity of greed and refused to burn incense upon the altar of mammon. Here and there a "Warrior of Light" was seen to struggle for his own and others' freedom, and in so doing brought upon his defenseless head a shower of abuse, which never justifies itself, yet always illustrates the usual course of deliberate villainy that blackens the character, to extenuate the crimes it commits in the name of Christ.

The love of Truth inherent in every creature rebels at manmade despotism in every form, whether it be civil or religious in character. Whoever knows and lives the Truth is free, indeed, and whoever blindly serves and follows cliques, cults, cabals and creeds is a pitiful slave bound in mental fetters.

The above statements are made for the purpose of clearing the thought from the maze and net of mysticism, in order that the reader may recognize the real meaning and potency of the Reform Christian Science movement. Just one year ago this movement was launched upon the troubled sea of conflicting metaphysics. The pirates of this realm with one accord declared the craft was full of "error's" holes and would surely sink. Yet still the bark moved on and on, and did not plunge into the "silence of the great abyss." Some of the "loyal innocents" marveled, while many of their "loyal" masters mourned. Others feared and trembled for had not they, "loyal" teachers, students, one and all, been making just such prophecies concerning one another in times gone by? Yes, they knew they had, but that was all in Love, you know. While proclaiming the realm of Love unlimited they "really" knew it was unlimited for such as they, and those who followed where their "loyal" teachers said. Whoever dared to do God's will as it appeared to them without first obtaining due authority from "headquarters" was frowned upon and told, with the studied arrogance of self-conceit, that "obedience," which, properly interpreted, means "obsequious submission to one of its 'loyal' spiritual traders," was the chief prerequisite wherewith to find favor in their Kingdom of Heaven.

To the credit of some who preferred the guidance of God to the "fiats" of organized craft is due the Reformed Christian Science movement. Colonel Sabin, brave and undaunted, trusting absolutely in the promises of God to guide and protect His children, staid out in direct opposition to the advice of his friends, to give the world the benefit of the healing Truth, and

scatter broadcast the seed of Love that all may understand. Every prophecy of failure and disaster was made concerning the course he had taken, and the writer is personally familiar with the vicious and in some cases deadly methods employed to destroy both the movement and all connected with it. Many like myself deplored the metaphysical deviltry that was being enacted in the name of Him who sacrificed Himself that all mankind may learn the path to God. Our protests were vain, for the fiat had gone out from headquarters to destroy and slay. Refusing to be a party participant in what to me was a most diabolical move, I withdrew as quietly as possible from any further affiliation with those who, though honest themselves, were the blind-mad victims of the spirit of craft and bigotry that founded the inquisition and is constantly drenching the world in blood. It was for this and similar reasons that thousands of Christian Scientists all over the world hailed with delight the success of Colonel Sabin in "Unchaining the Truth." They commended to rally to his support until the cause that he espoused has grown and flourished, and today it is a mighty tree of Life spreading its healing limbs in every land, and beneath whose shade the body worn and mental-weary find a sweet repose. How truly the words of Jesus, "By their fruits ye shall know them," apply to the cause.

I know of nothing in religious or profane history that records so signal a success in so short a length of time as the spiritual progress of the Reform Christian Science cause. It is now more far-reaching in its scope than any religious movement that has preceded it.

While all the great spiritual teachers who have blessed the world were confined to a limited number in their teaching, the labor of the Reform Christian Science cause reaches untold thousands. The former became powerful and strong after the work had been accomplished by its founders, while the Reform Christian Science movement, in the short space of one year, stands alone the mighty giant of this spiritual age, leading both the mental and physical slave to the gates of the only Heaven that ever was or will be the "Kingdom within" the domain of the soul that knows the "Fatherhood of God and Brotherhood of Man."

#### COLONEL SABIN'S BOOK.

On Christian Science; What it is, What it does, or Primary Rules of Metaphysical Healing. The only book ever printed that teaches how to heal the sick. Everybody should have a copy. Price only 25c. per copy.

#### Benefits from Class Instruction.

Cleveland, Ohio, July 29, 1900.

Mr. J. H. Turner, Dean,

Washington, D. C.

Dear Brother: I wish to express to you and Brother Sabin my heart-felt thanks for benefits received from the class instructions. I went through the class of another teacher who received her instructions from a student of Mrs. Eddy, and though I diligently studied Science and Health, With key to the Scriptures, by the Reverend Mary Baker G. Eddy, and other Christian Science literature, and expended considerable money for treatment, but never received physical help or mental enlightenment which I deemed satisfactory, and in fact was completely discouraged, until you Unchained the Truth and I had studied the lectures, since which time I have had many excellent demonstrations. Inclosed please find two dollars (\$2.00) for the new treatment and The Washington News Letter. The latter I prize highly and feel that I could not do without it, though having been advised by Christian Science Church members to burn and have nothing to do with it.

Again thanking both you and Colonel Sabin, I am,  
Yours in Truth,

A. J. LAMB.

#### A Demonstration.

The following telegram was received about midnight, July 12, 1900:

"John H. Turner,

"512 Tenth street N. W.,

"Washington, D. C.

"Belief bad cold and ague chills. Suffering much. Request treatment.

"R. D. C.,

"Eastport, Me."

Treatment was begun at once, and continued daily until the following letter was received, which shows the patient perfectly healed in about one week's time:

"Eastport, Me., July 20, 1900.

"Dear Brother Turner: Please stop treatment, as I am all right. God bless you and yours for the good work you are doing for His children.

"Yours in Truth,

"R. D. C."



## ETERNITY'S PERFECT PLAN. Or Law in the Angel World.

Do not think, sweet friend, that I am going to teach you anything. I am not. You do not need it—you are in Heaven; all you need to do is to open your eyes to a realization of the fact. I have some flowers in my garden I wish to call your attention to, and that I wish you to come and look at, and go away with the sweet memory that they have bloomed for you; and I love you because kind enough to come and see my choice gems. Thus you carry in memory not only the fragrance of my garden of flowers, but the spirit of my soul, as you journey on to visit my neighbor's garden.

This is Life. There is no teaching in it, no reforming in it, no bulldozing in it, no vanity, no fear, no slavery, nothing objectionable, just merely a matter of attention.

You lend your attention unto that which attracts you to day, that to-morrow, and on you go. First this attracts your attention according to your particular idiosyncrasy, then that, and so on through the endless cycles. You never find yourself where you are not attracted, where that your attention can not be called, for where you are not attracted you can in no wise go, and "where your treasure is, there will your heart be also."

There are so many engaged in educating, reforming and directing others that they have no time to live. They are so busy teaching others how to get into the Kingdom of Heaven that they have no time left to get in themselves; and about the Kingdom of Heaven of which they talk so much they have not the faintest realization, as it is all imagination with them. They have never been there, and yet they'd have you think they know all about it, and can show multitudes all about it, and can fight and antagonize all who do not agree with them. These are they who will not enter in themselves or allow any one else to enter in.

In all this I am not concerned. I have no teachings for any one. Heaven is a reality—the only reality—it is around, about, and within everybody; to live, it means to get out of Earth's customs and habits, ways and methods. Actual living is far different from the anticipation that sometime we are going to live.

Life is merely a matter of attention. Give me your attention and some one else will not have it. Give to God your attention and the Devil will not

have it. Where your attention is there will your heart be also. I give my attention wholly to life, living, and loving; the equality of all, and treat all as equals, thus putting in practice into my life and living what I put into precept. But you may say this is hard to do. We are surrounded by a relentless humanity, men of all grades and shapes, from villains to preachers; and we have to deal with these fellows, and rub up against them in our everyday life; and how, then, is one to treat them as equals? Quite simply. The Omnipotent Spirit, or Guiding Power of All, knows your needs, their needs. It has a supply for every demand, and not only adjusts who are to meet, but how, when, and where. It not only adjusts you to them, but unto all things else; and I have no dealings with men. And this is how I treat them all as equals.

Dealing direct with the Life Principle it deals with man, plants, storms, and so forth. I make my demand through this Life Principle; it adjusts all things in accordance thereto without me taking thought, for it is not I that can add one cubit to my stature. If there was no law and order in arrangement, even "unto the hairs of our head," this thing would not work; but where arrangement is according to law and order, it does work, because law keeps all things in equipoise; and a demand makes a vacuum, which the spirit power of the law satisfies by bringing the supply from an overabundance of production from other quarters. No man governs himself in any sense of the word. The Life Principle acting through him has him adjusted according to the law of demand and supply; and when man begins to realize the situation, like a Christ he recognizes his position as a man; and by turning his attention from man to God, the Life Principle, he becomes born again; and knowing the Father does all things, he unites to the Father by turning his attention thither, and thus making demands upon the Father, and in this way becomes free to direct his course; for the Father gives all things to his sons, and thus fulfill their every wish; but no man is free, for he is compelled to do as the Life Principle directs him to do.

NOTE.—When we are conscious that we are dealing with the Life Principle direct, there is one point to remember: that like begets like; that every individual is a microcosm (or lesser God), and that any spirit power acting upon them, the same quality that the operating power contains; each one holds the element of love and hate, and so on; and we can live in an atmosphere of eternal love or eternal hate, according unto the law of attention.

Le Claire, Iowa.

FRED. L. STACY.

## Happiness.

BY EDWARD M. DAWSON, JR.

**W**HY should we be mummies outright? Why deliberately close our eyes to the beauties and pleasures of this world, and endeavor, as have the ascetic and hermit of ancient days, to mortify our desire, even for innocent enjoyment? One might as well try to dam a river swollen to a torrent by the rains of spring. If one lives in the world, why not extract all the happiness out of life possible? Why not endeavor to make this earth a heaven, both for ourselves and for others? The fact that legitimate desires exist is proof that there are positive needs for their realization. Hermits have withdrawn from the world in the face of their instinctive and natural cravings for scenes of industry and sociability. As for isolation and non participation in everyday life and pleasures improving them spiritually, it is a question open to gravest doubts. History conclusively shows us that isolation has had the effect of developing tendencies toward cruelty, narrowness, and bigotry. How could it be otherwise? The hermit's life is eventful, and consequently must be correspondingly dull and spiritless. No business to occupy his mind, no occasion to call out his sympathy or any other of his God-given finer qualities only mortification of the flesh, and praying! Does any one consider for a moment that unnatural fasting and intentional laceration of the body tend to take the mind off the physical and to fix it on the spiritual? Quite the reverse. No wonder recluses, almost without exception, fail in obtaining any additional religious inspiration. Then, too, men inspire each other. How can one conceive of honor, Truth, Love, purity and sincerity unless he sees them embodied in his fellowman? How can one conceive of God, excepting as one sees his reflection in man nature? That is where the hermit makes his mistake. As for mortifying a sinful thought by denouncing or attempting to dodge it, is a thing impossible. The more one combats such a thought the more attractive it seems to the receptive mind. The only way is to think true thoughts continually. Then all wrong conditions of the mind, and hence all diseases of the physical, must and will vanish like mist before the more positive and higher way of thinking.

Many of us unconsciously take the stand of the hermit. Life is simply a burden, a sad journey

that we all must make, and anything that would tend to make it happier, more cheerful or bright must be carefully avoided. The flesh must be mortified. We must diet and fast, otherwise we might actually dare to take some enjoyment in eating and drinking. Think of it! One should not indulge in such dangerous (?) amusements as dancing and theatre-going, because they take the mind off from strictly "religious" observances, such as reading on's Bible a certain number of times a week, and going within a certain four walls regularly, which walls we call "our church"! Many even go so far as to believe that going inside a church of any other denomination than their own adds nothing to their spiritual capital. Would not one frequently obtain quite as much benefit, and sometimes more, by walking or riding out into the country, with its green meadows and shady woods, and observing the beauty of God's creation? These people's favorite idea of a Christian is a sober-hued individual who, Atlas like, sustains a world of sorrows upon his shoulders—not only his own, but those of his neighbors. He feels injured if any one dares to suggest that said sorrows might be dropped, and that life can and ought to be made happy.

Of course, there is another side to this question. There are so-called "pleasures" (which, strictly speaking, are not pleasures) that only gratify the physical senses, such as the lust of the flesh, drinking gambling, etc. We do not champion these for an instant. They are not true pleasures, as those addicted to them sooner or later will discover. It may take a week or it may take a lifetime, but sooner or later every individual must come to realize that indulgence in these must mean physical, mental, and moral ruin, and that goodness, wisdom, and purity of spirit are the only true desiderata of life. Wisdom is power. It may also be defined as happiness. The two are one and inseparable. If all the dissipated and the so-called black sheep knew they were in the wrong path, and could see the bright road toward happiness, would they not immediately mend? But they do not see their route clearly. They are all instinctively, though blindly, seeking for happiness and the highest good of life, but, floundering in the slough of materialism and self, do not see the finger of spirituality beckoning them upward and onward.

The true Christian—one who really aims to follow Christ, the Great Exemplar—is always joyous. Christianity, if viewed rightly, is a religion of joy. Instead of regarding life as a painful and tedious

pilgrimage over a road where sickness and trouble lie in ambush for the weary and footsore traveler, one should esteem it a glad privilege to live in this beautiful world, which is God's creation, the handiwork of an all-loving and all wise Father. One should rail not against fate, for there is no such thing as chance in the universe. All things work together for good. The happy man knows his destiny intuitively. He is happy, for he is truly wise, and has a broad and unquenchable love for his fellowman. This lifts him to higher ideals of life and hence to true and lasting joy.—Universal Truth.

### Divinely Guided.

Lansdowne, Pa., June 20, 1900.

Mr. J. H. Turner.

Dear Brother: Your kind letter to hand; also diploma and supplement, for which except thanks.

I think I understand the teaching pretty thoroughly, but of course I feel and know it is but the beginning. It is easier to understand the teaching than to acquire the perfect faith required to get the answers. Although I have treated my children on several occasions and very successfully. My little girl, three and a half years old, had so-called mumps. Was in bed, unable to be up. I brought up her breakfast. She tasted a little orange juice, commenced to cry until the tears ran down her cheeks, said she could not eat her breakfast. I talked to her and said I would pray for her. When about half through I heard her call out to her mother to come and dress her, and when I came out she was jumping around on the bed and laughing. She ate all her breakfast and was not in bed after that. One of our neighbors said she did not have mumps as she was not sick enough, etc.

I am sure teaching by correspondence is preferable to oral teaching. I also believe Mr. Sabin was divinely guided in this matter.

If you can recommend any books or literature that would be of any help to me I would appreciate it.

Thanking you for all your kindness and interest.

I am yours in Truth and Love

O. F. BUTZ.

### LEAFLETS.

A new leaflet No. 2, will be issued in a few days for distribution by those who wish to help Unchain the Truth. This leaflet has been prepared by Col. Sabin. To those who wish cheap literature to distribute, leaflets Nos. 1 and 2 will be furnished at cost of printing. Send in your orders. See prices in another page News Letter.

### Better Than \$100 Class.

Winnepeg, Canada, July 23, 1900.

Mr. J. H. Turner.

Dear Brother: I received your letter, also diploma. My feeling was, how unworthy I was to hold it, and made up my mind that I would do no dishonor to it, but would study and practice it and be sure of all I said to others, and hope that there will not one word be lost and that your effort to spread the Truth will not stop here. How I wish that all the indifferent people would listen instead of ridiculing so sacred an effort.

My Brother went through the hundred dollar class and he says that you are right, as lectures listened to are not so good parts being forgotten. He also joins me in the very best wishes for your success. I have enjoyed the lectures very much, and will now at my leisure get the full pleasure of them. Wishing you all possible success.

Yours in Love,

R. C. CONKLIN.

### Returns Thanks to God.

Washington, D. C., August 4, 1900.

Albert S. Dulin,

1704 Fourth street N. W.

My Dear Mr. Dulin: Thank God our baby boy lives. I wish I could tell you our joy, but words fail me. Just to think that one week ago our darling was apparently beyond hope, a mere bundle of half animated bones, and now he is sleeping, lively, and growing. He is gaining in strength every hour. We are going to bring him up to see you in a few days.

Yours in Gratitude and Love,

P.

### Diploma Thankfully Received.

Mr. John H. Turner.

Dear Sir and Brother in Truth: I am in receipt of the supplementary lecture and diploma from the International Metaphysical University, which completes the course of class instruction by correspondence, which I began something over a month ago, for which please receive my heartfelt and sincere thanks to both you and Brother Sabin. May God bless you for your goodness and kindness. May the grace of God be with you always.

I remain yours in Truth,

A. J. ARENSTEN,

Plymouth, Wis.

# HEALING PARAGRAPHS.

BY FANNIE M. HARLEY.

Scribner's Magazine for July contains an article by Mr. Daniel Gregory Mason on "The Tendency of Health." There is much substance matter and food for thought in this article, and it is to be hoped that it will attract widespread attention. While Mr. Mason distinctly repudiates the claims of Christian Science and of Mental Science as to the mental causation of all disease, yet he unconsciously contradicts himself and substantiates the fact that the proper use of thought force begets increasing consciousness of health, while its misuse procreates conditions of disease.

As an illustration of the hurtful effects of fear Mr. Mason says: "We evade a germ to fall prey to a hysteria, or we build up our nervous energy at the expense of our freedom of mind." Then he tells us that in spite of all the hygienic rules and regulations laid down by this ism and that, this cure all and the other, the common-sense and unprejudiced verdict of the hour must be that the general and truly native trend of mankind is toward health. He says: "Our physical self-consciousness is more acquired than innate; it is a bad habit we have fallen into."

Then again Mr. Mason makes the statement that, as all the smoke of the largest cities can not seriously contaminate the atmosphere, neither do the individual departures from health prevent the persistency of the general health of humanity in the mass. He goes on to show that a man's conduct, either in the physical or in the mental realm, is according to the idea upon which he fastens his attention, especially if he has fear that he is in bondage to a habit, or has apprehension that he will not be able to surmount a particular obstacle which he has erected in his imagination and to which he has given the power of victory in his belief.

Optimism is the underlying motive of Mr. Mason's teaching. Through the columns of a secular magazine he gives his message in a language which all may understand. Thousands will read it who are unaware that there is a scientific process which all may learn so that health may be established in the individual consciousness of mankind. Mr. Mason is teaching that continued attention to the correct idea will arouse, perhaps in a lightning flash, the

apperception which the psychologists of to-day consider a much-to-be desired attainment. Those who have not developed the capacity to perceive Man's eternal healthfulness, because of the nature of his Origin, may find comfort in the teachings of Jesus, that whosoever will do the will of God will learn the doctrine of God.

Mr. Mason considers the gospel of cheerfulness to be a matter of individual integrity, without the practice of which a state of perfect health can not be attained. "He who would bring out the best traits in his companions, not only for their sake but for his own, would best cut down his disease list to minimum length. Crossness," he quotes "is dreadful, because it makes it impossible for anything beautiful to happen." He thinks that we should be on our mettle to bear our personal trials with sweetness, so as not to spoil, with our irritabilities, the harmony of our friends and families; and that this field is none too trivial for the practice of our most noble virtues, for we have no right to choke our friends with the fumes of our discontent, nor to cold-blanket their joys with our continual fog of joylessness. "If I am sullen and lowering, it is in so far a drearier day for the next man," he says.

Now, while Mr. Mason gives so much that is true and helpful, the gist of his teaching bears upon the beauty of the cultivation of courage to bear the ills of daily existence and their alleviation by this noble practice. But he entirely fails to point his readers to the provable fact that a scientific cure awaits humanity for every evil the flesh is supposed to be heir to, when humanity has become so quickened by the Holy Spirit as to live the life, in conscious thinking, which Spirit directs. Optimism and altruism, even in their most intellectual definitions, are good. From this theoretical standpoint they foster courage, justice and helpfulness. Nevertheless it is impossible to perceive that these principles, practiced from the standpoint of divinity, would not only be a panacea, an alleviation for all human ills—mental, moral, social and physical—but it would be their entire cure, even to the nepenthe of forgetfulness of their ever having had foothold in our consciousness. To do well from any motive is better than not to do well at all. To do well from a pure motive is to let the same mind be generating in us that was the attainment of the Christ. That the human soul has the capacity to perceive the ideal nature of Man for a single instant time, leads to the logical deduction that it also has the

ability to abide in the ideal, if continued mental training is given toward that end.

By humanity at large health is supposed to be freedom from disease of the physical body. But humanity at large has not given attention to the ennobling study of philology, therefore its conception of the word "health" has been necessarily but a limited one. How much we miss by not acquainting ourselves with the correct and full meaning of those words which are vital, and the understanding of which is so truly helpful to us as we work out our problems of existence. Better is it to use a few words, correctly chosen and properly placed, than to express oneself in such manner that an audience becomes confused as to what is meant, so that the pith of a discourse is neither recognized nor appreciated.

An extract from an article in the London Telegraph has lately come to my notice, which says. "Some scholars have entertained such a deep reverence for absolute correctness in language that they have not thought it a waste of time to give a whole existence to the profound study of words, as to accent, sound and inner meaning, so as to discover their prodigious importance, and the wealth of self-explanation which they carry with them." Another writer says: "A word is really one of the most wonderful things of a man's creation, and deserves to be respected, properly understood, and carefully employed and pronounced. It may often hide within its noble moving histories, though lightly used, just as the clod which the ploughman turns may conceal a treasure."

By our words we endeavor to convey to our listeners our conceptions of a principle, our explanations concerning it, and scientific deductions from it, for is not speech "the coin of the mind?" Words incorrectly understood will not be correctly used and therefore can not possibly produce true impression; hence the word "health," when used in connection with the physical organism solely does not give a correct impression of the word.

The word "health" means far more than is to be found in the dictionaries of to-day, therefore its derivatives, "healthy" and "healthful," also have a more inclusive meaning than is commonly supposed. In its true meaning, "health" is Principle; and the tendency to health, of which Mr. Mason speaks, must be the manifestation of an unconscious yearning to have perfect realization of all that health as principle is.

Macaulay said: "In every experimental science

there is a tendency toward perfection." In our study of the scientific truth of the universe we have learned that the Principle which is the Cause or Source of Man is Absolute Health itself. Since original Man, or the plan of pattern Man, is the expression of all that Absolute Principle is, it must follow that this Man is healthy through and through, or that he is full of health. The plan or pattern Man is ideal in God Mind throughout eternity; moreover, it is this eternally healthful Man which it is the privilege of every living human soul to incarnate. Ideal Man is perfectly imaged within the Divine Mind, not only in being, but in soul and body also. As God's created, as idea, he lacks not one thing, else he would not be the full expression of the Principle Absolute Health.

Practically, mankind must individually rise to a perception of his true being and deliberately and intentionally keep his thinking positive to this idea. If the healthfulness of ideal being were to receive the continued attention of mankind in toto for one short twelve month there would be very few diseased conditions left to be the harrassing actualities of daily existence.

Mr. Mason certainly is correct when he declares the Tendency to Health, but he fails to tell why it is so, and there certainly must be a reason for it. Cause and effect is not irrevocable law, then we have nothing to count upon and are certainly "all at sea." Why is the tendency to health? Because it is the neverceasing "will" of our Omnipotent Principle to become manifest. Creative Force, the activity of God-Mind, not only eternally creates ideal Man healthy, but continues active in and through him till every individual living soul evolves to where he is impelled to create for himself an ideal which is like unto the ideal in the Divine Mind. When an individual soul perceives that it is his possibility to manifest ideal Man in entire healthfulness, and truly aspires to do so, he perceives that the conscious attainment of health can be reduced to a fine art. By the volitional uniting of his will to the Divine will he will by the process of unfoldment realize and manifest physical health, mental health, moral health, spiritual health and Divine health. We therefore not only accept Mr. Mason's statement that the tendency is toward health, but we know why this is so, and ever must be, until all mankind shows forth the likeness to God which is our real being, has been our birthright from the beginning.—Universal Truth.



## Nature's Key.

BY EMILY K. MUNDY.

We can not realize how far we have removed ourselves from the Heart of Nature until the mind is awakened to the fact that when we wish to solve certain natural problems, they are a sealed book to us.

We delve down deep into manuscripts and teachings and try by experiment and brain knowledge to fathom their mysteries, seeming never to understand that the cause of our inability to reach the truth lies within ourselves, for the "child state we have lost" must be regained before the keys which unlock the door to Nature's hidden secrets will be placed in our hands.

A great Master has said, "Except ye become as little children ye can not see the kingdom of heaven." The idea of a little child in this present age is of one who is ignorant and must be watched and guarded, showing how ignorant we ourselves are of the trusting confidence, love and obedience, which belongs to the true "child state." The quality of Love is the Law of Laws which all must become at one with before he or she can return to a natural state. The great universal elements of earth, air, fire, water, and ether surround us and are essential to man's existence here. Each holds in itself treasures, a knowledge of which belongs to the human race by right of inheritance. Scientists the world over are searching for solutions to their most coveted problems. A few giants have come up to the grand truth that to know one must live the life necessary to knowledge, but fall short of their realizations by failing to perceive that all knowledge has its real foundation in that Law of Love. As long as there lingers a desire to know for one's self alone the book will remain closed. When self is lost in the desire of knowledge for the sake of humanity as a whole then and then only will self be able to see and be satisfied. The point may be reached where only a thin veil separates the seeker from his long sought for treasure, but not until he becomes at one in himself with the Law "thou shalt love thy neighbor as thyself" will he be able to lift the veil and behold the untold treasures which Nature reveals only to the "pure in heart." A return to the "child state" seems far away as we look at the turmoil, unrest, and confusion all over the world at the present time, but believing in the evolution of the world and of all things, we can

rest in the thought that out of this chaotic state true harmony and peace must come. This does not mean apathy and inactivity, but a state of perfect unity, where man beholds himself in all and all in each.

"And he showed me a pure river of water of Life, clear as crystal . . . on either side was there the Tree of Life, . . . and the leaves of the tree were for the healing of the nations."

We may become those "leaves" if we will return to our natural condition and "Love our neighbor as ourselves."—Temple Artisan.

## LIVING STONES.

"Him that overcometh will I make a pillar in the temple of my God."

"Slowly, through all the universe, that temple of God is being built."

"Wherever in any world a soul, by free obedience, catches the fire of God's likeness it is set into the growing walls a living stone."

"When, in your hard fighting, in your tiresome drudgery, or in your terrible temptation, you catch the purpose of your being and give yourself to God, and so give Him the chance to give Himself to you, your life, a living stone, is taken up and set into that growing wall."

"Wherever souls are being tried and ripened, in whatever common-place and homely ways, there God is hewing out the pillars for His temple. Oh, if the stone can only have some vision of the temple of which it is to be a part forever, what patience must fill it as it feels the blows of the hammer, and knows that success for it is simply to let itself be wrought into what shape the Master wills."—Phillips Brooks.

What is now the Christian Religion existed among the ancients, and was not absent from the human race until Christ came, from which time the true religion, which existed already, began to be called Christian—St. Augustine.

## FRIENDSHIP.

'Tis earth and sky, unaimed by dimness wrought of doubt,  
Souls of harmony undreamed, breath sweet communion.

Duty bids them tread byways of earth,  
But oft they soar aloft despite all care.

'Tis friendship fair! For thee and me makes free.

And in its sacred union high.

Brings heaven to earth, and earth to sky.

—Aplake.

## WHAT SHALL BE DONE TO CHINA?

### THE LAW OF VENGEANCE OR OF LOVE?

**A**T our last Wednesday testimonial meeting a brother Scientist, in answer to a call made upon him to address those present, stated that he had seen some harsh criticisms in the secular press upon a Methodist missionary, who, writing from China at the commencement of the atrocities in that country which have filled the civilized world with horror, expressed the hope that if the missionaries were slaughtered their deaths would be "avenged."

He deprecated such criticisms, and thought it not unchristian to wish that the Chinese should be punished to the utmost for their monstrous cruelties. He expressed the opinion that the allied armies now in China are the ministers of God's vengeance, and that they would prepare the way for the greater spread of Christianity throughout that benighted land, and that we should bid them God speed, as the noblest harvests of Christian civilization have been reaped from the furrows made by the red ploughshare of war.

In support of his view that Christians may rightly call upon God to visit His vengeance upon their enemies he cited from The Revelation the following verses:

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held:

"And they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and AVENGE our blood upon them that dwell on the earth?"—Revelation vi, 9, 10.

If the last verse above cited is to be taken literally then the vengeance of God was invoked upon the whole world for the martyrdom of those who were slain because they preached the gospel.

But such construction would be utterly at variance with every right conception of God's justice. It would be inflicting punishment upon the many for the acts of the few. But the Book of Revelation is deeply mystical throughout; it is the record of vision sublime in its imagery and calculated to inspire us with awe and wonder, and yet it would not be safe to found upon the utterances of any of the characters described in it a doctrine that con-

tradicts the plain teaching and the divine example of Jesus Christ.

He expounded the law of love in His life and in His death. His enemies wrought a greater wrong upon Him than did the banded and murderous Chinese when they tortured and slew the ambassadors of nine nations, with their wives and children, and many Christian missionaries, for He was the Supreme, Sinless Missionary who came down from Heaven, for the salvation of all mankind. He was God's Ambassador sent to all the nations that dwell upon the earth.

And still, as they nailed Him to the cruel cross, He did not call upon God to "averge" His blood that streamed from beneath His crown of thorns, and from His riven hands and feet. The words that He mingled with their hateful curses and mocking cries of exultation were: "Father, forgive them, for they know not what they do."—Luke xxiii, 34.

Yet those who committed that unspeakable crime were far more enlightened than any of the Chinese whose savage atrocities have recently sent a shudder through the heart of the civilized world.

They were God's chosen people to whom He had made Himself known, revealing to them His power and goodness by the most stupendous miracles.

To them He had sent a long line of prophets that they might be taught the truth and warned of the bitter disaster that flows from sin, and they had hardened their hearts, sealed up their moral eyeballs, and returned only the basest ingratitude to their Creator for all His fostering care and manifold benefactions.

There is nothing said of avenging our injuries in the rule laid down by Jesus Christ to guide us in our conduct toward our fellowmen. There are His words:

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.

"That ye may be the children of your Father which is in heaven, for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust."—Matthew v, 43-45.

The nations that term themselves Christians have not always by their conduct commended Christianity to the people of China. Their wars of conquest and rapine, desolating vast territories

and populous regions to add to their domains and extend their commerce, even carrying on the African slave trade under the banner of the cross, have shamed the faith that they profess and led the Chinese to suspect the virtue and sincerity of those who proclaim it to them.

In the year 1854, for example, the government of China, in the interest of its people, morally and physically, prohibited the importation of opium into the kingdom. Such prohibition was manifestly wise and humane, for they were greatly addicted to the use of that deadly and demoralizing drug in every form.

England thereupon demanded that the imperial edict against the importation of opium into China should be rescinded as to her, as India, under her rule, was its largest producer, and required a market for its sale, for England has always held, in her commercial practice, that markets are vastly more important than men.

As the emperor stood firm and refused to revoke his edict England declared war against China, and sent a great fleet and army flying her royal standard, with the red cross of St. George gleaming upon it to enforce her unrighteous demand.

They destroyed forts and laid in ruins many cities on the coast of China, defeated her armies with great slaughter, and finally forced China to concede that demand.

By the terms of peace not only was that country, which embraces within its limits one fourth of the inhabitants of the earth, thrown open to the opium trade, but England secured the cession of much valuable territory, including the important sea-port of Hongkong, to compensate her for the cost and trouble she was at in the assertion of her claimed right to sap the health and poison the morals of the Chinese people.

That bloody and inhuman exploit of the foremost Christian nation of Europe, in which the church and the state are united, might well have led the Chinese to conclude that Christianity is founded upon a cash basis, and has no relation to the Divine law of love as preached by Christian missionaries.

The annals of China are stated by the learned Abbe Huc, who was a missionary in that kingdom for thirty years, to run back three hundred centuries.

Their astronomical records in the great observatory at Pekin contain accounts of eclipses of the sun and moon that occurred ten thousand years ago.

Their manners, customs and languages differentiate them from all other people as strongly as their features.

I use the word languages advisedly, for it is stated by linguists that there are at least seventy-five different tongues spoken by the natives of China.

They are also said to have not less than four hundred thousand temples or Joss houses, their Supreme God being termed Joss.

No purer doctrines have ever been taught than those that are expounded in the writings of Confucius, who is regarded by the Chinese as their divinely inspired teacher. He flourished about five hundred years before the birth of Christ, and distinctly predicted that after some ages God would send a messenger from heaven who would become incarnate and dwell among men, "teaching them the will of God and the true way of life." The works of their philosophers and poets breathe the purest strain of morality, and especially commend the practice of filial piety, or the dutiful and loving loyalty of children to their parents and of wives and husbands to each other.

Both in prose and poetry they have attained high rank, as indicated by the following inscription on a lofty column of bronze erected on the western border of China to commemorate the return of the Torgote Tartars.

"Here upon the brink of this desert, which at this point begins and stretches away for thousands of miles pathless, treeless, waterless, and along the margins of many mighty nations, rested from their labors, and from great afflictions the ancient children of the wilderness the Torgote Tartars, wandering sheep fleeing before the wrath of the Grecian Czar, who having strayed away from their homes in the Celestial Empire, have after an absence of two hundred years, returned sorrowing to the arms of their loving and forgiving Shepherd. By the Grace of the Almighty and Most Merciful God. Done in the year 1606.

KLIEN LONG, Emperor."

It should be stated that the flight of that warlike people from Russia, and the circumstances that attended it, make up one of the most extraordinary and tragic events in all history.

Originally located in China they migrated to Russia in the year 1405, and after the lapse of two hundred years they determined to return to the place of their origin.

The whole movement, and the plan for conducting it, originated in the mind of one man. It was a most stupendous undertaking, for it involved the

flight of about two million of people—men, women and children—and the distance to be traversed was nearly two thousand miles. Soon after the flight began an effort was made to arrest, by a large Russian army that hung upon the flanks and rear of the fugitives for five or six hundred miles.

They bravely resisted the Russian troops, but were slaughtered in vast numbers, while thousands of them perished from the effects of the cold. It is related by Kohl, in his *History of Russia*, that while they were crossing a great frozen lake the Russian artillery opened on the ice with solid shot, breaking it up by their fire, and over one hundred thousand of them were drowned in a single day.

They finally reached China, after a march of ten months, with a loss of more than one-third of the number with which they started.

I give the commemorative inscription as translated from the Chinese original, and cited by De Quincey in his essay entitled "The Flight of the Torgole Tartars."

The facts recited should admonish us that the Chinese, despite the atrocities that some of their number have committed under the influence doubtless of the fear that the missionaries were but the advance agents and spies of the Christian nations that design to dismember their country, are still to be reckoned as in the fold of human brotherhood.

Who can tell but what their cruel deeds were due to the maddening effects of the deadly drug with which they were dosed to gratify England's greed of gain? If China is to be deemed an out-cast nation, and henceforth ruled under the shadow of the sword, then much more should France have been for the crimes of her people committed against humanity during the French revolution of 1792.

The acts of the Chinese at their worst, as compared with those of the French, red Republicans during that period, are but as clear water unto deep red wine.

A French historian, writing of the horrible deeds done during that revolution, said: "Through these awful enormities, France, the once beautiful and happy France, may now be truly likened to the raw and bloody skin of an immolated victim."

While, therefore, the great powers may rightly exact of the Chinese Imperial Government a certain degree of indemnity for the past, and take the necessary measures to insure security for the future to all European residents of that country, and a wide open door for Christianity in all of its provinces, they should be guided by that Divine spirit

that tempers justice with mercy, and seek to subdue the banded legions of carnal mind in China, as they can alone be subdued, by the law of love, and not by vengeance, remembering in all their dealings with the Orientals, whom Europe has done so much to corrupt, the words of scripture—"Righteousness exalteth a nation."

The most completely lost of all days is one on which we have not thought.—De Finod.

Occasions of adversity best discover how great virtue or strength each one hath. For occasions do not make a man frail, but they show what he is.—Thomas a Kempis.

Paley's simile of the watch is no longer applicable to such a world as this. It must be replaced by the simile of the flower. The universe is not a machine, but an organism, with an indwelling principle of life. It was not made, but it has grown.—John Fiske.

The woman that maketh a good pudding in silence is better than she who maketh a tart reply.

We sometimes sting our hands very badly with flowers that we picked very eagerly; an old writer used to say: 'We are often very sick of what we were very sick for.'

By the ideal that a man loves, and by his persistency in cleaving to it and working for it, shall you know what he really is.—J. C. Shairp, L.L.D.

Harmony is the chief element of power.

Within us all a universe doth dwell.—Goethe.

The tongue is the index of the heart and what the latter harbors the former can not always conceal.

Let each act assail a fault or help a merit grow.—Arnold.

Oh, my Father, the great good,  
The great fountain of all Love,  
The only power that ever could  
Cause the sleeping dead to move.

Oh, lead me to understand  
The power of thy Love and Truth,  
Lead me to love Christ's commands;  
Give me harmony with both.

Thou, who are always near me,  
Whose power created heaven and earth,  
Yet will listen to and hear me;  
Give my humble desires birth.

Oh, give to my longing heart,  
Power thy law to understand,  
And act the obedient part,  
Guided by my helping father's hand.

—L. S. Wood,

## The Tower of Strength.

[Sermon delivered before the First Divine Science Church of San Francisco, by Pastor M. E. Cramer]

"He is our peace, who hath made both one, and hath broken down the middle wall of partition between us:

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace:

"And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."—Ephesians II, 14, 16.

**T**IN considering the subject, "Tower of Strength," one may ask, Where rests its base and where points its spire? Is its base resting on earth and is its spire pointing toward the heavens? Is it built upon a solid rock foundation and does its summit tower above the clouds into the azure blue?

It may be said that, contrary to the ordinary appearance of things, the tower of strength is not based upon the earth, neither does its spire point toward the heavens. It is not built upon a literal rock foundation, nor does its summit tower high into the azure blue. Viewed from true consciousness, the All-seeing Eye of Being, its base is seen to rest in Omnipresence—the Only Source and Cause—in Spirit itself, and its summit touches visibility, and is apparent in and as all visible form. The basis for true building lies in the Source and Cause of all things—the Manifestor of the Universe. I am Source and I am Cause—that is, I am Manifestor or Expressor of the power and possibility that I Am, and my expressions in bodily form, in word and in deed, are the result of what I am, they testify and bear witness of me. How beautiful this Truth to contemplate! Jesus must have known this law, this eternal and unchanging Truth, when He said: "I am the vine, ye are the branches." A closer relationship is not and can not be conceived of as existing between the I Am and its expressions in bodily form, word and deed, than that of vine and branch. The branches are in the vine. Vine is the larger term—is the whole, inclusive of branches. Our bodily expressions, words and deeds, are included in the I Am. I Am is the larger term that includes within itself all expressions of itself. Thus it is seen that the body is a living, moving expression of life, of conscious, intelligent life, of what the I Am is: this, each one can truthfully claim.

We can preach peace, and practice peace, and sense peace from a conscious oneness of life, which proves that we are peace. But nothing can possibly be accomplished by the belief of becoming.

The Truth of Divine Science, that God is expressed in creation here and now, and that the Christ man lives universally in our midst without sin and unto salvation, is the corner-stone or the living temple of God. It is the basis of the Divine Science Church and organization. The work of Divine Scientists is that of making known to humanity and calling its attention to this living Truth. Thus do we seek to let light shine that others may see the good works of Truth, and see how to apply the Truth of their Life. We do not seek to have them become something different from what they are, but to bring out the power and possibility of that they now are.

The departure of the Christian world from the Truth of Being, the true Spirit of Christ's teachings, and that of His apostles, is almost as marked and lamentable as was the departure of the ancient world from the Truth of Unity into division and idolatry.

It is true that in the most ancient record we have of man, the Truth is revealed that he is God's image and likeness, that there is but One God expressed in all creation, that the All in All is God and His Word. We may truthfully say it was and is revealed to man from the beginning (from Source or Origin), that he was and is the Truth of God, immortal, co-eternal and co-equal with Him, wholly Good.

Long before the Divine Omnipresence made itself known to the Jewish nation by the thunders that shook Mount Sinai, man heard its command, "I am the Lord thy God, thou shalt have no other Gods before me." The degeneracy from the belief in one God to Polytheism, or a belief in many Gods, and its consequent practices of idolatry, was almost universal at the coming of Christ. The solitary exception was the Jewish nation, whose religion was then, as now, a system of pure Theism, declared in the words: "Jehovah alone is God."

God's own words, "I am that I am, and beside me there is none other," were not practically understood by them; so, even the Jewish race, who were called the "Chosen People" of God, because they believed in One God, degenerated in belief. While other nations believed in many gods, and thus divided their power and sensed an increase of weakness with every division, the Jews weakened their sense of power by separating themselves from God, by believing that He was one, was whole and altogether good, and that they were twain, divided, good and evil. Their basis—one God, wholly Good—was all right; but their conclusions about themselves were wrong. So their belief in a fall, that they were under a curse, that they were conceived in sin and born in iniquity—born unequal with God—were simply their own



false conclusions about themselves. Their belief being that God was One and wholly Good, and that they were two in nature, good and evil, was a supposition that they were more than what God is, and was egotism. This was a different form of idolatry from that practiced by other nations, but their seeming weakness was sensed as forcibly as it was where many Gods were believed in. It was and must ever be sensed as burdensome; heavy laden were they with opinions false of themselves; hence Christ said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Come unto what I am, "the way, the Truth and the Life," which constitute oneness with God, and in unity you will find rest from duality.

In so far as the Jewish nation held to the one God, the healed prophesied and were delivered from burdensome beliefs. Their deliverance from many generations of bondage in Egypt and Babylon, through the interposition of the One God of Israel, manifested in miracles and divinely inspired teaching of the prophets, did cause them to see unity as the All saving Truth. They did not see that all there is of us or of creation anywhere is God manifest, that it is "God who giveth to all life and breath and all things," that God-life is expressed in us, intelligently and with power.

While, in a way, their very national existence was a standing miracle of devotion to one God, who had raised them up to a high degree of prosperity and power, they were not ready to meet face to face the great Truth they had hoped for and prophesied of. It had been prophesied that the time would come when God would appear in the world in the form of Man, and they believed in this as a prophecy, as something good but afar off; hence they were no more prepared to meet their God in visible form than are many Christians at the present day. They were not ready to meet the fulfillment of their prophecy and the basis of their religion, that beside God there is none else, in the form of a new born babe. They were not ready to receive salvation, the free gift of God's own way, that of being God's workmanship, created in Sonship, thus being made in a state of at-one-ment with God, and in Life, which is Christ.

When the great and All powerful Truth was made known to the Shepherds of Israel, that God comes into the world of form with the birth of every babe (this day a Saviour is born), they were not ready to join the heaven's chorus, of "Good tidings of great joy to all people." When the truth of the prophecies was fulfilled before their eyes, the truth that was to relieve them of all their beliefs in sin

and bodily ailments was actualized in form (which is the true circumcision), they were not ready to unite with the heavenly hosts in praising God manifest in the form of a babe, and in saying, "Glory to God in the Highest, and on earth peace, good will to men."

There was one man in Jerusalem, whose name was Simeon, who was waiting for the consolation of Israel and the Holy Ghost was upon him; who was ready to say, "Mine eyes have seen thy salvation, which thou has prepared before the face of all people; a light to lighten the Gentiles and the glory of thy people Israel." He was waiting to see the Word made flesh. He saw that God manifest in the babe was always before the face of all people, and was satisfied.

Where once the Israelites proclaimed their God, and met Him with great anticipation, prophecy and hope, and the world looked to them with hope, they are now accused of having rejected the one living and true God. Their rejection of God, however, is not more marked than is that of the majority of the Christian world at this time.

Let us not rejoice in the seeming downfall of any nation, religion or school, but rather let us rejoice that we know the one living and true God, alike for all, who is now manifest in living creation. It is true that while the "Tower of Strength" of the Jews was based in the Truth of One God, they failed to complete the building because they rejected the chief cornerstone, which is the Christ-man, God with us, manifest in our body.

The question arises at this point: Are the Scientists of to day ready to do what the Jews failed to do? Are they, as a body, ready to meet the God that they claim is All in All? Are they ready to incorporate the chief cornerstone in their building? Are they willing to act as if Christ, the Truth and Life of God, was manifested in their flesh? If so, their Tower of Strength is complete. Are they ready to acknowledge that now are they the Sons and Daughters of God, and that there can be no quality in them any more than there is in God? That there can be no inequality between Father and Son, between Creator and Creation, none between God and themselves? Are we ready to see ourselves as God sees all His works, "Good and very good," and to see all others as we see ourselves? If so, we have fulfilled the Law, even Love, and we know that we dwell in God the Good, and God the Good dwells in us.

These are vital questions that strike at the basis of things. Let us all unite in realizing what our

Tower of Strength means. There is only one God, Good, which is all the strength there is; hence, is the foundation of our building.

"Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God.

"And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of anti Christ, whereof ye have heard that it should come; and even now already is it in the world."—John iv, 2, 3.

"Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost."—1 Corinthians xii, 3.

It is true to day, that "No one speaking by the Spirit of God," condemns visible man and visible things; "But no man call him Lord," but by the consciousness that Spirit is All in All; that all visible things are Spirit and testify of the Truth that God is the Holy Ghost, ever in our midst. What a comfort, what a joy Divine, what a peace to proclaim and a love to make known!

I am frequently asked if there is any comfort to be found in Science when our loved ones pass away through death. If so, how is it to be found? Friends, it is to be found in knowledge; a knowledge of the Truth of our friends and how it is with them, is comforting. If we believed that God was afar off, or that He was unconscious, as some claim, we would not expect our friends to be conscious, intelligent Beings, or to be in our midst, living and moving and having their Being in the same God with us. God is not afar off, and is not unconscious. The body is the work of Conscious Law, or Intelligent Being. So, if the body is dropped, the work is dropped; that which is done, or finished, is laid aside. If life ceased with the experience of laying the body aside, then the possibilities and abundance of life would diminish as the habit of dying continued. If what has been called death were the extinction of conscious, intelligent Being, then intelligent Being never ceases, never becomes unconscious, is never ignorant, nor does it become non-Being. When the form is cast away, so to speak, it is generally the outshowing of the common belief that it is unlike Spirit; but the very fact that it is converted either into other forms of life, or into the elements of which they are composed, shows that Omnipresent Spirit says, "Of all that is, nothing can be lost." "Never a time it was not, and it will never cease to be." Death can not be manifested within me or to me. I am the One All in All. The Holy One sees no corruption.

The base and summit of our building is God. The visible, in its essence, is as the invisible—it is God expressing Himself, the One Source coming forth in form. "Consider the lilies, how they grow," for the judgment of Truth is in perfect accord with the unity of God and Man; and the unity of neighbor with self. Let us build upon this rock foundation.

Some say, "God is just as dependent on us as we are on Him." There is a suggestion of equality in this statement that appeals to us, in that it sounds well. But the question arises: "Is there any dependence at all?" Jesus showed no dependence whatever, taught the people that, "As the Father hath life in Himself, just so is it given unto the Son to have life in himself," and that his Father was their Father. So, as the above statement partakes of weakness it is advisable not to use it.

Some say they have discovered that God does not heal; that we only speak the Word and disagreeable conditions drop away. But friends, no word of Truth is Spoken that God does not speak. So, if God speaks His word, or proclaims the Truth of Himself, and disagreeable conditions drop away, it is because the Truth of God is accepted by the patient. His words are received by the one by whom they are spoken; and if they are received, God is received. So all the so called healing that is done in Divine Science is done by the One Living and True God.

When St. Paul said: "He (Christ) is our peace who hath made both one," he knew that the Ephesians believed themselves to be twain, as many do to day, and were sometimes far off, or out of the way of understanding, because of this claim of duality which was unlike their idea of God. Paul endeavored to show them what they must do to put on the Christ. To abolish in their flesh the enmity of duality, they were to cease thinking that the body and spirit were opposites, and that Man and God were at enmity, or the reverse of each other.

Some think that they have attained to great spiritual insight when they can say that the "Fall of Man" was a fall upward. Now, let us look with clear vision, since God is Omnipresent, is All and expressed in All, can there be a fall upward or downward? If we have falsely supposed ourselves to be twain, we must make within ourselves, of twain, of body and spirit, one new man, thus abolishing enmity in the flesh and be at peace in unity, the only peace there is—God and Man in a state of equality and oneness. Take up your cross, for your yoke is easy and your burdens are light, and thus reconcile both unto God in one body. We must cross the Spirit over into the body and thus embody Spirit,

and cross the body over into Spirit and thus exalt the Spirit, that God may be known as All in All, and thus make the summit as perfect as the base of our Tower.

When the so-called enmity is slain in this way the whole Tower of Strength is completed, and you are it, we are it, I am it, It is God. You are Being and Existence, Spirit and Body, Eternal Life manifesting itself continually, and you can sing with the Virgin, "My soul doth magnify the Lord." As it was with God ages ago so is it with you now, and so shall it ever be, world without end.

To live out the principles of Divine Science is to build upon a true foundation, of which it is said: "Other foundations can no man lay than is laid;" It is to build upon the foundation of the Apostles and Prophets, and it is to receive the fulfillment of their prophecies here and now. It is to include ourselves in a state of equality with all that is even with God and God-manifest. It is knowing ourselves as the Christ, who is God expressed and without sin, unto salvation, the completed Tower of Strength.

Let us conclude that there is One God in whom we all have Being; One Substance, in which and of which are all made manifest; that we are One—Spirit, Soul and Body—the One in whom all the building, fitly framed together, is a holy temple in the Lord. Let us conclude that we are not twain, but are the "new" man, created in righteousness and wholeness of Truth, perfect Towers of Strength.

## Is Christianity Declining?

BY JOHN S. BORMER.

THE peculiarity of the age is that everything we know and everything we think we know is being put to the severest test. Our theories of physics, of metaphysics, of economics and even of religion are in the crucible, and the ultimate purpose is to honestly discover the Truth. The end sought is not destruction, but reconstruction on a more solid basis.

These matters are being discussed in the pulpit, on the lecture platform and in the magazines and the daily papers—proof positive, that all classes are interested in them. We are told, on the one hand, that Protestantism is slowly lapsing into agnosticism, and again that Catholicism has been forced by the spirit of the times to fatally liberalize itself, and still again that Christianity, which includes both forms of worship, is losing its hold on the people.

It is evident that the world is becoming thoughtful, but also evident that profound thinking will not endanger the cause of the Truth. Faith in its larger sense seems to be on the increase, while faith in certain dogmas heretofore accepted is decreasing. What men have chosen to call Christianity is being defended with more and more difficulty, but the Christianity of Christ, in all its simplicity and beauty, and with all its ideals, is not only undisturbed by criticism, but brought out into stronger relief by it. The desire to believe both in the duties of this world and the hopes of the next was never more eager than now. It is not an agnostic age, but an intellectually and spiritually hungry age. The appetite for real facts, fundamental facts, facts about which there can be no reasonable doubt, was never keener, and it grows by what it feeds on. Men must have religion of some kind and, if what is offered is not acceptable it does not show the absence of faith, but rather its presence, when they reject it, and search for something which the church does not appear to be able to give.

Official Christianity—that is, theological or dogmatic Christianity—has suffered greatly during the last generation. A kind of chaos prevails, but out of this chaos will ultimately issue a new and higher order of thought. The old orthodoxy is doing its best to hold its intrenchments, but its kopjes are being taken one after the other by the assault of critical scholarship and scientific discovery. The world is none the worse for these victories, but all the better. The attack is not made by agnostics for agnostic ends, but by some of the noblest Christians of the day, and for the purpose of establishing Christianity on a firmer basis. The enemies of dogmas are the friends of Truth. Copernicus did not destroy the science of astronomy when he declared that the stellar theory of the Church was wrong, but on the contrary did it a service, and reverent scholarship will do a larger service to religion when it tells us that if the building is to stand certain stones must be removed in order to give place to others fresh from the quarry.

Dogmas is not Christianity, but an insignificant incident in connection with it. A man may not comprehend the mysteries of foreordination, and so refuse to assent to that part of the Westminster Confession, and still live a New Testament life and receive his reward. The dogma of infant damnation has been universally repudiated, even as it was universally accepted in the old days, but the world was not injured by the shock. The purely material views of future punishment with which our childhood was terrified have been rejected by a consensus of the

whole, and the consequence is spiritually good rather than bad. It is possible to cut loose from some of our dogmas and still retain a faith which will make life useful, tender, helpful and glorious.

Real Christianity is a life rather than a belief. Faith the ethical ideal which the Master created never had such a hold on the world as now. Progress means clearer ideas of right living, and if an arbitrary theology attempts to dictate in what channels our dogmatic thought shall run it will inevitably fail in its purpose. It has made and is still making that experiment, but with very slender success. It may call its clergy to the bar for cross examination and expell them unless they answer to its satisfaction, but in the province of true religion the vital question is not how you think, but how you live. Churches are being emptied, not because people do not wish to believe more, but because they can not believe what they are taught there.

The world can get on without the creed of Athanasius but it will never try to get on without the Sermon on the Mount. The people are reaching a higher level with every century, and religion—the religion of Christ, not as you find it in the creeds, but as you find it in the New Testament—furnishes the upward impulse. Agnosticism is depression, faith is ennobling, and the proof of the prevalence of an ennobling faith is found in our larger charities, our increasing philanthropies, and in the innumerable endeavors to dignify human nature and produce a society in which Christ shall be a living factor.

There is no decadance of faith either in the possibilities of this life or in the reasonable hope of another life. If the Church does not fall in line it must go to the rear, but the world will still march on, believing more, thinking more, and living better lives than ever before.

### A CONFESSION OF FAITH.

BY J. A. EDGRETON.

I have no creed.  
The universe wheels on.  
I am but as an atom amid the worlds; and yet  
I feel the spirit of God within me, and I am satisfied.

I have no creed.  
Creeds are but words,  
Love is reality.  
Love fills the heart  
With charity, with peace,  
With faith, with hope, with heaven—  
Love to the Father,

Love to Christ,  
Love to our fellows—  
This I feel within and it shall guide me.  
He who is ruled by love—  
By spirit love, not lust,  
By love divine—  
He who is ruled by love  
Will not go wrong.  
I have no creed.  
Good is the only rule.  
For what else live we?  
Fame?—It turns to ashes in the grasp.  
Riches?—They are wrung from the heart's blood of our fellows,  
Knowledge?—It is but a babble of words.  
But Good—Love—Truth—Beauty—  
These are the verities,  
These are eternal.

I have no creed.  
And yet I fear not death.  
Death is a shadow.  
Wrong—Hate—Error—  
All are but shadows.  
But I am eternal.  
Why should I fear the things that only seem?  
I seek for the eternal:  
And will make my heart  
A precious storehouse for them,

I have no creed.  
But I have in me that surpassing words.  
A faith in God as boundless as the sea;  
A love that takes in all the human race.  
I see good in all creeds,  
Good in all religions.  
Good in all men.  
Good in all living things.  
The only sin in me is selfishness.  
The only happiness the good we do.  
O let us drop these empty sounds and forms.  
The letter that divides the warring sects.  
And let us fill our hearts with love to men.  
O build a church as wide as human needs,  
Imbue it with the spirit, not the husks,  
And henceforth leave the race unfettered, free  
To follow out its impulses divine.  
For God is in us and will lead us on.  
If we leave our hates and follow him.

I have no creed.  
Or, if a creed, but this,  
I love humanity.  
My life and all I am I freely give  
To better make the world, to help man kind.  
My only creed is love—I know no more—  
The Fatherhood of God,  
The Brotherhood of man.

"Well, little chap," said the stranger in the family, picking up one of the children, "what are you going to be when you're a man?" "Nuffin," said the child. "Nothing? Why so?" asked the stranger. "Because," said the child, "I'm a little girl."

## The Attainment of Harmony.

[Read before the Fifth U. S. A. Congress, held in San Francisco, Cal.]

**T**HE most impressive fact in the great universe around us is undoubtedly the perpetual march of events, the continuous change or flux which characterizes all the activities of men and things. Life never abruptly begins, it never suddenly ends it never wholly pauses. Something is ever in motion, something is being accomplished. There is a forward march, not of great masses, but of minute parts and particles. The seasons come and go with apparent rapidity, yet the transitions are gradual. All vegetation maintains an unbroken mutation. History is making day by day, political parties are changing, society is adopting new customs. Men come and go. All forms are altering, new forms are appearing, and thus ever forward without rest, without exact repetition, with perennial novelties and unceasing delights, the huge world organism pulsates away from the past to the future, from yesterday to to day, and from to day to to morrow.

If we look into the inner world we discover the same tireless flux, the same surprising mutation. Our consciousness never pauses, it never rests: it is always interested, it is always presenting a new moment of being. Our words and ideas abide for a season then depart to give place to new states of consciousness. Some states of mind linger, it is true, but only through continued renewing, never by the persistence of precisely similar consciousness, for consciousness is a stream, it is a part of the great pulsating life. It acquaints us with the ceaseless change of the outside world and keeps pace with it. It ever lives with a life peculiarly its own.

If we ask what is the ultimate basis, the fundamental significance, of this great flux within us and around us it at once becomes clear that behind, beyond, and yet within the perpetual march must be a perpetual Presence to maintain it. Every pulsation is in a sense a fresh creation, a new revelation of God, for the Divine life is manifested by the little things, the infinitesimal changes, the gradual attainments, the tireless upwelling of life in the world of nature and the world of thought. Not a moment could exist without that Presence. Not a moment could anything endure unless it were carried forward to new life by the same Power that once brought it forth. The perpetual flux is made perpetual; things are ever in motion just because

the outgoing activity of the one Power is perpetual. Furthermore, since entire march of events is a unit, one great organism carried forward by a perpetual achiever, this continual becoming is governed by a central ideal. God is steadily accomplishing through the progressing life of the great organism, the one great purpose which called it into being. Every moment of our lives, every thought, every sensation, is a part of this one creative movement. All things are in process of becoming, all consciousness is a becoming, consequently the meaning, the real significance of the march of things and men, is the progressive realization of the Divine, the perfect ideal. This being the great fact of life, the eternally forward movement toward the great goal of harmony, the question is. What shall be man's attitude toward this progressive flux irresistibly bearing him onward, both bodily and mentally?

The history of philosophy and religion is the record of the attitudes assumed by man in relation to this great upwelling, for in some form man is ever conscious of its presence, and his opinion of it has always taken embodiment in some attitude. If ignorant of its ultimate unity, he has regarded it as a two fold force—good and evil. If imbued with a sense of its Spirit he has often identified nature and God, and even worshipped himself as a part of the great pantheistic whole. Some have regarded it as the worst world order possible, and so have become disagreeable pessimists. Some have become so extremely optimistic that they are of no use to society, since they believed that all must come out well whatever course might be pursued. But by far the larger number have assumed a sort of rebellious attitude, consequently the perpetual flux, instead of producing harmony, has produced discord. Yet if all things work together for harmony, carried forward by the perpetual Presence, the forces manifested in pain and evil, so called, are a part of the same harmonious system. Ultimately, I say, they must be making for harmony, but in man these forces produce discord. We must then look to man as the prime cause of his own trouble.

In the first place, man is still unfinished. As some one has said: "He is still in the workshop of God." He has undeveloped sides. All who suffer, and are not sound and strong, are in a measure unfinished. They are on the road. The creative power, ever present with them, is at work upon them seeking to perfect the physical, intellectual, moral and spiritual organisms. It is constantly stirring within. It is perpetually upwell-



ing. But if this process be misunderstood it is resisted, it is taken to be some hostile force or disease attacking the organism from outside. The first point, therefore, in the search for harmony is the proper understanding. We must know what the perpetual march means. We must think, first of all, of the outcome, concentrating upon the divine ideal. We must transmute the force once spent in resisting this upwelling force into co operation with it. Thus recognition and co operation are the two words which, above all others, suggest the wise attitude toward the beneficent power, which, when understood, was deemed a hostile power.

The attainment of the right attitude of adjustment to the divine creative power welling up within us means far more, however, than appears at first thought. The law of the universe is variety. The world is many-sided, complex. Man as an epitome of creation, bears within him all these manifold relations. He is not simply a mind, or a body, a soul, an intellect; an artist, poet, a moral being, or a social individual. He is all of these, and much more. He is primarily a soul, possessing a perpetually evolving consciousness, a spiritual nature, a moral sense, an intellect, a social instinct, a body, and many avenues of expression. He must, then, come to consciousness of himself first of all as a soul, than in these many directions awake to a knowledge of his possibilities and begin the great work of many sided development. For the creative power is at work upon him from all these sides—it is seeking to make a round-out character, a fully developed soul, a perfect being—physically, intellectually, morally, and spiritually. This is so because the creative power is manifold and varied in its manifestation. It is not simple, but complex; not poor, but wealthy.

Harmony is the great deal it is because it is so hard to attain, because it must become universal; its constituents are like the bits of a great mosaic, slowly fitted together to form a transcendently beautiful picture. Each creature that lives must attain harmony; each man must come to consciousness of what harmony means so that his pain shall cease, and he shall become a loving, helpful member of the great republic of God, and each man must come to consciousness in all these many directions.

We have all attained harmony in some respects, but we are still imperfect and must therefore consider wherein we are still resisting the Divine power; what it is in us that keeps us in discord.

It is a great temptation when one has adopted a

certain profession, accepted a religious creed or philosophical doctrine, to make a hobby of one's chosen occupation or theory of life and so prepare the way for future one-sidedness. This danger is one which every seeker after harmony has to consider. Even when it is the spiritual life which one has chosen the tendency oftentimes is to cultivate the spirit at the expense of other sides of one's nature, and to the neglect of the body. The business man becomes merely the business man, the recluse neglects society, the society man has no time for solitude, the scientific man crushes out the spirit, and the religious man is unscientific.

Those who in recent years have espoused the philosophy of mental healing have not escaped these tendencies to one sidedness; the tendency has been to place too much stress upon the influences of thought to the neglect of the forces which thought wields. Some have become very extreme in regard to the use of food, and in regard to our physical existence generally, in the belief that it makes no difference what we eat or by what we are surrounded, but the raiment, although less than the spirit, may not safely be neglected.

Others have placed too great stress upon the inner world, and so have lost many of the beauties of the world of nature. Some have actually believed that thought creates all the qualities of matter as though human thought instead of Divine wisdom, were the source of the manifold beauties of the perpetual flux of things.

A nobler philosophy shows us that every phase of this perpetual becoming in the natural world possesses a glory, a beauty of its own; it is an expression of the Divine harmony. It exists in and by itself, independent of man's thought. It would be there even though there were no minds to think about it.

To be sure, no two people are affected exactly alike by natural phenomena, no two feel the same sensation, no two have the same tastes; but the difference is in them. Nature possesses universal qualities which all would feel alike if all were organized alike. She possesses qualities of harmony of beauty which it should be the desire of every man to apprehend. Adjustment is the ideal—adjustment to the qualities of existence as God has constituted it to be. We are to ask, What wilt thou have it to be? What is the Divine command, the Divine tendency?

This is the true Christ law, the universal Christ spirit, which, instead of imposing itself upon the universe, first asks what the universe is. We are to

ask, then, first, What is, what is the real, the Divine quality; then ask, What ought to be, what is the Divine tendency? In this way we lift our science and our thoughts to the Divine level. We begin to realize in life and in thought the harmony of the universe. And is it not wise and right that one should seek harmony in matters of food and dress as well as in one's general surroundings, in one's companionships, books, and states of mind? Surely no detail is too trivial to deserve neglect. All things are a part of the great perpetual march, and all things may be lifted to the level of the perpetual Presence.

I mean that we should make all these things a study, that we shall cultivate our voices, develop our bodies, train our intellect, and seek harmony in every detail of our daily existence. And all this can be done without any way departing from the ideals of the spirit, without sacrificing the supremacy of thought, for it is all to be accomplished through the spirit by means of thought, and the forces set in motion by thought; that is, we are to put the higher thought into whatever we do. We are to exercise our bodies with the consciousness of the Divine power we are using. We are to develop in all these directions as instruments in the great creative work.

Another respect in which the mental healing movement seems to me to have deviated from this high ideal—that is, deviated so far as some of its followers are concerned, is in the affirmation of the "I." In their zeal for individuality—they have greatly overstepped, so that the affirmation of the self, the claiming of the personal birthright has become the central ideal instead of the ideal of harmony. This affirmation of the finite ego very quickly degenerates into egotism in its worst form. It amounts to a demand for wealth. It is a kind of disease of personality, and those who are victims of it permit themselves to be surrounded by an ordinary throng, to have followers who look up to them as their leader.

All this is, of course, absolutely contrary to the ideal of harmony which I am setting forth in this paper, for according to this ideal one is to seek not one's own way, but the way of the universe. There is no claiming, there is no affirming, there is no denying; instead, it is understanding, the endeavor to know the higher will and to do that will. It is the seeking first the kingdom of heaven the spirit, the inward center, as the result of which all things needed shall be added, not by claiming them, not by asserting self, but by the working of the highest

spiritual power. Thus, true individuality is a product of the higher life, of co operation with the superior will. It does not need to be affirmed, it does not need to be personally guarded. It is the natural, inevitable result of the highest conduct; moreover, it gives due recognition to others. It will not permit itself to become egotistical, it will not allow itself to have worshipping followers. It is inspired by humility, by the highest trust and love.

Yet another form of this subtle egotism is revealed in the self-complacent poise which many develop. But the higher poise is not poise in self, but harmony with God. It is broadly sympathetic, not self-centered and cold. It is ever outgoing, instead of being morbidly introspective or subjective.

Thus the seeker for harmony must avoid the snares and pitfalls of self. He must choose for his ideal the broadest ideal of universal perfection, and be content with no less than that. He must remember the law of manysidedness, and cultivate all aspects of his nature. He must be at once sympathetically social, profoundly thoughtful, conscientiously moral, and deeply spiritual.

And so we return each time to the central thought with which this paper began. There is a perpetual march of events, a constant forward movement of the life which pulsates in and around us, and an ever active conscious stream within. Back of all this great movement there is a perpetual Presence, a power that makes for harmony. It is our part to study the tendencies of that presence as it is revealed in the perpetual march and harmonize ourselves with it, co-operate, listen for its guidance, declare its presence to mankind, and so by making our instruments more and more beautiful, give fuller and fuller manifestation to its spirit to love, and its peace.

HORATIO W. DRESSER.

The government of "Love," by the law of the "Golden Rule," while an ancient doctrine and a modern truth, is a new idea to a "boss" ruled nation of partisan voters.

Girard, Ohio, physicians have gone into a "combine" to regulate prices, and an agreement was entered into adopting a uniform rate of charges. Prices will be the same as heretofore prevailed except for night visits, which have increased one-half. A blacklist will also be maintained. — Cleveland Leader.

# Washington News Letter

VOL. 5.

WASHINGTON D. C., OCTOBER, 1900.

NO. 1.

## APOCRYPHA.

[Continued.]

### THE BOOK OF JUDITH.

In this book is commemorated the virtue, patriotism and prowess of Judith, the foremost woman in the annals of the Hebrews.

Through her beauty, courage and blandishments she saved her people from being put to the sword or carried into captivity by the army of Assyria and the Jews throughout the world still celebrate her heroic achievement.

That so renowned and subtle a military commander as Holofernes, who, as an Oriental, must have been versed in the ways of women, and the unlimited power of deception that lies coiled up in their hearts when deception becomes necessary to attain the ends they aim at, should so easily have been made the victim of her arts is most surprising. His mistake was in crediting her statement that she was a traitor to her country and had come to aid him in effecting its subjugation. He should have known, what all history attests, that no good cause was ever betrayed by a woman.

That she should have kept the nature of her terrible and momentous enterprise concealed from her kindred and her most trusted friends furnishes a very striking refutation of the popular error that a woman can not keep a secret.

It should be premised that the Assyrian army laying siege to the city of Bethulia, after several unsuccessful assaults upon its defenses, cut off the water supply that came from a spring at the foot of the mountain outside the walls of the city.

The consequence was that its people were reduced to the last extremity, and preferring to die by the swords of their enemies rather than to perish by thirst, clamored for the surrender of the city to the Assyrian army.

Its rulers finally yielded to their demand so far as to agree to make the surrender if relief did not come to them in five days.

At that juncture Judith appeared upon the scene,

and our citation commences with her appearance.

"Now at that time Judith heard thereof, and Manassas was her husband of her tribe and kindred who died in the barley harvest.

"So Judith was a widow in her house three years and four months.

"And she made her a tent on the top of her house and put on sackcloth upon her loins, and wore her widow's apparel, and she fasted all the days of her widowhood, save the eves of the Sabbath and the Sabbaths, and the new moons, and the feasts and the solemn days of the house of Israel.

"She was also of a goodly countenance, and very beautiful to behold, and there was none that gave her an ill word, for she feared God greatly.

"Now when she heard the words of the people against the Governor that they fainted for lack of water, and that Ohias had sworn to them to deliver the city unto the Assyrians after five days, then she sent her waiting woman to call Ohias, and Chabris, and Charmis, the ancients of the city.

"And they came unto her and she said unto them: Hear me now, O ye governors of the inhabitants of Bethulia, for your words that ye have spoken before the people this day are not right, touching this oath that ye made and pronounced between God and you, and have promised to deliver the city to our enemies unless within these five days the Lord turn to help you.

"And now who are ye that have tempted God this day, and stand instead of God among the children of men?

"For if He will not help us in these five days He hath power to defend us when He will, even every day, or to destroy us before our enemies.

"Therefore let us wait for salvation of Him, and call upon Him to help us, and he will hear our voice if it please Him.

"Now, therefore, let us show an example to our brethren, because their hearts depend on us, and the sanctuary and the house and the altar rest on us.

"Then said Ohia to her: All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words, for this

is not the first day wherein thy wisdom is manifested, but from the beginning of thy days all the people have known thy understanding, because the disposition of thy heart is good.

"Then said Judith unto them: Hear me and I will do a thing that shall go throughout all generations to the children of our nation.

Ye shall stand this night in the gate, and I will go forth with my waiting woman, and within two days that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand.

"But inquire not ye of my act for I will not declare it unto you till the things be finished that I do.

"Then said Orla and the princes unto her: Go in peace, and the Lord God go before thee.

"Then Judith fell upon her face, and put ashes upon her head, and cried with a loud voice and said:

"O, Lord God of my father Simon, to whom thou gavest a sword to take vengeance of the strangers who loseth the girdle of a maid to defile her and discovered the thigh to her shame, and polluted her virginity to her reproach, for thou saidst it shall not be so, and yet they did so.

"Behold the Assyrians are multiplied in their power, they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling, and know not that thou art the Lord that breakest the battles.

"Throw down their strength in thy power and bring down their force in thy wrath, for they have purposed to defile the sanctuary and to pollute the tabernacle where thy glorious name resteth and to cast down with sword the horn of thy altar.

"Behold their pride and send thy wrath upon their heads; give into mine hand which am a widow, the power that I have conceived.

"Smite by the deceit of my lips the servant with the prince; break down their stateliness by the hand of a woman.

"Now after that she had ceased to cry to the God of Israel she rose and called her maid, and pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and annointed herself with precious ointment, and braided the head of her hair and put a tiro upon it, and on her garments of gladness.

"And she put sandals upon her feet, and put about her her bracelets, and her chains and her rings, and

decked herself bravely to allure the eyes of all men that should see her.

"Then she gave her maid a bottle of wine and a cruse of oil, and filled a bag with parched corn, and lumps of figs and with fine bread, so she folded all these things together and laid them upon her.

"Then they went forth to the gate of the city of Bethulia, and found standing there Ozias and the ancients of the city Chabris and Charmis.

"And when they saw her that her countenance was altered, and her apparel was changed, they wondered at her beauty greatly, and said unto her:

"The God of our fathers give thee favor and accomplish thine enterprises, to the glory of the children of Israel, and the exaltation of Jerusalem.

"And she said unto them, Command the gate of the city to be opened unto me that I may go forth to accomplish the things whereof ye have spoken with me.

"So they commanded the gate to be opened unto her.

"And when they had done so Judith went out, and her maid with her, and the first watch of the Assyrians met her, and took her, and asked her, Of what people art thou? Whence comest thou? And whither goest thou?

"And she said, I am a woman of the Hebrews, and am fled from them, for they shall be you to be consumed.

"And I am coming before Holofernes, the chief captain of your army, to declare words of truth: and I shall show him a way whereby he can go and win all the hill country, without losing the life of one of his men.

"Now when the men heard her words, and looked on her countenance they wondered greatly at her beauty, and said unto her, Thou hast saved thy life in coming into the presence of our lord: now therefore come to his tent, and some of us shall conduct thee until they have delivered thee into his hands.

"Then they chose out one hundred men and they brought her and her maid to the tent of Holofernes, and there was a concourse throughout all the camp, for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her.

"And they that lay near Holofernes went out, and all his servants.

"Now Holofernes rested upon his bed under a canopy which was woven with purple, and gold, and emeralds: so they showed him of her, and he came out of his tent with silver lamps going before him.

"And when Judith was come before him and his servants they all marvelled at her beauty, and she fell down upon her face and did reverence to him, and his servants took her up.

"Then said Holofernes unto her, Woman, be of good comfort: fear not in thine heart, for I never hurt any that was willing to serve Nebuchadnezzar, the king of all the earth.

"Now therefore if thy people who dwelleth in the mountains had not set light by me I would not have lifted up my spear against them.

"But now tell me wherefore thou art fled from them, and art come unto us, for thou art come for safeguard.

"Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thine presence and I will declare no lie to my lord this night.

"For we have heard of thy wisdom and thy policies, and it is reported in all the earth that thou only art excellent in all the kingdom, mighty in knowledge and wonderful in feats of war.

"Therefore O lord and governor reject not my word, but lay it up in thy heart for it is true; for our nation shall not be punished, neither shall the sword prevail against them except they sin against their God.

"And now that my lord be not defeated of his purpose, even death is now fallen upon them and their sin hath overtaken them, for their victuals fail them, and all their water is scant, and they have determined to lay hands upon all their cattle and to consume all those things that God hath forbidden them to eat by the laws.

"Wherefore I, thine handmaid, knowing all this have fled from them, and God hath sent me to work things with thee, whereat all the earth shall be astonished.

"For thy servant is religious and serveth the God of heaven day and night, now therefore my lord, I will remain with thee, and thy servant will go out at night into the valley, and I will pray unto God, and he will tell me when they have committed their sins, and I will come and shew it unto thee, then thou shalt go forth with all thy army and there shall be none to resist thee.

"And I will lead thee through the midst of Judea, until thou come before Jerusalem, and I will set thy throne in the midst thereof.

"Then her words pleased Holofernes and all his servants, and they marvelled at her wisdom and said:

"There is not such a woman from one end of the

earth to the other, both for beauty of face and wisdom of words.

"Likewise Holofernes said to her, God hath done well to send thee before the people, and now thou art both beautiful in the countenance and withy in thy words. Surely if thou do as thou hast spoken thy God shall be my God, and thou shalt dwell in the house of King Nebuchadnezzar, and shall be renowned through the whole earth.

"Then he commanded to bring her in where his plate was set, and that they should prepare for her of his own meats, and that she should drink of his own wine.

"And Judith said, I will not eat thereof lest there should be an offense, but provision shall be made for me of the things that I have brought.

"Then the servants of Holofernes brought her into the tent, and she slept till midnight, and arose toward the morning watch and sent to Holofernes, saying, Let my lord now command that thine handmaid may go forth unto prayer.

"Then Holofernes commanded his guard that they should not stay her, and thus she abode in the camp three days, and went out in the night into the valley, and washed herself in a fountain of water near the camp.

"So she came in clean and remained in the tent, and did eat her meat at evening; and on the fourth day Holofernes did make a feast to his own servants only, and called none of his officers to the banquet. Then said he to Bagoas, the eunich, Go now and persuade this Hebrew woman that she come unto us and eat and drink with us, for it will be a shame to our person if we shall let such a woman go not having had her company, for if we draw her not unto us she will laugh us to scorn.

"Then went Bagoas and came to her and said: Let not this fair damsel fear to come to my lord, and to be honored in his presence, and drink wine and be merry with us, and be made this day as one of the daughters of the Assyrians.

"Then said Judith unto him: Who am I, now, that I should gainsay my lord? Surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death."

So she arose and decked herself with her apparel, and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, that she might sit and eat upon them.

Now when Judith came in and sat down Holofernes was ravished with her, and his mind was moved, and he desired greatly her company, for he



waited a time to deceive her from the day that he had seen her.

Then said Holofernes unto her, Drink now and be merry with us." So Judith said, "I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born."

Then she took and ate and drank before him what her maid had prepared.

And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day since he was born.

Now, when the evening was come his servants made haste to depart, and Bagoas shut his tent without and dismissed the waiters from the presence of his lord, and they went to their beds, for they were all weary, because the feast had been long, and Judith was left alone in the tent with Holofernes, lying along upon his bed, for he was filled with wine.

Now Judith had commanded her maid to stand without her bed chamber, and to wait for her coming forth as she did daily, for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

So all went forth and none were left in the bed-chamber, neither little nor great. Then Judith standing by his bed, said in her heart: "O Lord God of all power, look at this present on the works of thine hands for the exaltation of Jerusalem, for now is the time to help thine inheritance, and to execute mine enterprise to the destruction of the enemies that are risen against us."

Then she came to the pillar of the bed, which was at Holofernes' head, and took down his sword from thence, and approached to the bed and took hold of the hair of his head and said: "Strengthen me, O Lord God of Israel, this day."

And she smote him twice upon his neck with all her might, and took away his head from him, and tumbled his body down from the bed, and pulled down the canopy from the pillars, and soon after she went forth and gave Holofernes' head to her maid, who put it in her bag. So they twain went together, according to their custom, unto prayer, and when they passed the camp they compassed the valley and went up the mountain of Bethulia and came to the gates thereof.

Then said Judith afar off to the watchmen at the gates: "Open now the gate; God, even our God, is with us to shew His power yet in Jerusalem, and His forces against the enemy, as He has done even this day."

So they opened the gate and received them and

made a fire for a light, and stood round about them, and she took the head out of the bag and showed it and said unto them: "Behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy under which he did lie in his drunkenness, and the Lord hath smitten him by the hand of a woman."

"As the Lord liveth who hath kept me in my way as I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me to defile and shame me."

Then said Judith unto them, So soon as the morning shall appear take ye every one his weapons and go forth every valiant man out of the city and set ye a captain over them as though ye would go down into the field toward the watch of the Assyrians, but go not down.

"Then shall they take their armor and shall go into their camps and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but they shall not find him; then fear shall fall upon them and they shall flee before your face."

Then as soon as the morning rose they hanged the head of Holofernes upon the wall, and every man took his weapons and they went forth by bands unto the straits of the mountain.

And when the Assyrians saw them they sent to their leaders and they came to Holofernes' tent and said to him who had charge of all his things, "Waken now our lord, for the slaves have been bold to come down against us to battle that they may be utterly destroyed."

Then went in Bagoas and knocked at the door of the tent, for he thought that Holofernes had slept with Judith, but because none answered it he opened it and went into the bedchamber and found him cast upon the floor dead, and his head was taken from him, therefore he cried with a loud voice, with weeping and a mighty cry, and rent his garments, and when the captains of the Assyrian army heard of it they rent their coats, and their minds were wonderfully troubled, and fear and trembling fell upon them, and there was no man durst abide in sight of his neighbor, but rushing out altogether they fled into every way of the plain and of the hill country.

Then the children of Israel, every one that was a warrior, rushed out against them, and fell upon them with one consent, and slew them unto Chobal and chased them with a great slaughter until they were past Damascus, and spoiled them and were greatly enriched.

Then Judith began to sing this thanksgiving in all Israel, and all the people that were about her sang this song of praise.

And Judith said: "Begin unto my God with timbrels, sing unto my Lord with cymbals, tune unto him a new psalm, exalt him and call upon His name.

"To God breaketh the battles, for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuteth me, but the Almighty Lord hath disappointed them by the hand of a woman.

"The mighty one did not fall by the young man, neither did the sons of the Titans smite him, nor high giants set upon him, but Judith, the daughter of Merari, weakened him with the beauty of her countenance.

"For she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointments, and bound her hair in a tire, and took a linen garment to deceive him; her sandals ravished his eyes, her beauty took his mind prisoner, and the fauchion passed through his neck.

The Persians quaked at her boldness, and the Medes were daunted at her hardiness; then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished; the sons of the damsels have pierced them through, and wounded them as fugitive children; they perished by the battle of the Lord.

"I will sing unto the Lord a new song; O, Lord, though art great and glorious, wonderful in strength and invincible; let all creatures serve thee, for thou spakest and they were made; thou didst send for thy spirit and it created them, and there is none that can resist thy voice; for the mountains shall be moved from their foundations, the rocks shall melt as wax at thy presence, yet thou art merciful to them that fear thee.

"Woe to the nations that rise up against my kindred; the Lord Almighty will take vengeance on them in the day of judgment, and they shall weep forever."

### THE WISDOM OF SOLOMON.

This book should be treasured by every Christian Scientist, for in it the wise Solomon in his views of sin and death sets the seal of his sanction upon fundamental principles of Christian Science. He stamps both as the creations of carnal mind,

and not of God, and shows that the mortal or material man can only suffer when self-damned.

"Love righteousness, ye that be judges of the earth; think of the Lord with a good heart, and in simplicity of heart seek him, for he will be found of them that tempt him not and sheweth himself unto such as do not distrust him.

"For forward thoughts separate from God, and His power when it is tried reproveth the unwise, for into a malicious soul wisdom shall not enter, nor dwell in the body that is subject unto sin.

"For the holy spirit of discipline will flee from deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

"For wisdom is a loving spirit and will not acquit a blasphemer of his words, for God is witness of his reins, and a true beholder of his heart, and a bearer of his tongue.

"For the spirit of the Lord filleth the world, and that which containeth all things hath knowledge of the voice, therefore ye that speaketh unrighteous things can not be hid, neither shall vengeance when it punisheth pass by him, for inquisition shall be made into the counsels of the ungodly, and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds.

"For the ear of jealousy heareth all things, and the noise of murmurings is not hid, therefore beware of murmuring which is unprofitable, and refrain your tongue from backbiting, for there is no word so secret that shall go for naught, and the mouth that bellieth slayeth the soul.

"Seek not death in the error of your life, and pull not upon yourselves destruction with the works of your hands.

"For God made not death, neither has he pleasure in the destruction of the living.

"For He created all things that they might have their being, and the generations of the world were healthful, and there is no poison of destruction in them, nor the kingdom of death upon the earth, for righteousness is immortal.

"But ungodly men with their works and words called it to them, for when they thought to have it their friend they consumed to naught, and made a covenant with it, for they are worthy to take part with it.

"For the ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy, neither was there any man known to have returned from the grave.

"For we are born at all adventure, and we shall be hereafter as though we had never been, for the breath in our nostrils is as smoke, and a little spark in the moving of our heart which, being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air.

"And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist that is driven away by the beams of the sun and overcome by the heat thereof.

"For our time is a very shadow that passeth away, and after our end there is no returning, for it is fast sealed so that no man cometh again.

"Come on, therefore, let us enjoy the good things that are present, and let us speedily use the creatures like as in youth, let us fill ourselves with costly wine and ointments, and let no flower of the spring pass by us; let us cover ourselves with rosebuds before they be withered.

"Let none of us go without his part of our voluptuousness, let us leave tokens of our joyfulness in every place, for this is our portion, and our lot is this.

"Let us oppress the poor righteous man, let us not spare the widow nor reverence the ancient gray hairs.

"Let our strength be the law of justice, therefore let us lie in wait for the righteous because he is not for our turn, and he is clean contrary to our doings; he upbraideth us for offending the law, and objected to our infamy the transgressions of our education.

"He professeth to have the knowledge of God, and he calleth himself the child of the Lord.

"We are esteemed of him as a counterfeit; he abtaineth from our ways as filthiness; he professeth the end of the just to be blessed, and maketh his boast that God is his father.

"Let us see if his words be true, and let us prove what shall happen in the end of him, for if the just man be the son of God he will help him and deliver him from the hand of his enemies.

"Such things they did imagine and were deceived, for their own wickedness hath blinded them.

"As for the mysteries of God they knew them not, neither hoped they for the wages of righteousness, nor discovered a reward for blasphemous souls.

"For God created man to be immortal, and made him the image of His own eternity.

"Nevertheless through envy of the devil came death into the world, and they that do hold of his side do find it.

"The souls of the righteous are in the hand of God, and there shall no torment touch them.

"In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction, but they are in peace, for though they be punished in the sight of men, yet is their hope full of immortality.

"And having been a little chastised they shall be greatly rewarded, for God proved them and found them worthy for himself.

"They shall judge the nations and have dominion over the people, and their Lord shall reign forever.

"Better it is to have no children and to have virtue, for the memorial thereof is immortal, because it is known with God and man.

"But the multiplying brood of the ungodly shall not thrive nor take deep rooting from bastard slips nor lay any fast foundations.

"Yet though the righteous be prevented in death he shall be in rest, for honorable age is not that which standeth in length of time, nor that is measured by number of years, but wisdom is the gray hair unto men, and an unspotted life is old age.

"I, myself, also am a mortal man, and the offspring of him who was first made upon the earth, and in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood and the pleasure that came from sleep, and there is no king that had any other beginning of birth, for all men have one entrance into life, and the like going out.

"Wherefore I prayed and understanding was given me; I called upon God and the spirit of wisdom came to me, and I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

"I loved her above health and beauty, and chose to have her instead of light, for the light that cometh from her never goeth out.

"All good things together came to me with her and innumerable riches in her hands, and I rejoiced in them all because I knew that wisdom goeth before them, for she is the mother of them all.

"God hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements; the beginning, the midst, and the ending of the times; the alterations of the turning of the sun and the

change of seasons, the circuit of years, and the motions of the stars.

"The natures of living creatures, the secret laws of life and health in man, the furies of wild beasts, the violence of winds, the reasonings of men, and the nature and habits of plants.

"For wisdom, the worker of all things, taught me, for in her is an understanding spirit, holy, one only, manifold, subtle, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which can not be letted, ready to do good.

"Kind to men, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, a pure and subtle spirit.

"For wisdom is more moving than any motion; she goeth through all things by reason of her pureness; for she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty, therefore can no defiled thing fall into her; for she is the brightness of the everlasting light, the unspotted mirror of God's eternal power and the image of His goodness.

"And being but one she can do all things, and remaining in herself she maketh all things new, and in all ages entering into holy souls she maketh them friends of God and prophets.

"As for the illusions of art and magic she putteth them down, and their vauntings in wisdom was reproved with disgrace.

"For they that promised to drive away terrors and troubles from a sick soul were sick themselves of fear, they died for fear, denying that they felt the air which from no side could be avoided.

"For wickedness condemned by her own witness is very timorous, and being pressed by conscience always forcasteth grievous things, for fear is nothing else but a betraying of the succor that reason offereth."

### The Prayers That Healed.

We cite the following proof of the power of prayer for the healing of the sick from the New York Evening Journal of August 23, 1900.

The truth of the statement is vouched for by the editor of that able newspaper, who has often assailed Christian Science with bitter criticism.

It is to be hoped that the case cited will serve to moderate his hostility toward Christian Scientists, whom he has been led to misjudge by a false conception of their principles and practice.

### HER PRAYERS CURED CHILD AND HERSELF.

Belvidere, N. J., August 23.—Mrs. William Cooke, of Belvidere, is rejoicing over what she claims to be a cure effected through the medium of prayer and faith. She was afflicted with a severe bodily malady, and through prayer and the intercession of friends she is now a well woman. She gave her testimony in public last night, and when talked to on the subject she made this statement, the truth of which is not questioned, as she is a lady of unimpeachable character.

"I was afflicted with a disease that gave me great pain, and I prayed often and earnestly that the Lord would heal me, and He has done so.

"My little boy was also very ill, and last Sunday I prayed to the Lord to heal him also. When I returned home to him, having been out on a short visit, I found the little fellow much better, and in a few hours he was playing out of doors. He said to me: 'Why, mamma, all at once I got well and jumped out of bed.'

"On questioning him I found that he was healed in the very hour that I prayed God, in the name of our blessed Lord and Saviour, Jesus Christ, to restore my dear child to health."

This proves our contention that Reform Christian Science healing is only a prayer to God and answer thereto.

### Telegraph Notice.

Persons sending telegrams to Mrs. Sabin or myself for treatment are requested to direct them to our residence, 1800 Wyoming avenue N. W. No answers will be given except when requested.

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## The Dissolution of the Earthly House of our Tabernacle.

'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens"—2 Corinthians, v 1.

Religion is a very simple thing. Rightly understood it means bound back, or oneness with God; oneness in Being, in action, and the result of action. It means oneness of life, love, Truth, substance, power and intelligence.

The earthly house of our tabernacle is a figure of speech, which stands for the totality of all beliefs and opinions based on the supposition of physical causation. If all the building based in so-called physical causation were dissolved, we have a house of God—one made of Divine substance, and eternal in its nature. The only house of our tabernacle that can be dissolved is that which is not eternal—not based in God—for the house of God is based in heaven, in an eternal state of unity and harmony with its builder, co-eternal and co-equal with God.

Each one is earnestly desiring to be clothed upon with that house which is from heaven. People do not recognize that the body they now have is from heaven. If they did they would very soon realize something of the eternal nature of its substance, and of its heavenly and harmonious state of Being for if it be that we now have a body that is eternal substance we are not found unclothed, but that for which we have hoped is come, what we have longed for is ours, therefore it is a privilege to claim it in word and deed and thus demonstrate the Truth of the doctrine.

To believe that the only way to get rid of trouble and the sense of limitation is to get rid of the body is to be unclothed, as it were. Let us prove that we do not believe ourselves to be unclothed. The dissolution of the earthly house has no reference to the separation of spirit and body, or to what is called literal death.

The mistake that the church world is making in its teaching is in separating spirit and body and presenting a dual doctrine based in opposing powers. The product of these theories is many inventions for the salvation of man. There are some metaphysical teachers of the present day who claim that the substance of man is eternal; that no part or atom of his body can ever be destroyed, but that the shape of the body is mortal and must be dissolved. Divine Science proves that the idea

of form is its shape, and is eternal; never a time it was not, and it can never cease to be.

The second verse of this wonderful chapter tells what all people desire: "We groan, earnestly desiring to be clothed upon with immortality our house from God;" to feel sure and certain that our bodies are safe and permanent. Many at the present day are seeking to understand, and are practicing different methods by means of which they wish to demonstrate immortality of body.

Paul's comment in the third verse shows that the recognition of Truth and the practice of it will enable us to bring about the demonstration. Divine Science proves that the demonstration is a matter of revelation. The revelation that "mortality is swallowed up of life." The fourth verse reveals the mental condition of all. We all want to know and to realize that our body is life; that it is not subject to mortal claims—a false view of things.

The fifth verse gives a reason why we should not be unclothed, or lay the body aside, and assures us that we are heirs of Spirit, or God, even the eternal life of sonship. Let us not forget what this Truth will do for us if we practice it in word and deed.

The sixth verse is an affirmation of the fifth. To be at home in the body is to believe that we dwell therein, that it is equally a source and cause for happiness and unhappiness, when in reality we are only at home in the Lord, which is the Truth of our Being. We live in Omnipresence and we walk by the faith of our true sonship. When the two first disciples of Christ asked him where he abode he invited them to come with him and see. His eternal abiding place is in the Father. To abide with him in the Father is to walk in Faith. Were we to walk entirely by sight, or what is seen, we would be absent, as it were, from the Spirit invisible and Omnipotent.

The following is the Greek reading of the eighth verse: "But we are confident, also, we are well pleased rather, to be from home out of the body, and to be at home with the Lord." We live in the body, and God in us, not in the body and God in us. I in God and God in me, is true from the standpoint of "I and my Father are one;" and "If you have seen Me you have seen the Father." Wherefore, also we are very ambitious, whether being at home or being from home, to be well pleasing to him. This, the Greek reading, conveys quite a different meaning from what is conveyed in the translation. It shows that because of



the Truth of oneness we are desirous to please God by doing godly things, or by acting out the Good.

To appear before the tribunal of the anointed is to judge truthfully of all deeds done in the body. The following advice from Paul is suggestive and practical at this point:

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

"For sin shall not have dominion over you: for ye are not under the law, but under grace."—Romans vi, 11, 14.

"What! Know ye not that your body is the temple of the Holy Spirit which is in you, which you have of God; and ye are not your own? For ye are bought with a price. Therefore glorify God in your body, and in your Spirit, which are God's."

Paul makes no distinction; both body and Spirit are one—are God's. This shows what the death is that he refers to. It is death unto separation, once and for all.

Living unto ourselves is living in separation, which is weakness. We should live unto Being expressed, unto the all.

Wherefore, henceforth we know no man after the flesh, because we know him after the Spirit. We know him as immortal throughout, one substance and not two. A new creature is one that is all one mind, one reconciled to be co eternal with the All Good.

Our work is to reconcile the world, ourselves, our bodies—man as a whole unto oneness, and do as God does, impute no trespasses unto any one.

It is a mistake to believe that we must impute trespasses or sin to people in order to help them. We are not to make the works of God over; to think this to be our work is egotistical and presumptuous; but we are to be reconciled to God as God, to Good as Good, to Truth as Truth, to things as they truly are, for all things are essentially good.

Now, then, we are ambassadors for Christ, the anointed. We represent the anointed; we come in the power and glory of our Being, and we pray you as the anointed be ye reconciled to Being as it is. Immortality is not dependent on anything. It is an eternal fact, and this fact is the basis for its demonstration—the source from which Jesus brought immortality and eternal life to light.

Let us affirm the following Truths:

I believe that my body is the temple of Holy Spirit.

That the Holy Spirit includes all substance, and I am substance.

I am clothed upon with my house, which is of God, and which is eternal in the heavens.

Heaven is within me. I witness its peaceful Love working within. I bear witness of the heavenly state of Being daily and hourly.

## Complimentary.

Our good friend, Charles W. Smiley, the very able editor of *Occult Truth*, of Washington, D. C., speaks very kindly of us, as follows:

"HE SAYS: 'UNCHAIN THE TRUTH.'"

"Oae Caristian Scientist has at last found the Carist principle (unselfish service). Col. O. Sabin, who is fully versed in all the knowledge of Christian Science, and can heal, has come forward to teach the whole Truth without money and without price. Whoever wants everything that the Eddy Schools have ever taught, for \$500, can get it now free of all charge in Washington from the lips of this eloquent lawyer who has found the Christ within. The teachings are contained in a 25-cent pamphlet which those can get who can not come to this city, but you better arrange to come here.

## Dr. Oliver Wendell Holmes On Materia Medica's Overdosing

We are apt to think of that delightful writer, Oliver Wendell Holmes, the author of the "Professor at the Breakfast table," and many choice essays, as an English classic only, ignoring the fact that he was a physician and instructor in physiology of the highest rank. Hence his testimony is all the more valuable when it condemns the practitioners of his own medical school.

In his address, delivered in May, 1860, at Boston before the Massachusetts Medical Society, entitled "Currents and Counter-Currents," he said:

"The world at large is overdosed. Our American communities especially are woefully bedrugged. The families of physicians are given less medicine than any other class, except the families of apothecaries, and we should be equally moderate in the treatment of those who are not of our own households.

"It may be safely said, and I say it in all sincerity, that if we except opium and one or two simple remedies, it would be of vast benefit to humanity if all the drugs used in materia medica practice were cast into the sea. It would be bad for the fishes; but immensely better for the health of mankind."

## The New-Old Christianity.

BY FRANKLIN H. WENTWORTH.

The manifestation of our devotion to Christ is in our love for humanity. This was the touchstone of the old Christianity; this will be the touchstone of the new. The law of service is never set aside by men that men do not suffer for it. If some men live without producing, then others must produce without really living. Until all shall serve to the utmost of their capacity, the Christian ideal can not be even approximated in the common life of the world.

It has always been the trick of the official church to hide what Christ really was in a mummy wrapped up in theological clothes and religious etiquette; thus the Church, from the moment it became an institution, has always been the handmaiden of tyranny; it has always proclaimed the sacredness of anything that is and preached patience and hope to the victims of base injustice. The people have been so long enslaved that their reliance upon institutionalism has become second nature. This blights, and dulls, and stupefies. It makes them the mere tools of the crafty and cunning, who always capture every institution, no matter how pure it may be at its inception. Reliance upon institutions, when hardened into a habit, makes analysis impossible. People then mistake the origin of many of the institutions they are deferring to. They credit them to God when they are frequently of the devil.

What the conventional church-goer of to-day thinks is Christianity is really nothing but fetish-worship. Jesus would shrink from such mechanical religion. For if there were anything He did not stand for, or countenance, it was customs and opinions, books and clothes, creeds and manners. God wants men. He can not work out His supreme design with wooden Indians. Religion must be vital to be useful to God. It must not be a dead thing, nor the worship of dead things. It must be a continual creation—a working into common life tasks of Christ's principles and truths.

If the movement which Christ started had not been craftily captured and emasculated the world would have been really Christian to-day. The exploiters of the human animal know but too well the apathetic failure of the common mind to distinguish between the real and the imitation. Deck out the imitation with pomp and authority and the people

bow low. Thus the Christianity of to-day is analogous to the socialism of Bismarck.

There is nothing so certain as the fact that the race learns its lessons through suffering. It goes droning on until the economic pinch comes. Eternal vigilance is only a phrase. If under the present mockery of Christ in the official church it were possible to achieve economic freedom, the people would never find out what Jesus really stood for. But after years of strife and stress, as the skirts of light begin to narrow, the file leaders of the people begin to think—they begin to look through the forms of things at the things themselves. Hence come revolutions and a temporary reversion to the real thing. Temporary economic ease secured, somnolence comes on again and craft begins its silent encroachments.

We are now at one of the periods of upheaval. The people are beginning to examine official Christianity, and they are writing down in their journals the word "hypocrisy." For they are discovering that the spirit which substitutes creeds for divine living, which thinks to purchase heaven with contributions regularly paid to the support of an ecclesiastical machine, is not Christianity at all, but moral meanness. Christ meant the church to be the protector and burden-bearer of the weak not the excuser and defender of their oppressors. As a matter of fact we have come to a point with our religion where the Christ must be once more dramatized in some way. You and I have got to die, if necessary, that this truth may live; and in the struggle we make for Christ the church will be on the other side—as it was in His time also. The whole official policy of both church and state is to-day a crucifixion of Christ.

According to the gospel there are two kingdoms; that of this world, whose Prince had nothing in Jesus (Christ who chose His own lot, having power "to lay his life down and to take it up," rejected all belonging to it, even shelter) and the kingdom of heaven.

Its gate is so far from that of this world that to enter it "a man must be born again." Its atmosphere is so different that the new man must be spiritual—flesh and blood (animal love and desires) can not inherit it." Its time is now, its place is here: "the kingdom of heaven is within you;" its center is in the antipodes of self; that is, in God. Its law sets aside the pains and perplexities of earth as electricity does time and space. It brings out succor, rest and comfort from any condition without outward change—as the sun-power

draws out leaf and blossom and fruit, without leveling or smothering the heap of refuse or the mound of earth. It offers one model, a little child; one commandment, love; love that will give its whole life for another, a neighbor; that is, he who needs you, an enemy, a slanderer, a rival perhaps. It has one formula, secrecy in almsgiving, praying and well-doing; one reward, Eternal Life; "Because I live, ye shall live also;" one promise; "ask and it shall be given you."

The Reform Christian Science Church names itself a Spiritual Church. It has one Ruler, God; "a Spirit who must be worshipped in spirit and truth." It has a teacher and protector, a Holy Ghost. It is constantly attacked and accused by what one of your writers calls "an Unholy Ghost." It is in a state of warfare, for "Christ must rule till he has put down all enemies under his feet." And it wrestles "not against flesh and blood, but against Principalities, against Powers, against the Rulers of the darkness of this world, against spirital wickedness in high places," a hierarchy of infernal splendor, the Order of the Wisdom of the Abyss! That is to be triumphant for a time; for "it shall manifest itself with signs and wonders that might deceive the very elect," working miracles, worshipped by the world. It is not an infant hierarchy; for by what occult power did the Egyptian magicians parallel the wonders worked by Moses up to a certain point? By what occult power did she of Endor show the likeness of Samuel to the hard hearted Saul? What mighty power withstood for one and twenty days the messenger to Daniel, that messenger robed in whiteness of snow and dazzle of gold, shining from within as the burning of a gem in his clearness, his eyes as lightning, before whom Daniel, prince, prophet, priest, seer, wise in occult lore, the friend of angels, "fell as one dead?" Who were those who "withstood" while "Michael the great prince of the Jews alone was with him in these matters."

What darkly wise urging was that calling the fainting Messiah to use the power given him of God for selfish ends, and to cut loose from the Divinity; subtler, yet whispering him to prove that power and test the promises in the services of his pride? What is "this Power in the Air," and its "Prince" against whom Christ and Paul and John warn all believers, this Brotherhood of the Shadow that is "to prevail against the saints" till withered and shrivelled "in the brightness of the coming of the Lord." It is that Church that uses its spiritual knowledge to enslave the mental domain of its people.

## Received Understanding Through the News Letter.

Marshall, Tex , August 27, 1900.

Colonel Sabin.

My Dear Friend and Brother: Your dear letter of 22nd inst. received. I thank you from my very soul for your sweet patience and constant care. Have also received the News Letter for September—bleased treasures. They carry blessing wherever they go; they breathe of freedom, truth and love, and have given me an understanding of my relation to God that I never had before. My Saviour becomes more real, nearer and dearer every day. God is certainly blessing you for the courageous stand you have taken to break the galling chain of bondage with which humanity is held. I never understood Christian Science till I learned through the News Letter an idea of the beautiful truth, although I have been investigating and studying Science and Health; also took lessons under Dr. Wickersham, who consigned me to perdition for referring him to John 1, 2 22, when he denied that Jesus was our Saviour. I rejoice to be relieved from the bondage of this sect. I was really ashamed for people to know that I was a Christian Scientist, but now consider it an honor. But I am trespassing. I have so many things to tell you that I forget myself. My condition has improved wonderfully the past week. Thank God for the Truth which makes us free. I am sure you are giving my case personal treatment. Please continue treatment a few days longer, for through you Truth will win the victory. Please notify me in regard to church dues. May the peace of God and the love of Christ ever abide with you, is the prayer of your sister in Truth and Love,

MRS. F. M. PUGH.

## Good Board—Elegant Rooms.

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MRS. BERTIE S. THOMAS,

617 Maryland avenue N. E.,

Washington, D. C.

## Healing the Race.

BY JOHN O. VARIAN.

**T**RUTH, or God in action, is the underlying basis of all the manifested universe. We can in no way evade it, for it pervades all things. All that is necessary for its manifestation is its recognition. No one can measure the ultimate power of Truth, for it has no ultimate limit. The healing thought, being one of the aspects of Truth, can only be limited by the conception of the healer. Let us see to what degree this conception can be expanded.

First and foremost we have the usual application of the power of Truth in physical, moral and mental disease. The great numbers of cures accomplished by this means is alarming materia medica and promoting a higher Spiritual attitude in the race than at any time since the days of primitive Christianity. This is the first, or individualized, conception of the healing power. But Truth is limitless. We can not set bounds to it. The healing quality is one of its attributes. It can not be limited by the personal sense, for it is impersonal.

The next step in the expansion of our conception of the healing power includes the family, or those whom we immediately contact. We accept the idea that by having the right Spiritual conception we can and do help those connected with us to a higher manifestation of Truth—that is, heal them of their errors. Thus we can enlarge the conception of the healing power till we include the township, the city, the State, the race—humanity! This larger idea of healing must be true, because the power of Truth is limitless and is not bounded by any human conception of the infinite. But how is this glorious conception to accomplish its work? First, let us take thought as to what disease, or error, really is. Individual error, or disease, arises from the non recognition or ignorance in the atoms or molecules of the central spiritual truth ensouled in every man. So in humanity disease arises from the non recognition or ignorance of the Christ principle—Love, Unity, Brotherhood—and individuals striving only for personal benefits, instead of living for humanity. This of necessity breeds confusion and antagonism. Poverty and riches—the two poles of the same evil—one of the most tangible errors, will be impossible where Brotherhood is dominant. So we see that error in the race really arises from the same cause that dominates the false conscious-

ness of the individual. "All causation is spiritual," and failure to realize this great central Truth is at the back of all error, individual and racial. Ergo the race can be cured as a whole by the same means as that applied to the individual.

This is a vast undertaking, but nothing is impossible to Truth. It is a glorious opportunity to dedicate our existence to the noblest fight of all. Those whose awakened Spiritual perception impels them to join in this mighty effort on God's firing line, an effort which is already being demonstrated and accomplishing results greater than any but the Spiritual sense can comprehend, must press into the fray and come into conscious touch with the heroic souls who have blazed the way. Even now America is in the first stages of chemicalization. The power of Truth is manifesting on every side; the public mind is responding; a new conscience is awakening.

When the race is purged of error it can not be manifested in the individual. Plagues and diseases will find no sustenance on our shores, crime and poverty will cease to be, and "death shall vanish away as the light in the morning changes, as the light between twilight and dawn."

As there is an absolute principle which will heal any man of any ailment, the same principle will heal all men of all ailments. Individual man is but one link in the human chain.

Individualism is one of the most dangerous and insidious forms of evil, because it fixes man's thoughts upon the personal instead of the impersonal. Individualism is the prime minister of the god of self. The salvation of mankind must be accomplished by treating the whole race just as the individual is treated as an entity.

God and Good are synonymous and interchangeable terms. Good is abstract principle.

Evil is not a principle, but a lack of principle.

All that is Good is a manifestation of God. All that is bad is ignorance of Good.

When knowledge of God is driven out of the human consciousness, evil, which is mortal mind, enters to fill the void. This is the Fall of Man.

There is but one mind—The Infinite. Mortal mind, the human sense of things, evil, is absence of the Infinite or Divine Mind.

As evil is lack of Principle, so when Principle is brought in direct opposition to evil the latter is inevitably destroyed, just as the feeblest ray of light dissipates the densest darkness. Darkness offers no real opposition to light, because it is only absence of light, and is not itself a Principle. It is only a negation. So evil is but a seeming thing, without

Principle or real existence, and can offer no resistance when the Light of Truth is turned upon it.

The ignorance of God, manifested by mankind, is a negative condition, which is "mortal mind," and which must be destroyed by the light of Truth, so that the One Mind may manifest through the race, and the kingdom of heaven come on earth.

This Spiritual Ignorance of the race is the cause of the terrible diseases which afflict the nations: as selfishness, partisanship, kingcraft, priestcraft, money worship, idolatry, which, in turn, each spawn a brood of kindred vipers to torture ignorance and inflame vice.

"As above, so below." These racial and national diseases must and will be healed by treating and destroying the cause just as the individual is healed of disease by destroying the mental cause thereof.

Had there been three godly men in Sodom or Gomorrah those cities had not been destroyed. Because in that case there would have been good hope of the salvation of those sinks of iniquity through the Spiritual thought of these three. In other words they might have healed the municipality of its collective disease and so purified the individuals.

There is but one Principle, which is God. There are no exceptions to His rule and no comparisons in His action. But this Principle is all in all; it is infinite. It can not be applied to the individual and denied to the race. It can not be accepted as a part and denied as a whole. If it will heal a man it will heal a nation; and if the nation is healed there can be no individual ailments. If it applies to the body it must have still closer affinity to the mind. If it is to constitute a religion it can not be separated from social, commercial and political life. Jesus made no distinctions of this kind. A religion which does not govern a man's actions will be a poor passport to those mansions of Our Father which He went before to prepare for us. It is a rule which works but one way—but that is the way to God.

#### KIND WORDS.

A letter says, "Oliver Sabin isn't a bit stuck up; he is as kind and just and generous as if he did not belong to Christian Science at all."

A good many have written kind things of Col. Sabin. It really seems as if he was going to be the leader of the Christian Science movement. As a leader he is altogether broader in his methods than Mrs. Eddy, even if not in his beliefs. Send for a sample copy of his paper, The News Letter, published at Washington, D. C.—Helen Wilmans, in Freedom.

#### AN INTERPRETATION OF THE LORD'S PRAYER.

BY CARRIE BARSTOW TOWNSEND.

Our Father, the all satisfying Good, who art within me now, all there is of me art thou.

Thy kingdom of consciousness of the omnipresent, omnipotent, omniscient, omnibactive, unlimited, indivisible, all-satisfying good, being all there is, is now come to me.

Thy will—even Thy way—of our acknowledging that all that we are and think and have and see is very good, is now done, without as well as within us.

Thou dost give us this day our daily bread, even Thy thought to think after Thee, as given us through our Lord Jesus Christ, and we consciously think them and speak them as being as true of ourselves as of Jesus of Nazareth, and we are not afraid of anything in doing so.

Thou dost forgive us our debts—the not having acknowledged ourselves as being equal with Jesus Christ in authority to do and be, and have and see in this world, since we too are Thy children—even as we forgive those who have not acknowledged this truth for us.

Thou dost lead us not into temptation to believe in any other presence than Thine, either within us or without us, but Thou dost deliver us from even the appearance of any other presence or power than the all satisfying good which Thou art; for Thine is the kingdom of Thy consciousness that Thou art the only presence and power in the universe, and Thine is the power of keeping Thyself in this consciousness of the Truth, and Thine is the glory of continually seeing Thyself reflected in all people, and in all things as all there is of them and very good, forever and ever.

We let it be with us as it is with Thee.

#### LEAFLETS.

A new Leaflet No. 2, has been issued for distribution by those who wish to help Unchain the Truth. This Leaflet has been prepared by Col. SABIN. To those who wish cheap literature to distribute Leaflets No. 2 will be furnished at cost of printing. Send in your orders and say which you wish, No. 1 or No. 2. See prices on another page of NEWS LETTER.



## Apply the Principle.

The end of this century is especially remarkable for the universal diffusion of ideas and knowledge. Those things which were the rarest achievements of famous savants half a century ago are the common, matter-of-course text book possessions of our school children to day. Human knowledge has almost reached its apotheosis, by means of the printing press, among the civilized nations. Therefore we are gropingly, and with much misgiving and hesitation, preparing to take the next upward step toward real, or Spiritual, knowledge. And the first and greatest stumbling block to overcome in the new order of things is the inability, or rather the reluctance, of the average man to think for himself. For it is an undeniable fact that the people have so long had their thinking done for them that the faculty of real analytical and synthetic meditation has become more or less atrophied by disuse. The average man distrusts the conclusions of his own mind and waits to hear the fiat of some other personality from whom he has been accustomed to receive his inspiration and "ideas." By this means (so well understood by the rulers who prey upon the people) nations and races are kept in subjugation to the powers of evil. By this same method even the United States is enslaved to the same powers which we so bitterly and ridiculously condemn in the "effete monarchies" of Europe. For mental slavery involves and controls all other forms of serfdom. And the average American sovereign, with all his egotistic and vainglorious boasting of star spangled liberty and empyrean freedom, is the mere slave and creature of the designing and clever demagogue who does his thinking. By this means doubt, distrust, envy, malice, sectionalism, partisan rancor, and all the emotions and passions which create strife, discord, want, and misrule among men are sowed and fruited. Thus men are led to doubt themselves, and have no faith in others; and being thus divided each against his neighbor the devil finds it a simple task to set up his kingdom and establish his own government among men, and so render earth, that might be heaven, the only real hell in the universe.

First in the order of the good works to be done we must get back to Principle, and know that there can be no other safe guide in any course in life; and we must look to Principle absolutely and wholly, without reservation, compromise, or qualification to decide every act in life.

We must learn to apply Principle—Abstract Truth—to common, every day affairs. If it will solve one problem it will solve them all. The true metaphysician knows that there is nothing supremely great in existence and nothing really little. All is one grand miracle and Principle. Divine Law, Truth, is the magic wand, the immutable, omnipotent force by which the wonders of God are performed. Many men are beginning to understand the absoluteness of Principle, but they have as yet to learn the utter simplicity of its application to week-day life. Thus there are many who have read The News Letter with interest and faith, but it has never occurred to them to put into practice or to make a concrete application in their personal affairs of the lessons which The News Letter has striven to inculcate. They have, it is to be feared, looked upon these lessons as a sort of intellectual dissipation or pleasure, which might, perhaps, be realized on the physical plane some day in the far distant and indefinite future. They have never understood the statement of the Master: "The kingdom of heaven is within you." They have looked for it on some other planet, in some other age, in some other way than through themselves, and so, of course, they have missed it altogether. They have said, when these things were pointed out to them: "But this is too good to be true. How are we to bring it about? It can not be practical in this age. It is a beautiful dream, but it is hopeless to think of realizing it in practical, every-day twentieth-century life."

Is it? Think a moment. Do you, reader, desire the coming of the kingdom that is prophesied? Do you desire the inauguration of that time when there shall be real peace on earth, good will among men; and when each man's hand shall no longer be against his neighbor, but all shall live in Love and plenty? Of course you do. Well, so does your neighbor and his neighbor, and all the rest of us. Then let us have it. True, you have traded away your birthright of liberty for something worse than a mess of pottage, but we can revoke it—and then one united effort together, as brothers not as enemies, and the victory is won.

### Telegrams.

Those who may send telegrams to me for immediate treatment in cases of emergency will please observe the following: If telegram is sent in daytime, from 8 o'clock a. m. to 4 o'clock p. m., send to my office, 512 Tenth street N. W.; if sent after 4 o'clock p. m. send to my residence, 320 Second street S. E.

J. H. TURNER, M. D.

## PROGRESSING.

Dear Col. Sabin: Thanks for the two missing numbers of News Letter, June and July.

I have also a card acknowledging \$1, renewal of subscription.

Had I read the lecture at Lynn, Mass., in June number I should have hardly written the "query" I inclosed in my former letter.

I am glad to see that you have taken such a decided stand in regard to some of the teachings of "Science and Health," which have always seemed to me to be opposed to the New Testament teaching, and therefore not to be ignored or explained away. How can the claim of inspiration hold good for both the Bible and Science and Health when there is such evident antagonism between the two on many points?

This greatly troubled me when I began the study of Christian Science after my own healing the year that Mrs. Eddy was first in Chicago (which was then my home).

Being impossible for me to pay the \$300 then required for class teachings I paid \$100 in cash, but got no teaching. I paid \$3 for the book, which was the same as so much Greek to me.

So for months I stumbled along, unable to accept the statements of Science and Health, very unhappy because all my early religious teaching seemed set aside, and I had nothing in its place.

I could not understand Mrs. Eddy. After some months spent in this way I found and read W. F. Evans' books, getting from them my first coherent thought about "Spirit and Matter," etc. Then I began to see what Mrs. Eddy meant by her ambiguous statements, and gradually it dawned upon me what she was trying to teach.

I took a course of study with Dr. Bradford Sherman, then in Chicago. Went to Minnesota and did considerable successful healing, but not being satisfied, and unable financially to go to Boston or take the Eddy instruction further, I took a course in Mrs. Emma Curtis Hopkins "Theological Seminary" in Chicago when that institution was in its highest prosperity. There I found the greatest freedom, but little real advancement.

Not until later, when I came into the understanding of my real Being, and into conscious relationship with God, as His child, have I been fully satisfied. Coming to this place less than two years ago I felt that it would be best for me to come as a member of the first Christian Science Church in

Chicago. There is a small church here, and I am one with them. Had your "Reform" church come before that I would have welcomed it as what I was desiring. Some of my friends who know of my trials think me hypocritical because I am in the Eddy fold. I am a stray sheep, I know, but what can I do? All the old "Truth students" are my personal friends, but there are none here. Indeed, there is very little interest in the Science here. A few months ago we heard of quite a remarkable cure by a traveling man, and later a statement of his relapse, because "he had been reading The News Letter." The statement was made that "Colonel Sabin was a good man, but had been led into error, and he would surely see his mistake and return to the only True way."

I was glad when my husband, who is not a Scientist, said: "Here is a dollar, send for The News Letter." He has been reading "Anderson's Law of Physic Phenomena," and understands it so well that he can heal himself. A few months ago he was a Materialist. This is progress. God speed the work you have in hand, and direct every step—as I am sure He will, for it is His own leading.

Yours in the freedom of Truth,

O'Maira, Kans.

I. G. WILSON.

### Well Pleased.

Boulder, Col., August 24, 1900.

J. H. Turner.

Dear Brother in Truth: I have received my diploma, with supplement inclosed. I am well pleased with it, and trust God I may prove worthy of it. Please accept my heartfelt thanks. I can not speak too highly of your ability in preparing the lessons for class instruction.

I think the supplement lovely, and accept many thanks for answers to lectures.

I again thank you and Colonel Sabin, and may God bless and prosper you in the grand work you are doing. I have had some good demonstrations while studying your lectures.

Yours in Truth,

LIZZIE S. FLETCHER.

### LEAFLETS.

A new leaflet No 2 has been issued for distribution for those who wish to help Unchain the Truth. This leaflet was prepared by Colonel Sabin. To those who wish cheap literature to distribute will be furnished at cost of printing.

## THINKING IN THE HEART;

Or,

### Easy Lessons in Realization.

BY KATE ATKINSON BOEHME.

In my experience with students I find that one and all ask help for stronger realization. All seem to know that mental action is aimless and void unless it tends toward a truer understanding of Life as it is and not as it seems. To get away from the seeming and into the reality is to walk the path of realization.

Have you not seen a child reaching out to a bit of flickering sunshine on the floor, and have you not smiled indulgently at its baby efforts to grasp the golden plaything? Your smile is born of superior wisdom, but you are just as ignorant of that which attracts you now, in your stage of the game, as is that baby on the floor. There was a time when you also cried and kicked in childish rage and disappointment because you could not seize that bit of sunshine in your chubby little palm. And here you are chasing it still. No longer, as in your baby days, do you creep after it, for with the growth of years you have developed the power of running and so you follow in swift pursuit your fleck of sunshine all over the world—and never grasp it!

Hence it follows that you are either crabbed and embittered or else saddened and melancholy. From start to finish the sunshine you sought to grasp was a bit of happiness, but always and ever it turned to illusion just as your hand closed upon it. You have reached the darkness of night. The sun has set and there is no longer the tiniest speck of sunshine for you to follow. So you say and think, but, Oh, child in the house of truth, do you not know that the sun does not sink to rise to-morrow? To-morrow is coming and with it the sun. Possibly the clouds may obscure it, but there is another day after that. There is not a weather bureau in existence which will predict cloudy days forever, and there is a perfect analogy between the physical and mental world, so I am sustained by science in my fair weather prediction. Somehow, somewhere, your sun will rise and shine, whether you believe it or not.

But you never can grasp sunshine in your hand. That has been your mistake. Moreover, it would not do you any good if you could so grasp it, for sunshine, by virtue of its fine, etheric nature, permeates you and fills you with its life-giving power, which it could not do if solid enough to be held in your hand. Do not quarrel with the sunshine for being just what

it is, but place yourself in a certain relation to it and receive its influx.

Now, right here I wish to make an important distinction between consciousness and the thinking process. They seem at first sight to be one and the same, but they are not, for I can think and be conscious of myself as thinking, or I can think and not be conscious of that thinking. For instance, I may set out to give my undivided attention to a subject, and after a few moments of concentrated thought, off goes my attention to one or more extraneous subjects, and I busy myself with them until I pull myself together with a start and discover that I have strayed away from my subject. During the interval of thinking I was not conscious of straying, but now I know of it. Undoubtedly there are mental operations continually going on in me of which I am not conscious, for I am a much larger being than I formerly supposed myself to be. How large, do you ask? Why, as large as infinity itself, for I am It and It is I. We are interchangeable terms; one in essence, but dual in the sense of being expressed or unexpressed.

If consciousness is awake only at the point of the ray, then I seem to be but a small being, but with a wider consciousness comes a wider sense of being; and so on until I come to the place where the ray joins the center, which is the place of All Consciousness. There, you and I are one, but all along the ray consciousness we seem to be two, and hence arise our relations one with another. We act and react upon the external side of life, impelled to it by the sense of separation. All this is right and beautiful when back of it lies the knowledge of oneness essence. Without that knowledge of unity in variety discord reigns, causing unrest of mind and disease of body. As a man thinketh in his heart, you know, so is he; therefore it makes a great difference to you what you think in your heart.

What does it mean to think in your heart? Does it mean anything more than thinking in your mind? Yes, it does. To think in your heart is to realize. A great deal of the process we call thinking has no more life in it than the rattling of dry peas in a pod, but thinking in the heart is live thinking or realization.

If you therefore think of yourself as a little pigmy which has somehow come into this world, with no more self-generative power than an automaton, you will believe yourself to be a weak thing indeed; a mere football to be kicked about by circumstances, a mechanical toy like the doll which cries when you touch a spring, or the horse which walks when you wind up its machinery and stops when it runs down.

To know that you wind up your own machinery, or better still, that you are the power house behind all action, and controlling it, is to think in your heart from whence are the issues of life.

Remember, there is but one Being, although there are many expressions of that Being, and those expressions we call human beings. Trace every one of these beings back to the source and they all come from it in a continuous flow, not separated in the least from that with which they are one.

If you can grasp this idea, though ever so faintly, you will begin to feel a greater sense of power. Consciousness will awaken at a place a little nearer to the central Being, a wider place in the ray which we will call your human being. It is really Divine Being, but, as it is limited or expressed in form in the ray, it becomes human being.

You are doubtless familiar with the word introspection, but possibly do not know what it means. Literally, it means to look into, or within. At any place in the ray consciousness, wherever you may find yourself, if you turn your attention inward, toward the central Being, you are then introspecting.

And what will it do for you? What is the good resulting from it? Why, just this: Your weakest endeavor in this direction calls more Being into expression, so that your human being becomes enlarged, strengthened and vitalized. Then with each accession of strength your introspection grows stronger, and you are able to make larger drawing on the Eternal Supply.

Do not be impatient if a great flood of illumination does not come to you at the first. Sometimes it does so come, but more frequently not. Calmness and expectancy never fail to bring the longed for result in time, because you are working with the law; and that law is that every human being shall come into the knowledge of its radiant center. The path is not hard. Just a little quiet introspection each day, and there will dawn within you an ever-widening light which will at last unfold into the perfect day.—The Radiant Center.

## NEWS FROM THE FIELD.

I have some good news for the readers of The News Letter in and about Boston who are interested in the success of the Reform Christian Science Church of Boston.

I am happy to say we have nearly completed our plans in which we shall have office and class rooms, also a lecture room for our church services. On or after October 1st we will be ready to teach those

who wish to understand Christian Science, how to apply it in healing of disease, and all the affairs of this life.

We have decided to open the church services in October at our rooms, where lectures on the practical application of Christian Science to affairs of life will be the order, and Wednesday testimonial meetings will be held in same rooms.

I have further news, which is the better part of this letter. After months of correspondence I have at last succeeded in gaining the consent of our sister, Mrs. A. L. Wright, of Chicago, an old Eddy Scientist of ten years' standing and great ability, to join me here in Boston, to help build up our Reform Church organization to a firm basis. This is no new work for her, as she has had large experience and of the successful kind, and she has proved the power of Christian Science on her own person and circumstances, and has demonstrated for others in hundreds of cases. I can say this for our sister, she is a thorough Reform Christian Scientist, and has the ability to impart it to all who wish to learn this truth that makes you free from all the discords of life; having known her for many years I can vouch for her.

Our rooms will be conducted somewhat after the plan of Metaphysical institutes, with classes afternoon and evening, except on Sunday and Wednesday; every morning (Sundays excepted) from 9 to 12 o'clock, to receiving seekers of truth and freedom and answering correspondence.

I send an indefinite letter for the reason that The News Letter goes to print by the 20th, and I can not decide other dates until our sister arrives, but any date after October 1st I can give full information to those who will apply at my office. I also shall put this in the Saturday Evening Transcript.

CHAS. A. OSBORN, R. C. S. D.

President Reform Church of Boston,  
176 Atlantic Avenue, Boston, Mass.

The secret of success is concentration; wherever there has been a great life, or a great work, that has gone before. Taste everything a little, look at everything a little, but live for one thing. Anything is possible to a man who knows his end and moves straight for it, and for it alone.—Olive Schreiner.

God appears in the best thought, in the truest speech, in the sincerest action. Through His pure Spirit He giveth health, prosperity, devotion and eternity to the universe. He is the Father of all Truth.—Zoraster.

## HEALING TESTIMONIES.

Extracts from a Lecture delivered by Oliver C. Sabin in the Reform Church, Washington, D. C., Wednesday evening, September 12, 1900.]

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth forth not good fruit is hewn down and cast into the fire.

"Wherefore by their fruits ye shall know them."—Matthew vii, 15, 20.

In accordance with the rule laid down by our Savior the test of every tree is made by its fruit. As I have said before, if the Reform Christian Science Church and its work is of God its fruit is sure to be good; if of man it is of naught and will be of no account, and for these reasons I think it well to-night to give a few testimonies of healings which are being made by the workers in this cause. I trust that my remarks will not be the only ones along this line to-night. As remarked in past testimonies of this character, we have to be more or less personal in our remarks, and furthermore we have to be careful in giving the names of patients, but that necessity is rapidly passing away as the new treatment which has been given to us by God is a perfect panacea against the evils of malicious mental malpractice, and those who use that treatment are having immunity and freedom from those evil thoughts.

The first case to which I will call attention to-night is that of a little boy at Colfax, Wash. I received a dispatch from his mother on the 22d of August as follows:

"My son was thrown from a wagon August 20th; received broken arm, bad flesh wound, and severe bruise on leg. Doctor fears loss of arm. Treat immediately.

"(Signed) \_\_\_\_\_."

I telegraphed back that God would save the arm, and commenced treatment immediately. I received a letter, written twenty four hours after the telegram was sent, in which the mother states that the little boy went to sleep about an hour after our treatment

commenced and had no pain in the arm. In a letter dated September 3d the mother writes as follows:

"My son's arm which I asked treatment for is doing finely. The wound is all filled out and the new skin is growing splendidly, but I do not know how the bone is, but feel it is as well as the wound is. He does not complain of the arm hurting him any. Thanking you for what you have done,

I am, dear brother, yours in Truth,

"(Signed) \_\_\_\_\_"

Up to the date of this writing that is the last letter we have received, but of course we know that the little boy has reached perfect harmony by this time.

The next case is that of two boys; that is to say, two young men, living in Cincinnati, who were taken down with typhoid fever. The mother wrote about the first one and asked for treatment, and before he had entirely recovered the elder son was taken. She telegraphed for treatment for him, and the last letter received from her, dated September 5th, is as follows:

"Dear Brother: I think I can say that both of my boys are now on the recovery and perfect strength. Many thanks to you and Mrs. Sabin for the help you have given them. You surely accomplish a great deal of good and reach people who are in need of your help. I wish very much I could meet you some day and extend to you my thanks personally. Wishing you all possible success, I am gratefully,

"(Signed) \_\_\_\_\_."

The next case is that of a lady living at Mechanics Falls, Me., who wrote for treatment for exzema. She writes September 6th and says she is healed of her disease and asks a great many questions about Christian Science, but winds up her letter with, "But never fear, I shall always say that Christian Science cured me of exzema and shall advocate the cause. Thanking you many times for what you have done for me, I still claim a place of a sister in Christ.

"(Signed) \_\_\_\_\_."

A lady writing from West Chicago, in speaking of The News Letter and her treatment, says:

"I read The News Letter every day and I have received a great deal of benefit from them and could not do without them. I have talked with friends and want them to subscribe for the paper and hope they will do so. The treatments I have had have been very beneficial to me, for which I can not thank



you enough, and I hope and pray I will not have my annual sick spell this winter.

Yours in Truth and Love,

“(Signed) \_\_\_\_\_.”

A lady writes from Italy as follows :

“I wish to give my testimony for your encouragement for the good work you are doing. It is five years since I began the study of Science and Health. It no doubt prepared me for the full realization of the Truth which I now feel to be mine, but it does not enable me to live what I had learned, but I shall always love it and study it for what it may have done for me. I know it failed to give me a logical understanding of how “To turn around and go the other way.” I used to read The News Letter up to September, 1899. After your separation from the Eddy school I decided never to look at the paper again, because I wished to be faithful and felt positively convinced that you had wandered off, and all those months your paper came only to be thrown aside without even the wrap being taken off. I have with me a young friend whom I wished to teach the light and lead into the Truth and have taught her English so she might read Science and Health. We read it together, and read it together now, but of course she is but a beginner and understands but little English. I tell you to show what a blessing she has been to me. I had an unspeakable longing to realize the Truth with power and to have the power of the Spirit, and for this power I would pray sometimes for hours. I cared for nothing going on around me, but would steal away and study Science and Health and pray longingly for power. I have longed to be so completely in the light that I might lead those dear ones and that they might be blessed, and the longing became stronger and stronger for the power of Good. My young friend when the last number of The News Letter came, was a little curious to know why I so discarded the paper and thought she could find something for herself, but she could not make much out of it, except the letter from a “Higher to a Lower Plane.” She understood the opinion passed and told me about it. I decided then to look into the paper myself and, trusting to God for guidance, feared no evil. What a revelation it has been to me. I seemed to have been adrift all this time and have anchored in port. I have read the paper over and over to know that the answer to my prayer for power to give has come to me in The News Letter. It is due to you that you should know these things, and may God bless you more and more and lead you

higher and higher. My heart and mind have been flooded with light by that paper and now I wish to press on more than ever. I would be very much pleased if you would send me a reply with some advice, for I am now perfectly willing and ready to “Turn around and go the other way.” For the love of those people and the Truth I would turn to you and I know you will turn to me in love.

Yours most gratefully,

“(Signed) \_\_\_\_\_.”

I give the above extracts from this letter for the purpose of showing to our friends what The News Letter is doing in far-off lands. It is only one of the many testimonies which come to us from almost every part of the globe, showing that at first when the edict went forth to burn The News Letter many did so, but that in time one by one they were led to investigate the Truth, and in every instance it has shown forth the love of God, and brings them forth to new workers in the army of the Lord.

The next case I will call your attention to is that of a young gentleman living in Texas. A few days after treatment commenced we received the following letter from him. He had chills and fever:

Dear Friend: You can stop treatment, as I can now get along all right. I am well, many thanks to you. \* \* \* God bless you in your work.

“Yours in Love,

“(Signed) \_\_\_\_\_.”

The next letter is from a gentleman in Ohio, whose wife wrote to us for treatment, detailing a long list of ailments, and showing him to be in a very bad condition. The last letter, of August 27, written by himself, is as follows.

“Dear Brother and Sister Sabin: You have been introduced to me as my healers, especially Mrs. Sabin, by correspondence with my wife, who has been acting as agent in my case. God bless you. You have requested my wife to let you know once a week how I was getting along, and I will answer for myself and say just splendid. My kidney trouble is almost gone, my legs are swollen but very little, and I have no more backache, and my claim of catarrh is well. My sense of smell, which left me more than a year ago, is now as good as ever; the sores on my mouth and throat are almost gone, and I am nearly well of rheumatism. Ten days ago I could not move without pain, and now I walk about without crutch, cane or pain. I am

quite a juvenile to be fifty-six years old, and an old vet. at that.

"Yours in Love and Truth,

"(Signed) \_\_\_\_\_."

The next letter was received from a lady living in Beverly, W. Va., who writes to Mrs. Sabin as follows:

"Mrs. B—— left here on Saturday. The baby was a great deal better when she left, and I have been waiting to hear from them before I wrote you, but I have not heard. You can stop treatment. Please send the number of treatments, and your bill, and I will remit. I thank you for what you did for baby. I could see an improvement in her every day, and I believe she would have died if it had not been for what you did for her.

"Yours in Truth,

"(Signed) \_\_\_\_\_."

The next letter is from Texas regarding a lady who was suffering from a complication of illnesses. Her husband, August 19, writes as follows;

"Dear Brother: I will write to you in regard to my wife, as she is absent on a visit. I received a letter from her this evening stating that she is all O. K., and so you can stop the treatment. I would have answered your last letter sooner, but was waiting to hear from her. I will state that myself and family have been greatly benefited by Christian Science. I was requested to say by my neighbor, Mr. B—k, to say to you that he is improving very much. I close with best wishes to you for your work.

"Yours in Love and Truth,

"(Signed) \_\_\_\_\_."

A lady in Boston wrote to me in the early part of August, or the last part of July, detailing a horrible condition of affairs in her mentality and business affairs. She was suffering most intensely. After treating her from two to three weeks I received the following letter, dated August 17, 1900:

"Dear Brother Sabin: I received your kind and God loving message. I am so well and hearty that my head is as clear as a bell. I will now take care of myself, for I have a good understanding of how to do the work. I read and re read your lectures and all your writings, and they are so helpful to me and so plain. Since the error of belief has left my head I am rid of the malicious mental malpractice that carnal mind was holding over me. I write to thank you more than tongue can express for your kindness in taking my case. For some reason I looked for you to be the great leader of Christian Science. If you deem it wise to allow

me to have the new treatment which is advertised in the August News Letter without taking the class course, you can have a copy sent me, and I will remit for same. You did not mention in your letter whether you would allow me to have it or not, but I will surely abide by your judgment. I shall always be grateful for your kindness to me.

"Yours in Love and Truth,

"(Signed) \_\_\_\_\_."

The following letter from a young gentleman in central Ohio was written after he had been treated a few weeks for a complication which was called spinal trouble. He writes, under date of August 9, as follows:

"You may stop treatment, as I am now well, and will thank you for your help through God's aid.

"Yours in Love and Truth,

"(Signed) \_\_\_\_\_."

A somewhat remarkable case came from New York of a lady who was afflicted with what is termed in medical parlance the douloureux, a very painful and annoying disease, which attacks the face with a kind of neuralgia. She was treated two weeks, when she wrote the following letter:

"New York, August 20, 1900.

"Dear Brother: I am delighted to state that I am entirely free from that pain for which you have been treating me, and I feel that I do not need any farther treatment at present, as I have been free from it for the last week. Should it return I shall let you know immediately. My heart is filled with gratitude to God, who, through you, I am sure has helped me, when I had almost despaired of ever being relieved. Gratefully yours,

"(Signed) \_\_\_\_\_."

A lady in California, who has been under treatment for a belief of consumption for a number of months, writes under date of September 3 as follows:

"Dear Brother: Your letter received, and I thank you very much for your kindness. I will ask you to stop the treatment, and if after awhile I feel as if I need any more help I will, by your kind permission, write to you again. I know your time must be very valuable, and I can not express the feelings of gratitude and thankfulness I owe you for the help you have given me. You have been most kind and patient, and the benefit I have received is worth a great deal to me. God has blessed me most wonderfully, and I know He sustains me, and in Him I do trust. I must tell you of a demonstration I made over a bad case of tooth-

ache. A young lady friend of mine was suffering from the so-called claim of toothache, and had gone to bed with it. I was given permission to treat the case. I treated her two days and last night she slept, and the next morning she was down eating her breakfast, with the toothache all gone. I feel so thankful to God for the power I have to help others. I shall continue to pray for you, and shall go on and help to spread this great Truth the best I can. May God's blessing be ever with you in my prayer. Yours in Love and Truth,

"(Signed) \_\_\_\_\_."

A patient writes from Minneapolis under date of August 8. This patient was suffering from what is termed locomotor ataxia of many years' standing. He has been under treatment for a few weeks and writes as follows:

"Dear Brother Sabin: Yours of the 6th received and will report growth. Legs and feet still annoying but better than they have been for a month; body improving most notably. Last evening an old gentleman called, and as he walked into the parlor in his blunt way greeted me thus: 'Well, I am glad I came, for just as soon as I came in your front door I was overwhelmed with the feeling that you were better, and I see you are better than I have seen you for years. Don't you know that many times I came over here expecting to hear you were dead. I did not think you could get well; had no confidence in Christian Science at all, but now I have changed my mind and I believe you will get well. You look splendid and I am glad of it. Well, well, I can not get over that sense of your health I received as I came in. Funny, wasn't it?'"

"The old gentleman chatted on merrily. I think I have done well to have the atmosphere of my house so charged with love and health that people are affected thereby, don't you?"

"Your brother in Love and Truth,  
(Signed) \_\_\_\_\_."

Another case to which I will call the attention of my hearers this evening is that of a lady residing in Marshall, Tex. She is perfectly safe and I might give her name because she has the new treatment and is under God's perfect protection, but I will give her letter and omit the name. The letter is in part as follows:

"Dear Brother: Yours of the 28th ulto received and appreciated. What should I do without your letters and The News Letter? They bring such sweet consolation to the fainting heart. \* \* \* In reading your experience I find a similarity to my

own, and while the call came to you to "Unchain the Truth; it shall be free," I was also impressed with a call, "The Master is come and calleth for thee," and it was while I was rebelling so bitterly against the Eddy bondage. I took the stand for freedom and began to write poems. My friends were astonished and wanted me to have them published, but I did not. When the Eddyites heard of it their malice knew no bounds. I was a "traitor" to the "Mother." I could not write such poems and be one of them. I had to stop writing or leave the Church, to which I replied that I did not consider myself one of them, and thanked them for my freedom. They warned me I would regret the step I took; that I would suffer, would be beaten with many stripes, and would lose my mind, and many other evil predictions; and, strange to say, two days thereafter my earthly life became a living death. This was ten months ago, and my condition was most horrible. I often prayed for death, but thanks be to God and you those evil claims were all destroyed one by one. Please forgive me for trespassing on your time, but I am alone and depend upon you so much. I would have died but for your assistance, and may God forever bless you for your kindness to me. I would that I had ten thousand dollars to give you for your glorious work. Kindly remember me in love to the Church. Divine blessings and love, and the peace of God ever guide and ever attend you and yours.

"Your sister in Love and Truth,  
(Signed) \_\_\_\_\_."

Enough of these testimonies are received every month to fill The News Letter and very much more than I could attempt to read in the little talk I give to you this evening.

The work of healing goes on, showing conclusively that the fruit of the tree is good, thus proving that the tree is good. It will be noted that some of these cases get well sooner than others. The same Truth is given to all, but the surrounding circumstances may make a difference. We can not tell. I know in the case of my own self that it took nine months for me to be healed, but I was healed and the healing came just as soon as I came into the spiritual realization of the Truth of my Savior. The Savior tells us that "we shall know the Truth and the Truth shall make us free." We are not promised anything in reality until we have the knowledge of the Truth, and yet Jesus healed the sinner and said that His blessed gospel was for the healing for the sinner and not for the righteous. If

I had the power to send this Truth forth to all the world and let it know that God is with us, and to teach the stricken, the dying, the suffering, the sinner, and the sick that this great blessing was for them; that the hand of the Omnipresence was reaching out to relieve all and restore harmony; if I could bring the world's notice to this, what happiness it would be for me and inestimable good it would be to them, and yet, strange to say, the people who hear of these things, and could ascertain the truth or falsity of this blessed religion by a little investigation, blindly close their eyes and shut their ears, and refuse to see and hear, and go over the dam and suffer misery and death. On the other hand there is a ray of light. Every day more and more testimony comes that more are coming to the knowledge of the Truth and accepting the olive branch held out by the blessed Saviour, and are nestling under the shadow of the Almighty's wing.

Let each and all of us determine to work in this cause as long as we can do any good, so long as there is any suffering to alleviate, any sickness to cure, and any ignorance to destroy. Let the light go forth, and, in the name of Jesus Christ, do our work with love toward all.

### DID SHE THINK HERSELF TO DEATH?

The Woman Who Died at the Time She Had Set for That Event.

The startling fulfilment of the prediction of Mrs. Elizabeth Horstman, of Mishawaka, Ind., made last July, when she was apparently in the best of health, that she would die on August 15 has set the press once more to discussing the probability of premonition of death. Mrs. Horstman, who was related by marriage to Bishop Horstman, of Cleveland, is said to be a person of great piety. It is not known that she was of a melancholy or superstitious disposition. Neither is anything known as to the motive that prompted her to make the gloomy prediction. It is known positively, however, that she made it, and that it was fulfilled to the letter.

There are, of course, numerous interpretations of this event. One of the commonest is that founded on the fatalist theory. Her day had been appointed, and she was informed of the time by some occult or supernatural agency. The spiritualist view, in its broadest sense, is hardly less common. She was advised by some departed near and dear

one as to the time when she should die. The rational belief is that which is advanced by the Pittsburg Dispatch: Her death is clearly an example of the remarkable power which the mind exercises over the body.

It is known that fatal results followed the experiment of making a man believe that he had been lanced and was slowly bleeding to death. The story of the practical joke played by a lot of French medical students on the janitor of their college is familiar. They accused him of some fictitious offense, gave him a mock trial, and sentenced him to death by decapitation. He was led to a block. Beside it was an ax. His upper body was bared and his eyes were bandaged. His head was forced down to the block. One of the students smote him across the neck with a wet towel and he was dead. It is held that it was not the ill-usage or the shock that killed him, but his firm conviction that his time had come.

There are many cases recorded in which people have predicted the time of their deaths. Then there is the case where a man predicted the very hour at which he would give up the ghost. A few minutes before the hour struck he was told that he was deceived; that the clock had been set back three hours, and that the appointed time was long past. He at once recovered, and remained in good health for many years. It is held that if Mrs. Horstman had been misled in regard to the calendar she would still be living.

### SUNSHINE.

Put a bit of sunshine in the day;  
Others need its cheer, and so do you—  
Need it most when outer sky's dull gray  
Leaves the sunshine-making yours to do.

Give the day a streak of rosy dawn;  
Give it, too, a touch of highest noon;  
Makes the ones about you wonder why  
Sunset crimson should appear "so soon."

Sunshine making is a blessed task;  
Cherry hearts, like lovely wide-blue sky,  
Banish weary gloom and give fresh hope,  
Check the rising tear or thoughtless sigh.

Put the golden sunshine in each day;  
Others need the cheer that comes thro' you—  
Need it most when outer sky's dull gray  
Leaves the sunshine-making yours to do.

—Junia Stafford, in "Flowers of the Grasses."

## The Beloved Physician.

### St. Luke Not An Apostle.

A popular orthodox clergyman, whose sermons are frequently published in the newspapers, cited in one of them recently a verse from the Gospel of St. Luke, and referred to the inspired author of that Gospel as the "Apostle Luke."

In so doing he voiced a common error. An eminent physician (Goode), in a treatise on the Practice of Medicine, also fell into the same error, for, seeking to glorify his craft, he states that "Christ himself set upon the medical profession the seal of his Divine sanction when he chose Luke, an honored member of it, as one of his apostles," yet Luke was not an apostle. |

He could only have been one by the direct appointment of Jesus, or by being elected by the apostles to fill a vacancy, and thus maintain the authorized number of twelve, as was done when they selected Matthias to fill the vacancy caused by the death of the traitor Judas.—Acts 1, 26.

Nor does his name appear among the original twelve chosen and sent forth by Jesus. He was the traveling companion and devoted friend of the Apostle Paul, who thus refers to him in his epistle to the Colossians:

"Luke the beloved physician, and Demas greet you."—Col. iv, 14.

It should be stated that Demas became a backslider and abandoned the ministry in the face of bitter persecution, while Luke was faithful unto death, and suffered martyrdom with Paul at Rome, in the reign of the cruel Nero, thirty years after the crucifixion of Christ.

His Gospel is the only one that contains a preface, and that is addressed to an individual member of the church, setting forth his reasons for writing it, which would indicate that it was the first Gospel published, or at least the first complete narrative of the life of Christ from His birth to His ascension.

That he was among the first who declared their belief in Christ, and either had a personal knowledge of the events that he records, or derived them from the apostles, very clearly appears in the following words with which he prefaces his Gospel:

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

"Even as they delivered them unto us, which

from the beginning were eyewitnesses and ministers of the word;

"It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

"That thou mightest know the certainty of those things wherein thou hast been instructed."—Luke i, 1-4.

Luke states with greater brevity and explicitness than either of the other Gospel writers the nature of the commission conferred by Christ upon the apostles when he sent them forth on their first mission.

His words are:

"Then he called His twelve disciples together and gave them power and authority over all devils, and to cure diseases;

"And he sent them to preach the kingdom of God, and to heal the sick."—Luke ix, 1, 2.

Luke also wrote the Acts of the Apostles, and his not naming himself therein is due to the fact that he was not an apostle, although recognized by them and all the churches as of the highest authority as a teacher of the word of Jesus Christ.

He must be regarded as the first Materia Medica doctor converted to Christian Science, which was no small miracle, and thenceforth he well deserved his endearing title of "The beloved physician."

Many of the most worthy of his former drug-bound profession, doubtless influenced by his example to see the error of their ways, have since become eminent as Christian Scientists, and not a few in our day, and at the present time, are illustrating the power of "the faith that is in Christ Jesus," by healing the sick, and thus proving their faith by their works.

### PASTE THIS IN YOUR GRIP.

Though you deal in liquid blacking,  
Dismal bluing and such things,  
When you have a sale to manage  
Do it as the robin sings;  
Put some cheer-up in your business—  
Be a chirper sort of man,  
And, with other lines of notions,  
Peddle sunshine if you can.

There's an awful deal of meanness  
In this busy world of ours;  
But mixed in with weeds the rankest  
Ofttimes grow the finest flowers.  
Wear a posey on your lapel—  
It won't hurt the trade you plan,  
And along with other samples,  
Peddle sunshine if you can.

—Chicago Record.



# THE TRUTH SHALL BE FREE.

BY MRS. ALICE BROUGHTON, SALT LAKE CITY.

Freely ye have received, freely give. As we give, so shall we receive; then unto us a new son is born, or more light shall and does come as we let our light shine. As we sow, so shall we reap. Paul says we have our feet (our understanding) shod with the preparation of the gospel of peace that we may run the Christian race with speed and safety, fearing no evil; no evil shall befall thee when we have on the breastplate of righteousness and the seal of God stamped in our forehead; in truth we are the beginning and the end, the Alpha and Omega, the first and the last, or, in other words, the A and Z. Each one of us have that spark of divinity that has been hidden as a candle under a bushel; after it has been watered with the word of truth it begins to give forth light, the true light St. John spoke of that lighteth every man that cometh into the world, then we no longer walk in darkness, but come out of that dreamy condition we have been smouldering away in all these years. It is time for us to wake up and know "the still small voice" that speaks is God. Wake up, the Christ truth has come. Arise, and let your light shine; send forth the royal proclamation to all the world. Spread the glad tidings throughout the land. Tell them this Christ am He which was dead but am alive forevermore, amen. Man was never designed by God as a mere experiment, but entered the universe as a faultless, completed work from his creator. At the end of six days God beheld all that He had made, and behold, it was very good. And He created man the sixth day. The inspired writer says: "And God saw everything He had made, and behold, it was very good," declaring man to be the crowning work of His creation. And "in the image of God created He him; male and female created He them."—Gen. i, 27. And He gave man all power and dominion over heaven and earth. We are all sons and daughters of the Most High God. We are just learning who we are and what we are here for, since the veil has been rent in twain and the clouds have rolled away like a scroll to let the true light shine into our consciousness that we, too, can say, "Behold the Lamb of God that taketh away the sins of the world." Listen to what St. John says, (xiv, 12-15): "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my

Father; \* \* \* if ye shall ask any thing in my name I will do it; if ye love me keep my commandments; \* \* \* love God with your whole heart, mind and soul, and love thy neighbor as thyself;" that is, think and speak of thy brothers and sisters as you would want them to do by you. As a man thinketh, so is he; let no evil befall thee; let all thy words and thoughts be pure, for by our words we are justified and by our words we are condemned.

Jesus says, "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."—St. John xiv, 23.

How grand it is to know that by simply obeying the spirit of truth God will make His abode with us; that we may sup with Him and He with us; that we may have life, and have it more abundantly; it will be a well of living water, springing up into everlasting life.

Now, dear friends, are we going to arise in the dignity of our might and let our light shine that the world may know where we stand, or are we going to "hide our light under a bushel," and be as the blind leading the blind, and all be groping in the darkness together. We have been doing that for the last nineteen hundred years, and it has only brought us misery and trouble. I think it time we cease that way of living and make life more practical; practice the Jesus Christ way of living and see if we don't find more satisfaction. We have been Nathaniels long enough. We have been saying, "Can there any good thing come out of Nazareth?" But Philip saith, "Come and see." Then we, too, can say, as did St. John, "Behold the Lamb of God that taketh away the sins of the world."

Paul says, "I die daily." He meant he died away to his old beliefs, and he was transformed by the renewing of his mind. So must we be transformed by the renewing of our minds, and let our eyes be single that our bodies may be filled with light, the true light that lighteth every man that cometh into the world, and so live that others may say, "An Israelite, indeed, in whom is no guile." One may say, "But you can't do that." But we can, for our Master says, "Greater works can ye do." And when we say we can not we are doubting him, or, in other words, calling him a liar. Now, we had better stop our doubting and turn our course before it is too late. It is easier to make it right here than after we pass on, for how shall we escape if we neglect so great salvation (Romans). We can, by the

right thought and spoken words. By our words we are justified. We can create a new heaven and a new earth. Jesus says, "Behold, the Kingdom of Heaven is at hand." And again he says "The Kingdom of Heaven is within." Heaven is a condition and not a place. Our bodies are the new earth. As we have been transformed by the renewing of our mind so let us "press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians iii, 14. "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men," \* \* \* so they which receive "the gift of righteousness shall reign in life by one Jesus Christ."—Romans, v, 12, 17. Then let us be baptized with His words, that we shall also walk with Him in newness of life. His words are the bread of life, and they will "be a well of living water springing up into everlasting life"—St. John iv, 14.

Then we can sing—

"One prayer I have, all prayers in one,  
Since I am wholly Thine.  
Thy will, my God, Thy will be done,  
And let that will be mine. Amen."

## THE GALVESTON STORM.

Brother Sabin: An infinitely cruel storm has impressed the peaceful and helpless waves of the great deep sea into its nefarious mission, and with fiendish fury rushed in the nighttime upon poor, defenceless Galveston, strangling to death and sweeping to destruction by means of the very friendly waters of Galveston's great pride what the implacable winds could not otherwise overthrow.

Speak not unkindly of our good Gulf, for she will yet bear safely into the lap of now downtrodden Galveston's wind-stricken shores the glorious achievements and the riches of coming civilizations.

Now soft dirges and gentle requiems, heard at eventide, wailing at times for the countless dead, speak not in the tones of the bloody storm, now gone where the wild winds go, but in friendship's sweetest accents ever will they assure us that safe in her bosom shall the dead rest until that day when the seas shall give up their dead.

Then, bereft friend, go back to Galveston, to the deep sea's side, and there whisper a long, fervent "Forgive me," for imprecations so dire and thoughtless.

Who or what sent the wild winds? The cause be-

fore millions of jurors is now on trial; the answer must be made, the problem solved.

God did not send them, the good angels did not send them, the blood-washed throng did not send them. The Devil did not send them, for he only persuades, allures, decoys, and beats us at our own games. We always have means of escape from him. The powers of darkness are powerless to control the cyclones, the famines and the pestilences in the economy of Heaven.

Brother Sabin, thanks to scientific Christian investigation, it has come to pass that these are not the questions at all, but the question is, Who could have prevented the storm?

Whoever could have prevented that storm is as cold, as heartless, as ferocious, as relentless as the storm itself.

If you say that God is infinitely good, wise, merciful and powerful, then I dare you to keep your logic and say that God sent the storm, or that He could have prevented it.

Power to have prevented it must have done so, if only tempered with common human kindness and mercy.

God is good; then God is at all times doing the best He can for us. That is the way to talk about God, instead of always telling people about some great catastrophe, some dismal thing God has done. We ought to try to rescue God from such inhuman deeds. God will have mercy upon people who impute to Him such graceless and Godless deeds.

God could not have prevented that storm.

The good angels could not have prevented that storm.

The blood-washed throng could not have prevented that storm,

Our God, the angels and the throng could not have saved Galveston.

Then, who could have saved Galveston?

Man, only, could have saved Galveston.

Man, righteously in harmony with God, is righteously almighty.

Man has and shall work out all the salvation that he ever will get in this world and in the one to come.

God says so in the Good Book and in countless millions of daily revelations, that the logic of all the world can not overthrow.

Man shall save Galveston, and man shall raise his head above the page of anthropomorphism and view God in a clearer and sunnier atmosphere.

F. THEO. BARNES,

Kenedy, Tex.

## WEAVE HIM A WREATH.

BY MRS. F. M. PUGH.

Dedicated to Col. O. C. Sabin, after reading "Unchain the Truth:  
It Shall be Free."

Go, weave him a wreath, for the brow of care,  
While the beautiful flowers are rich and rare;  
For the weary heart with an echo sigh,  
With a sad refrain from the tearful eye—  
Weave him a wreath ere the roses die.

Weave him a garland while the rich perfume  
Is cool and fresh from the heat of noon—  
A chaplet fresh from the smiles of dew,  
Which bring sweet odors, of rest to you—  
Weave him a wreath ere the roses die.

While sweet perfume, with fragrance bring,  
And bathe thy brow with the dew of Spring,  
And sweet mementos that never shall fade,  
An emblem of rest beyond the grave—  
Go weave him a wreath ere the roses die.

A crown of smiles, while they linger near;  
While the heart is filled with doubt and fear;  
While the Star of Hope, with the rainbow's hue,  
Entwines sweet tendrils of love for you—  
Weave him a wreath ere the roses die.

Then clusters of jewels in the crown of Love  
Will be waiting for you in the courts above.  
Go weave thee a laurel, fresh and pure,  
With the buds of love I have brought to you,  
Go weave thee a wreath ere the roses die.

While the sweet Dove of Promise  
Will bear on her breast  
The olive branch of freedom,  
An emblem of rest,  
To bind the wreath ere the roses die.

## TESTIMONY.

BY PROF. J. H. TURNER.

[Given in the Reform Christian Science Church, Wednesday  
evening, September 12, 1900.]

All the good and all the pleasure which comes from Christian Science is not in healing the sick alone. Most people are afraid of something all the time. They have a feeling of fear hanging over them which makes them worry. It is worth a great deal to get rid of such feelings. It gives me as much pleasure to know that I do not have to worry about things and fear that something is going to happen to-morrow, next week or some other time,

and worry myself sick about it, as it is to know that I do not have to be afraid that I am going to have hay fever, or catarrh, both of which tormented me continually before I came into Christian Science. It makes a new life, and talking about passing from death unto life what greater passing could one wish than to pass out of this thing fear, worry, and trouble, and know that God is with you all the time, and that God directs you in the right way.

Christ said: "I am with you even unto the end of the world." If we are really going to believe God let us believe Him. The trouble with most people is that they deceive themselves and do not really believe Him and take Him at His word. They say that they read the Bible and believe it, but they do not act on it, and when people believe anything in earnest from the heart they generally act upon it, and the greatest prayer ever offered to God is to appropriate and make use of the promises which He has given to us. When God tells us to do a certain thing, and by the doing of certain things other things will happen to us, and we do not take hold, but hang back and say: "I believe that such things will come to me if I have faith," we never will get there. We have not a particle of faith. If you go and take hold you will show by your works that you have faith, and you will make a demonstration of the fact that you do have faith. If you are God's child what business have you to go around with aches and pains? It shows that you have no faith in God at all, because if you had faith as a mustard seed all evil would go out of the way and you would be happy.

I have had some very good demonstrations lately. As one of the sisters has said to night, it is good to know that you can help your fellow-man. I suppose most of you remember a very tall young man who took class instruction here last winter and left three or four months ago. He attended our services regularly while here. After he left he was very badly afflicted with a belief of asthma. He wrote me to treat him, for he had it so very badly that he could not do anything himself, and asked me for help. I commenced to treat him at once, and treated him about two months. At first it seemed to be a very stubborn case, and yielded very slowly, but I kept up the treatment from day to day. I received a letter from him yesterday saying that the asthma had all left him and that he was feeling splendidly. He has been in Ohio with some of his kinsfolk. I also treated him for financial success. Now he has a good position. He was out of a job, and was in

quite a distressed condition, and now tells me that he is getting along all right.

Another instance was that of a lady who was suffering from female trouble and had paid doctor's bills until her husband had nothing with which to pay anything else. Her husband was a man who had very little faith in Christian Science. She wrote to me for treatment, and I commenced to treat her about one month ago. I received a letter from her one day this week saying that she was not entirely well, but was so much better than she had been for several years that she felt as if she was a'most well, and there can be no doubt as to her final and complete recovery.

I give you another case, which is a remarkable one on account of the length of time that it took to heal. Most cases are healed almost instantly and others will go on for months. This is something we can not understand. A lady, who was partially paralyzed, her hand was so that she could hardly use it and her entire side had a feeling of numbness which disqualified her for any kind of work, wrote to me for treatment. She was a lady whose means were very limited. I paid no attention to this, however, but commenced to treat her about six months ago, and the paralysis has just given away. I received a letter from her a few days since stating that the numbness had entirely left her, and that she felt better than she had for years, showing the benefit she had received from Christian Science.

It is very gratifying to know that we can do this kind of work. God is no respecter of persons, and there is not a person in this house but that God will teach and help them to do this very work. God made all of us in His image and likeness, and we live, move, and have our being in Him, and we can be useful or not just as we choose. Some people say; "How I would like to get hold of this Truth; how I would like to heal myself and heal others." You do not want it very badly or you would get it; there is no doubt about that. We think we do when we really do not. I tell you if you get down to this thing, and be absolutely honest with yourself, and honest with God, and go to work and study and ask for inspiration, ask God to teach you and to help you, you will get all you ask for; but so long as you go at it half hearted, as long as you waver you will not get it. There is no compromise. God will not compromise with you. You can not serve God and mammon. Just as soon as you are willing to turn to God and be directed by Him, and do away with the teachings of carnal

mind, and determine not to be governed by it, you will get all the help that is necessary to make your own health and life perfect and to enable you to help others.

## Under What Condition Can We Enter Unbidden.

[EXTRACT FROM A LECTURE BY COL. O. C. SABIN.]

Now, if you will bear with me for a few minutes I will talk to you on another subject. The question has often been asked me, in writing and verbally, why I hold in my writings that a person dare not enter the mentality of another without the consent of that person who is to be treated? I wish to be more explicit in regard to this matter, and explain a little.

All general rules have exceptions, and this general rule is no different from others. As a general rule the proposition as laid down is correct. I have no more right to enter into your mentality without your consent, you having the power to request, than I have to steal your property—none whatever; but if I have an interest in you; that is, if I have a legal right and interest in you, such interest gives me the right to act for your good and to be your protector. If you are my child, if you are my wife, or a very near and dear relative, or one who is depending on me for support, or one whose mind is not competent to ask for yourself; or, if you were overtaken by an accident which did not give you time to ask for help, then in all such cases it is not only my right but my duty to extend to you this loving thought which heals and which restores harmony. I could give a number of instances of this. I saw a boy fall from a milk wagon. I gave him the thought instantly as he fell and again after he had fallen, and it was but an instant and the boy was alright. The boy knew nothing of Christian Science, and does not to-day know that I treated him. I saw a young fellow cut his hand open. I gave him a thought; he did not know of it, and he went on with his work alright. I saw a man stricken with sunstroke; the thought healed him, but he knew nothing of it.

You have the right to extend the healing thought for the good of the person but not for the control of their minds. Now, I think, with these restrictions, that the text-book as written is correct.

## THOUGHT AND FEELING.

BY ZENO M. TIFFANY.

It doesn't take a fair-minded person long to admit that our best and holiest thoughts are never spoken. We have a dream. A dream is nothing more than a train of thoughts, be it ever so abnormal. Our senses are wrought upon and the effects of the dream may stay about us for many hours. Let us undertake to relate it to others and its sublimity oftentimes vanishes—somehow we do not put a tithe of what we have experienced into word-form.

Let our friend think a thing with his or her heart (if such a figure of speech is permissible), and that same friend will be at a loss to give any very definite reasons why certain conclusions are arrived at, because of a lack of adequate word utterance. Question your friend too closely and you may dissipate his intuitive knowledge and set him to doubting his own opinion just given out. It is hard, indeed, to separate thought from feeling. The latter is the furnace of fire to keep the brain active and in a state of receptivity.

Imagine what a successful romance means in this day of high-pressure living, worry and conflict. The author has felt so deeply that when the story is done marks of grief or of deeply-rooted joy can be traced upon his features. A spiritual illumination of some kind seems to have lighted up his eyes, and his voice has changed to a deeper tone, and his nature betrays a gentleness never before attained. This is the travail of that fiction which is written from the heart rather than from the head. Verily, it seems to us at times that no great thoughts ever truly reached humanity except through the domain of feeling. The patriotic outbursts of our revolutionary fathers were the result of feeling almost wholly, for, had they stopped to reason, a much longer day must have been consumed in gaining their liberty. We can safely estimate that they felt even more than they uttered, else the memory of their words would not have been so lasting in history.

Take the government of children. When a mother's command to her child goes forth without a parent's abiding love the child instinctively disregards the behest, and many times does not hear it, even. But let the true affection of a devoted heart temper the word and a sense of duty is immediately seen upon the child's face, and obedience follows as a matter of habit, not of compulsion.

Much in this life is to be implied rather than reasoned out. It is a sort of feel-it-in-my-bones way of knowing a thing—a way seldom to be understood by the mentality not attuned to the higher and deeper understanding. A hard task, you may say, to wrestle with cold facts in a world so commonly reared upon intellectual lines. Yes, indeed. But the sixth sense is upon us—it is the realm or borderland between the human and the divine. What one knows beyond the power of words to express frequently becomes as a flashlight sent into the dark places of earth, or into the heavens about us, or into the heart that loves us deeply. Mystics tell us that the time is to come when oral words will be employed only by the more undeveloped species of mankind. That a well directed thought will travel without regard to time or distance, and bring a ripple of response to the absent friend's face the same as a pleasant remark of to-day cheers and encourages us to greater endeavors.

It is pleasant to indulge in these prophecies, but are they impossible of realization? Had telepathy not already become a fact; had the sixth sense not manifested itself among us, or had science not already cast a searching glance of scrutiny upon the finer subtleties of mind we might not have dared to predict results so wonderful. But when we reflect that the universe contains so much that the united researches of all eternity will never exhaust it can we afford to doubt ourselves or linger in the shadows of ignorance and fear?

A holy thought engenders holy feeling; you can feel a base thought and you instinctively shrink from the person who projects it toward you. You likewise feel a truth, though to tell just why you sense it would be like trying to give audible expression to abstract meanings. As thoughts go in waves so do epidemics begin and end in disaster. An unguarded and negative person may be overshadowed by the psychic thoughts of earth's unfortunates, both of the past and the present. China is said to be ruled by its dead kings, and consequently knows no future. Its present is only a remnant of its past, and to this past does the Chinaman cling tenaciously, daring not to move forward with civilization. To think and grow he must not, hence his thought and feeling are without enlightenment. They are exclusive and lacking in what we would term moral amplitude.

Separate thought and feeling and you divorce the mother from the child, the husband from the wife, the lover from his adored, and bring confusion and barrenness into the domain of reason. It is the



beautiful, soul-felt air that makes more profound the words of a song. Chants and requiems are more effective when sung with feeling. The easy flow of harmony, the artistic changes in tones and time beats, told forth in logical undulations of sound, open the hearts of every lover of the good. That prima donna who can put soul into her song while a smile of true Love wreathes her lips and chastens her beautiful brow, need have no concern about a fitting response from the listening public.

Let the life of a king be taken by violence and there is not a good citizen in our land who can express his deepest thoughts of pity—pity that the mistaken hand of an undeveloped being should commit a folly so monstrous that a whole nation must weep in bitterness. Words of condolence flash over the wires, but in the transmission their deepest meanings are lost. The sympathetic friend who indites them must leave the inner and true message to be implied.

Our inspirations to do and our impulses to delve deeper into the realm of thought are direct evidences that the wordless language far transcends the province of oral expression. A teacher, thoroughly in earnest, endeavoring to inculcate an important thought, can sometimes, by a simple motion of the hand, perhaps, convey to the pupil something which words are powerless to express. Frequently a silence, a smile or significant toss of the head, will give us the key to some thought which might be misunderstood if given us in words alone. A teacher, truly inspired, longs to impress the pupil with the deeper phase of righteousness and Love, but finds it necessary to leave much to be implied until the student shall develop inwardly the science of the heart, the soul and the intellect combined. Teaching is at best only suggestive; the person taught must evolve, not receive merely. It takes feeling to reach the world, to bring the flush of content to our friends' faces, to write poetry or romance, to succeed in the arts or to establish a faith. Even so does it take feeling to do a simple kindness, else our acts are performed grudgingly and with indifferent results. If our thoughts are such as the world needs, they will abound in truth; if they abound in truth they must come from the heart quite as much as from the head; from that reservoir of love which is exhaustless and eternal.

Is it not plain, then, that the most rational religion is the religion of soul bounty, of spiritual rest, of feeling, of such breadth that no frown from an opponent can turn it aside? Feeling is the twin companion of thought. Says Longfellow:

"Feeling is deep and still; and the world that floats  
on the surface  
Is as the tossing buoy that betrays where the anchor  
is hidden."

Polished rhetoric may resound in church or cathedral, may be echoed from gallery to the magnificent ceilings and domes, but if it has not feeling it availeth little to the masses sitting below. Jesus taught, healed and visited the forlorn with feelings that words could in nowise express. At times he wept. Yet, so endowed with the Divine Principle was he that a single word from his lips could open the heart of the sinner and put him en rapport with God's Love, or disclose the doors of heaven to the benighted soul by the wayside. Not that that word expressed his feeling wholly; it did not. Yet it was the symbol that precedes the inpouring of all Light and indwelling Love when we are ready for it.

Conventional words, spoken in a sort of mad jest to supply the needs which society imposes upon us, fall idly upon the ear drum and rarely penetrate to the inner sensorium. To the student in metaphysics this is plain, for, must not a word have a background of warm feeling to give it weight? It is the cosy little side talks with our bosom friend that we remember. Those words, spoken to fill a void or for manners alone are lacking in feeling or effect. A cheery word from one who has felt a deeper pang than ours is worth more than gold or precious gems. Can we not all remember back when in our early school days we committed our lessons to memory, parrot-like, without comprehending their first principles? Whole squares of Bible verses were learned by children that their fragile souls might be saved thereby when they ought to have been at play!

But the new day cometh, and every past error shall be forgotten. We need not dwell upon them. Already do people speak what they feel, and feel what they think. Living thus, we are cured of hypocrisy, which is a word that shall not have a place in the lexicons of the future. An oath hurled at a fellow creature, if intensely and passionately felt, is a dangerous slip of the tongue, you may believe. On the other hand, the word spoken in Love, with dispassionate feeling, with sober tone of voice and with a smile of courage, carries a power untold, and endures until the end of time.

Never let your voice vibrate the passions. Regulate the sound of your voice in speaking, and speak on every occasion with the even, patient, strong tones of love.—Sara Thacker.

# WASHINGTON NEWS LETTER.

—Published Monthly—

512 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter.

## SUBSCRIPTION RATES:

Single copy, one year,	\$ 1 00
Seven copies, one year,	10 00
United States and Canada,	1 00
Europe, Asia, South America—in those countries in the Postal Union,	1 26
Oriental Asia, with postage additional	1 00

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In sending in subscriptions please DO NOT FAIL to state whether it is for a NEW subscriber or a RENEWAL of an old subscription.

# Unchain the Truth.

The onward march of the Truth during the past month has been very satisfactory. Many friends of The News Letter have rallied to its request for assistance, and have been sending in a great many new names, and others yet have to come, and we trust that the good work will continue until The News Letter will become a mighty power throughout the world. All that Christian Science needs is for people to understand what it is. It has been so environed around and about with an offensive personal worship of "man" until the Christian world has become disgusted with it, but that is no part or parcel of Christian Science. What we call Christian Science is God healing, the power of God which heals the sick as well as healing the Spirit and healing the sinner, and we invoke that power simply as the apostles did, in the same prayer "Through and in the name of Jesus Christ our Savior." The invocation which Peter gave to the poor cripple laying at the gate when he said: "Silver and gold have I none; but such as I have give I unto thee. In the name of Jesus Christ of Nazareth arise and walk,"

was just as effective a prayer, and no more and no less than that which is offered by every true believer, and to-day those prayers are being answered in the healing of the sick, opening the eyes of the blind, unstopping the ears of the deaf, casting out evil spirits, destroying all so called diseases, and restoring perfect harmony in the temporal and Spiritual world. God is healing our sick, and many are daily being taught the knowledge of the Truth. Yea, the Truth which gives us freedom.

It is our mission, our duty and our object in life, to scatter wide and broadcast this blessed Truth more and more until all the world shall know that God Almighty is with us, and that He is an ever present help in time of trouble, Omnipresent Good, Love, Wisdom, Power, until we are made to realize the Truth that we do live, move and have our being in Him, our Blessed Father; that our every act, deed and thought is controlled by Him; until we can see the reality of the good and understand the powerlessness of evil.

As before remarked, the most potent agency for the accomplishment of this great work is the dissemination of knowledge, and there is no better channel in existence in the world than The News Letter for this purpose, it gives more Truth than any and all other magazines published in the world, and gives it without ostentation and without pretense.

## MOTHERS' AND CHILDREN'S DEPARTMENT.

It will be noticed that we have established a department for the mothers and children in this issue of The News Letter. The editress of this department is not only known in America, but also in Europe, and I do not think she has her equal in the world as a writer in the field which she has chosen. The children will soon learn to love this department, and the mothers will also find instructive, useful and practical reading, which will not only assist them in their moral character, but also in their every day life, and teach them how, in many ways, to bring their children up in the way they should go

## A SPECIAL OFFER.

A friend of The News Letter has devoted five hundred dollars for the purpose of spreading it among

new subscribers, and the offer is made in this way, and in order for us to obtain the advantage of it the conditions must be strictly complied with. The offer is this, that every person sending in the sum of one dollar and four new names to be added to the subscription list of The News Letter for the period of six months, that the additional dollar will be paid from this fund of five hundred dollars until it is exhausted. That is to say, that any person sending in one dollar and four new subscribers can have The News Letter sent for six months to those people and the additional dollar will be paid from this gift fund. Our friend thought that in this way that two thousand new subscribers could be added to The News Letter during the month of October. This offer holds good for and during the month of October only. I wish to say this to those of our friends who have money, and wish to assist in this work, that if they will send money to us for the purpose of this partial payment for the enlargement of the circulation of The News Letter that their money in that way will do double service; in fact, it does more, for any family taking The News Letter for six months and reading it is just as sure to come into the knowledge of the Truth as they are to breathe the breath of heaven. It is impossible to be otherwise.

#### NOTES OF HEALING.

We are written to by our students from various quarters asking us why it is that one patient will respond immediately and be healed, and another will linger on and with sometimes no apparent results.

The answer to this question involves a great many facts which come up, and whether I can be understood in explaining why I do not know. In the first place it may be the fault of the healer, but where a healer is healing other cases constantly and giving the same service, the same faith to the patient who did not respond as to those who did, it would seem to me that it would not be the fault of the healer. It often times is the fault of the patient, coming from various causes. A very prolific source of failure I have found in my experience has been that of SELF-RIGHTEOUSNESS. I have in mind a lady who came to me for treatment. She was a great worker in the Sunday School and in her church, and prided herself

upon her knowledge of the Bible, could quote almost any part of it. She was treated for about a month with no apparent effect. Her child was healed during that time and treatment stopped, but that righteous little woman never paid a cent for her treatment and never was healed. Another case similar to this one is of a lady, a great worker in the church, who tried three other Scientists first, and then came to me, and I had no apparent effect, and every one of those who treated her I know to be good healers. Another source of failure is DISHONESTY on the part of the patient. A person will write to a healer and ask to have treatment commenced at once, giving at the same time a list of diseases, which will make the healer's very soul feel sad for that person, and he will commence immediately to treat for his relief. The healer will work on, on, and on, and never hear from that patient any more. The patient taking this means to obtain a weeks treatment, for which they pay nothing and is not healed, but, on the contrary, those who try to cheat the Holy Spirit and the work of God are liable to entail upon themselves additional ills and miseries, for every sin has its punishment. Another source of dilatory healing is the STUBBORNNESS in the patient. I give my own experience as one of that kind of patients. My mind had been inured to independent thought and self-reliance so long that it took nine months of earnest treatment to break down the barriers of carnality and let the Spirit of God come in, for unless we come to God as little children we can in no wise enter into the Kingdom of Heaven. The fact that a man or a woman has been leading a worldly life, careless about the things which belong to God, matters not if they in sincerity turn to God and ask for the healing it will come to them. A person does not have to believe in Christian Science healing in order to be healed, for that would be an impossibility in many instances, but as Jesus said the sinners are called and not the righteous. All we have to do is to go to God with a willing heart, our minds in a receptive condition and say in our hearts "Thy will be done." Another source which retards the healing of a patient very much is the disposition upon the part of the patient to DECRY THEMSELVES and to abuse them-

selves, and denounce themselves as unworthy to accept God's blessings, not knowing that they are the children of God, perfect in His image and likeness, and entitled to all.

#### THE GENERAL RULE.

The general rule of healing, however, is that God's truth takes effect and works out a perfect cure, sometimes in a week, sometimes in a month, sometimes longer; yet the work goes on, and when God's work once commences in the heart it is certain to continue until the patient is brought into the knowledge of Life, Truth, Love.

#### HEALING THE SOUL.

Christian Science, so called, is not especially for the healing of the body, but it is for the healing of the soul as well as the body, and for the restoration of God's love in the heart as well as harmony in the body. Those who take Christian Science simply as a medicine can be healed a few times, but the same diseases or others will come back the same as if they had been healed by medicine; and in order to make a perfect healing the soul as well as the Body must be purified, and God will do this work if we will only open the door of our heart and let Him in.

#### THE PERFECT RULE.

In order to obtain a perfect work in this God healing for the soul and the body we must go to God in perfect honesty, ask for the healing in perfect integrity, and walk in the light as God gives us to see the light, and do that which is right as best we can. If we do this God will give us strength, give us power to follow the leadings of His love, and give us happiness, health and holiness.

#### THE NEW TREATMENT.

We are receiving marvelous reports from various parts of the country of the work which is being done by the new treatment. I would not be deprived of it, or something similar to bring down this force and power for our benefit, for all the money in the universe, and every person on the face of the earth ought to have this treatment, and if when they receive it they find they are not yet fit to take the treatment because of malice in their hearts, let them go to work and pray to God to drive this malice out of them, and then go to him as a little child, and He

will give perfect harmony and perfect relief, and you will receive such happiness and peace as you have never known. It is an uplifting, as it were, into the very presence of God and into the knowledge of His blessings.

#### LECTURE COURSE.

Commencing with the first Sunday in the month of October, I will give a course of twelve lectures, free, at the hall, 431 Eleventh street N W., Washington, D. C. These lectures will be free to those who attend them, and if they attend to their work and study closely, and do not miss one, and give their hearts to the cause, they will be enabled, through God, to heal the sick, at the end of the course. This course of lectures is likely to be the only course given by me during the year, as the wonderful success of those who are being and have been taught by the course of instruction by correspondence has demonstrated to us that that is the better way to teach them, for not only do they have the lectures with them but they have them at all times to read and re read, and they are very much more effective than where one simply hears a lecture delivered. This free course is given to the people of Washington, many of whom can not take the lesson course, which costs ten dollars. I would gladly give the lecture course every month, as I did last year, but my time is so occupied with other work that I can not do so; and inasmuch as there is no necessity, the work is being done better and the progress of Unchaining the Truth is not retarded.

We have much to be thankful for, and we thank God that He is with us and is blessing us, and is opening the eyes of the moral blind, and is shedding abroad His love so that thousands are being added as workers in the vineyard of the Lord.

I wish, in conclusion, to urge on those who have not done so to send us names of new subscribers for The News Letter. Remember, this is the work of God, and let us all push it.

Lovingly yours,

*Oliver E. Sabier*

# TRUTH.

[Lecture delivered by Prof. J. H. TURNER before the Reform Christian Science Church, Washington, D. C., September 16, 1900.]

This is a subject that has engaged the earnest attention of students and philosophers from the earliest period of man's history.

We find that Plato, Aristotle, and in fact all the ancient philosophers had their definitions of Truth. We find all through the Old Testament Scriptures that the different prophets and kings had their ideas of Truth. In fact we find all the good and true men and women of all ages have worshipped at the shrine of Truth. While this is true it appears that no one yet has given a definition of Truth that is satisfactory. When Christ came and was preaching the new Gospel to the world and was showing man the way to eternal life, He was arrested by the Jews and taken before a Roman court to be tried and condemned for His ideas of Truth and for its propagation. Pilate, the Roman judge who constituted the court before which Christ was tried, was in some respects an honest man. At least he professed the desire to know what the Truth was, and among other questions which he asked the Savior during that trial was:

"What is Truth?"—John xviii, 38.

This Roman judge had undoubtedly read the ancient classics that had philosophized and reasoned in regard to Truth, yet he seems to have been dissatisfied with his present knowledge and conception of Truth, and finding that Christ was a great teacher and endowed with extraordinary power and wisdom, asked him this question: "What is Truth?"

Some people have seemed to think it very strange that Jesus refused to answer the question—that is, so far as we have any record. Christ seems to have absolutely ignored the question, and when we come to think of the matter and the conditions that surrounded Christ and the court at that time, we can not wonder that He ignored that question as he had ignored other questions under similar circumstances. Christ for three long years had been going up and down the country preaching the Truth and showing man how to attain to the Truth and eternal life. He had not only preached it, but His own life, His every-day walk and conduct had been an object-lesson showing man what Truth was so plainly that He thought it next to impertinent for a man like Pilate to ask such a question. Pilate had known of Christ's teachings, he knew of the great doctrine

which He had been preaching to the people; he also knew or had heard how He had healed the sick, opened the eyes of the blind, unstopped the ears of the deaf, and even raised the dead to life. He knew that He was the perfect One; he was undoubtedly acquainted with the law and the prophets as had been given, and knew that He was the One who was to come as the Savior of the world; therefore, with all this knowledge Christ evidently thought that he should know the definition of Truth, because He had been teaching that very lesson for three years. Christ had already said:

"I am the way, the truth, and the light."—John xiv, 6.

There is no one word or term used so often in religious writings, and especially in the writings of a Christian Scientist, as the word TRUTH, and yet we fail to find where any writer on Christian Science has given anything like a satisfactory definition of the term. I mean something definite, so that when spoken of all could at once comprehend from the definition what is meant by the term Truth. To say that the Truth is the opposite of error and that it is not an untruth does not give us any understanding whatever.

Mrs. Eddy, in her book on Science and Health, page 461, in giving a definition of God, says: "God is Divine, Principle, Incorporeal Being, Mind, Spirit, Soul, Life, Truth and Love." She then asks the question: "Are these terms synonymous?" and answers it in the affirmative. Then, if her definition be correct, we can substitute the word Truth for God, and we have the following definition: "Truth is Love, Soul, Spirit, Mind, Life, Incorporeal Being, Divine Principle, God," and after you have this definition you have no clearer conception of what Truth is than you had before, because none of us can conceive of what God is. God is Infinite in all His aspects, and the finite mind can not comprehend what God is, the Infinite.

It therefore seems to me that it is very essential that we should have some definition of Truth that conveys to the mind a specific idea that we may distinguish this virtue wherever we find it. To human sense we find a positive and negative force everywhere. We find the real and the unreal, we find the good and the evil, we find the light and the darkness. One of these God created and the other has been brought about by carnal mind. The one that God created is Truth, therefore, looking at it from this standpoint, we can come somewhere in the neighborhood of getting a definition of Truth that



will give us a clearer conception of what is meant by the terms Truth.

TRUTH, ACCORDING TO THE STATEMENTS ABOVE, THEN, IS THE POSITIVE, OMNIPRESENT FORCE CO-EXISTENT WITH GOD; GOD'S THOUGHT CRYSTALLIZED; IT IS THE EVERLASTING GOOD. When the above is understood it is then quite easy to understand what we mean when we say that there is no life, Truth, intelligence or substance in matter. Matter is the opposite of Truth, and bears the same relation to it that darkness does to light. When we utter the word Truth, and it is understood to include and embrace every thing that God created—in fact, everything that was created at all—we then come to a definite understanding as to its meaning. In fact, the only true things, the only things of worth, the only things that count for ought, are the things which God himself created and pronounced good. The other things, such as sin, sickness, death, fear, worry and trouble, are things entirely outside of God's creation. They have no real existence in fact, because they are without a creator and come under the general head of evil, and they can claim no progenitor except mortal mind, the carnal mind, of which Paul speaks so often. Right in this very connection we find where so much false doctrine and materialism have crept into the world. The people have had no conception of the Truth, or of that which is true, real; they have confounded Truth with error; they have made error the work of God; they have given evil a power that is omnipresent and equal with that of God or of Good. Therefore we can not wonder that the world is so at sea in regard to God and man's relation to Him. The very minute that we settle in our minds what Truth is or what is true, and what things are imaginary or unreal, and are entirely outside of God's creation, then we come to an understanding that opens up to us God's storehouse of wisdom and Love, so that we can appropriate it to ourselves and by that means realize our oneness with God, our kinship with Jesus Christ, His son, and go forth to appropriate all the good that has been created for us. The conception of the Truth as fastened in the mind of man to-day is that there is a devil, and that this personal devil is a power equal with that of God. In fact, a great deal of the preaching has the effect to teach, whether intentional or not I can not say, that the devil is all the while outwitting God, exercising a power superior to God, and that the road to God is a very narrow and contracted way, and that few there are who go in, and that the devil has built a broad highway, and that he has

placed attractions along the road, and that there are very many, indeed, a large number, greatly superior to the number who enter in God's way, are being attracted and taken in by this personal devil; that God created and gave him a hell of fire and brimstone, according to their preaching, that he might burn His children throughout all eternity, children that God created in His image and likeness. This teaching has grown out of the misconception of the Truth, and is, in fact, absolutely without foundation, and is the result of the teaching of fear as a means of making people better.

Christian Science is founded upon the positive—Truth—and entirely ignores the negative—evil—for it is entirely outside of and foreign to anything ever created by God. In Christian Science we teach that the application of Truth destroys error and heals the sick. In the first place we class all sin, sickness, and sorrow, etc., under the head of evil, and then as an antidote, a balm, a perfect panacea for all these things we prescribe Truth. In prescribing this Truth what is it that we want the patient to take? That is the question. If we were going to a man who had a belief of consumption, or who had leprosy, that disease which the medical doctor says is incurable, and we tell him that Truth will heal him and can heal him, the very first question that occurs to his mind is this: "I have tried allopathic, homœopathic, eclectic and all the other doctors that there are, and they have already said that there is no hope, that there is no cure, and that nothing but death would bring relief, and here you come and say Truth will heal. What is this thing you call Truth that you say heals?" I reply: "If I will give you instances where this Truth has opened the eyes of the blind, unstopped the ears of the deaf, raised people from beds of fever, cast out devils, and even raised the dead to life, will you then believe in the power and efficacy of this Truth?" To which he replies in the affirmative. I at once say that Jesus Christ said unto him, "I am the Way, the Truth and the Light," as quoted above, and then "Christ is the Truth and Christ is the remedy." There is no experiment about this, there is no depending upon the right diagnosis of the case, there are no technicalities to be overcome, there are no impure drugs or incompetent druggists to be encountered or dreaded, everything is of the kind that would bring about confidence and not fear, doubt is all swept away when we bring forth this full and all inclusive remedy, Jesus Christ, and this remedy that we bring you will not only heal you of all your material infirmities of this mortal body, but

it also purifies and clears your mind, understanding, and your morals, and brings you forth in a perfect state as God created you and intended that you should always be. In fact, it makes one free, it is the only antidote for slavery, and for fear, and for confusion. Jesus said: "Ye shall know the Truth and the Truth shall make you free."

Now, brother, how many things have you, or that you lay claim to, or believe you have, that you would like to be freed from? The emancipation proclamation was issued 100 years ago, and yet we find God's children going about in slavery, in bondage, in chains, and they do not know enough to claim their freedom and to take it and enjoy it. Men are continually complaining that they have this trial and that trial, and this trouble and this affliction in life, and out before them in the great future a great hell burning with fire and brimstone confronts them, they are burdened down with all manner of evils, they are absolutely slaves to fear and ignorance, and being slaves of this kind it seems that they are willing slaves and God seeing this condition of slavery 100 years ago commissioned His only son, Jesus Christ, and sent Him into the world to issue His proclamation setting all mankind free, and the proclamation was this: "Ye shall know the Truth and the Truth shall make you free." Then there is no excuse, there is no excuse whatever, that can be brought forth why man should be sick, or why man should be sinful, or why man should die, when God has issued His proclamation and set them free from all these things and given His children absolution and said unto them go forth and be free, and happy, and contented, and good. Then let us, as rational human beings, appropriate this proclamation of freedom. Let us embrace it every minute and declare ourselves free and independent of all these evils, and we will attain to a Spiritual understanding that will enable us to walk forth conquerors and to conquer.

Thankfully Received.

San Jacinto, Cal., August 27, 1900.

J. H. Turner, Dean.

Dear Sir: The diploma and supplement to the lectures were received. Accept my thanks. I am richly benefited by the lectures and by your kind encouragement. Be assured it is not my desire to lose what I have gained by inattention to these truths and lack of study. I hope to grow in grace by constant application.

I am, yours truly,

MARIE E. HALL.

## \$500.00 to Unchain the Truth.

A friend of The News Letter has conditionally donated Five Hundred Dollars for the purpose of increasing the circulation of the magazine, believing that to be the most effective way to aid in the work of Unchaining the Truth.

Our friend's proposition is a simple one to cooperate with all the other subscribers and friends of The News Letter in increasing its circulation. The proposition is as follows: Send to the Washington News Letter a club of four new six months' subscribers and \$1.00, which will be 25 cents each for six months, and from the fund of \$500.00 the other \$1.00 will be paid, making the regular subscription 50 cents for six months. In other words, our friend proposes to pay one half of the subscription for 2,000 new subscribers for six months to The News Letter and allow the old subscribers to select the names and say who the new ones shall be. This method has been adopted because our subscribers in each community know where to place it in order that it may do the most good.

It may be that there are those who have money and would like to aid in this good work by adding to this \$500.00 donation; if so, the Editor and friends of The News Letter will be very much gratified, knowing that when The News Letter has been read in a family for six months, impressions for good have been made that will remain to bless throughout all eternity. "And this is Life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."—John xvii, 3.

It is a matter of knowing—knowledge—and there is no better medium in the world for spreading this knowledge than The News Letter. This is the time and the opportunity. Let all help. This proposition holds good for the month of October only.

Missionary Wanted.

Redlands, Cal., August 24, 1900.

Mr. J. H. Turner.

Dear Sir: The diploma was duly received, for which please accept my thanks. I feel that it is more than I deserve, but I am truly trying hard to add to my knowledge and to live the life that I feel a Christian Scientist should. How I wish there was some person that I could go to for information and advice. Are there no Reform Christian Scientists in Southern California, or in San Francisco? I wish some of you good people would come out here and do missionary work.

Very truly yours,

MRS. C. J. CRAFTS. ]

## Medical Practice in China.

### All Physicians Save the Native Doctors Have Troubles of Their Own.

Dr. Johnson, a well-known medical missionary, who was in New Orleans just before the attack on Tientsin, told some curious and interesting things about the practices among the Chinese. "They are very trying patients," he said, "and make a strong demand on any doctor's Christian forbearance. To begin with, no Chinaman can be trusted to tell the truth about the history of his case, he simply will not follow directions and, if possible, he will upset the treatment by eating all sorts of outlandish things on the sly—such delicacies as green peanuts, pickled pig's stomach, decayed fish roes, raw turnips and Chinese pears, which are hard as a rock and about as nutritious as sawdust.

"Our mission hospitals made the mistake at the outset of treating everybody gratuitously, and the consequence was that they were overrun with people who were amply able to pay and who had no sympathy whatever with the cause. There was absolutely no sense in giving away our time and medicine to such a class, and at present the mission hospitals have a fixed schedule of charges, ranging from 5 "cash," or about a quarter of a cent, for a quinine powder, to 2,000 "cash" for a minor surgical case. The bona fide paupers, of course, are treated free. One of the large hospitals at Chefoo tried the experiment of posting a notice that patients would be expected to deposit whatever they were able to give in a box fastened to the front gate, and a charitable German visitor started the thing off by putting in £5. During the first month over 900 cases were treated indoors in clinic and the box was then opened. It was as empty as a drum. Even the £5 had disappeared. After that the fee system was introduced. The missionary doctors are occasionally called in by the wealthy classes, and generally charge a good, round fee for such service. I was sent for last spring to prescribe for the mother of a rich magistrate, and was informed that I would have to feel her pulse by means of a silk cord extending out from the bedroom. I went through the solemn farce and charged £20 'for style.' Subsequently I saw my patient face to face.

"A good deal that has been written about the strange methods of the native practitioners is all moonshine," continued Dr. Johnson, "but the truth is singular enough without any embellishment. The first task of a Chinese medical student upon entering the Imperial College at Shanghai is to learn the 300 'life spots' in the human body. A 'life spot' is supposed to be a place through which a needle may be passed without causing death. The Chinese believe firmly in demoniacal possession, and their doctors do a great deal of stabbing and prodding to make holes for the purpose of letting out the evil spirits that are causing the sickness. I was called to see one poor fellow who was dying of jaundice, and counted over eighty punctures in his chest and arms. The Chinese practitioners had furnished the demon with plenty of exits, but he declined to depart. When a criminal is executed the native doctors are nearly always on hand to secure sections of the body to use in compounding their medicines. A powder made of the thigh bones is believed to be a specific for the disease known to science as 'miner's anaemia,' which is caused by a parasite and easily controlled by proper remedies. Sore eyes, due to chronic cold, or 'catarrhal ophthalmia,' as it is called technically, is a very common malady in China and is treated with an astonishing prescription composed of powdered sandalwood, the 'skin' of eggs, and an oil made by boiling monkeys' toes.

"I could go on by the hour, recalling other preparations equally fantastic. There is absolutely nothing approaching the system in Chinese medicine. It is based wholly on humbug and mystification, and that is the reason why so many strange and outre substances are employed as remedies. The idea is to awe the patient. It is an amusing fact that during my stay in Chefoo I treated every doctor in the city. They wouldn't take their own nostrums. That was carrying the joke too far."

This is the day of the strong. He who would mould his own life, control the current of his affairs, and consciously cast his future destiny, will not show forth any moral weakness.

Every human being is intended to have a character of his own, to be what no other is, to do what no other can do.—W. E. Channing.

## INTOLERANCE.

One would think in this age of enlightenment and of universal freedom which is coming to the children of men at large, and especially in these United States where the freedom of the citizen is most zealously guarded, and most especially in the city of Boston, the center, we might say, of educational advancement, that it would be impossible for any system based and founded upon absolute tyranny and intolerance to prosper.

During the past month we have received letters from members of the so-called First Church of Scientists in Boston, stating that they had received instructions from headquarters reminding them, each and every one of these disciples, of their duty of complete and perfect submission to the wishes of the "Mother," and that they must not read any writings but her's or what are indorsed by the publication society in Boston. One of these letters came to me from Illinois (I presume the party had been spotted and reported as belonging to the Reform Church). The person written to emphasized her protest against the order by subscribing for The News Letter for a year for two of her neighbors, and wrote to me for treatment against their malicious mental malpractice, which she felt was being practiced on her.

Another one writes from Boston. The writer had been treated for several months by the Eddy school, and had abandoned them because they failed to do her any good, and wrote me for treatment. When the healer was notified to stop the treatment the patient was anathematized and told she would suffer severely for such conduct, and within six hours the patient was stricken with a most virulent and aggravating malady.

We have received letters from several States of similar character, showing that the agency of evil has become active again and feel that they must be active in order to sustain their power. The News Letter and its Editor seem to be their especial aversion, and if any one of the members of that church are asked anywhere their opinion of The News Letter they will give it in the strongest terms that it is nothing but error, and that no person can be healed who reads it, and so forth, and so forth. While the fact remains that the members of the Reform Christian Science Church are healing the sick daily who have been treated for months and years by the Eddy School, and they are healing diseases almost univers-

ally, if error was being taught by us such things could not be done.

Jesus' disciples came to Him and told Him that there was one outside who was healing disease and preaching in the name of Jesus, and they told Our Saviour that they had rebuked him. Jesus' response to them was to rebuke them for their action, and He said if he was doing it in His name that he was working for Him and not against Him. Simply because we do not charge one hundred dollars for teaching this trust, and then permitting only a few to teach it, and keeping the truth within a ring for the benefit of that ring's pecuniary advancement, surely such conduct is not a crime from a moral standpoint. It would seem, as before remarked, that it would be impossible for such practice to be, but yet it is sad to confess it to be true.

## THE POWER OF IMAGINATION.

The following interesting experiment is described by E. E. Slosson, of the University of Wyoming: "I had prepared a bottle filled with distilled water, carefully wrapped in cotton, and packed in a box. After some other experiments in the course of a popular lecture, I stated that I wished to see how rapidly an odor would be diffused through the air, and requested that as soon as anyone perceived the odor he should raise his hand. I then unpacked the bottle in the front of the hall, poured the water over the cotton, and started a stop watch while awaiting results. I explained that I was quite sure no one in the audience had ever smelled the chemical compound which I had poured out, and expressed the hope that while they might find the odor strong and peculiar it would not be disagreeable to any one. In fifteen seconds most of those in the front row had raised their hands, and in forty seconds the 'odor' had spread to the back of the hall, keeping a pretty regular 'wave front' as it passed on. About three-quarters of the audience claimed to perceive the smell, the obstinate minority including more men than the average of the whole. More would probably have succumbed to the suggestion, but at the end of a minute I was obliged to stop the experiment, for some in the front seats were being unpleasantly affected and were about to leave the room."—Psychological Review.

# The Chief Pillars of Christianity.

## Preaching the Gospel and Healing the Sick.

There can be no perfect ministration of Christianity, or no real following of Christ, except by preaching the gospel and healing the sick. These two duties are joined together by the command of Jesus and can not rightly be separated.

He taught them by His own example at the very commencement of His ministry.

We are told in the gospel of St. Matthew that after He had chosen the first four apostles "Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people."—Matthew iv. 23.

The healing of the sick was indeed the necessary means of demonstrating His priesthood. Under the Mosaic dispensation all priests were healers, and they continued to heal the sick until they lost the power to do so through their grievous sins and utter corruption.

How corrupt they had become is thus declared by Malachi, the last of the Hebrew prophets:

"And now, O ye priests, this commandment is for you.

"If ye will not hear, and if ye will not lay it to heart to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart.

"But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of Hosts."—Malachi ii, 1-8.

Elijah was both a prophet and priest, and he raised from the dead the son of the widow of Zidon. (1 Kings xvii, 22) And Elisha healed of his leprosy Naaman, captain of the host of the King of Syria — 2 Kings v, 14.

When the son of the Shunemite widow was sick unto death she did not seek the aid of medical physicians, although there were many such in her country, and when he died she sought out Elisha, whom she knew as a priest, and he restored the child to life through his prayers to the Lord.— 2 Kings iv, 35.

There were no public hospitals, where the sick, poor and the insane could be treated in Judea, and hence the priesthood devoted much of their time to the healing of both classes, who sought their aid

daily, gathering on the porches of the temple and the synagogues. The Jewish faith, however, was national, and its priests were taken from a single tribe, that of Levi, and hence there was but a limited number of healers to meet the needs of the vast multitude of sick, especially in time of pestilence. Their faith was not propagated by preaching, and they not only made no effort to convert the unbelieving Gentiles, but excluded them from all places of worship where the Hebrews assembled to hear the discourses of their rabbis, and to celebrate their sacrificial rites. It was not the preaching of the gospel by Christ and His apostles that called down upon them the wrath of the Jewish hierarchy, for they were permitted to preach their doctrines even in the temple, but it was the assumption of the priestly office in their healing of the sick.

Christ did not assail the laws of Moses, for He was a Jew by birth, circumcision and religious training. He simply let those laws stand for what they were worth until His people could be educated beyond their narrow limitations by His teachings. They were addressed to the Jews, and were intended for their government alone, while His doctrines were addressed to all humanity, and designed to teach man his true relation to God and to his fellow-man.

The keynote of His faith and its benign universality were announced by the angels who proclaimed His birth to the wondering shepherds on the Judean hills, in the words, "Peace on earth, and good will to men."

The ultimate aim of the Mosaic dispensation was to establish in power and holiness the Kingdom of Israel over Judea. The religion of Christ is intended to establish and perpetuate the Kingdom of God over the whole world, and to bring all men into such perfect harmony with God that His will shall "be done on earth as it is done in Heaven."

To that end He ordained a priesthood that is not tribal but universal; a priesthood composed of all believers; and endowed each of them with the priestly function of healing the sick by the power of prayer, offered up in His name.

Christ was Himself the Supreme Priest. David predicting the coming of Christ's Kingdom thus declared his eternal priesthood.

"The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies."

"The people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning; thou hast the dew of thy youth."



"The Lord hath sworn and will not repent. Thou art a priest forever after the order of Melchisedek."

St. Paul thus applies this prophecy to Christ:

"So also Christ glorified not Himself to be made a high priest, but He that said unto Him, Thou art my Son, to-day have I begotten thee."

And he saith also in another place, "Thou art a priest forever, after the order of Melchisedek."—Hebrews v, 5-6.

What that order of priesthood was the apostle thus explains:

"For this Melchisedek, King of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him."

"To whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also King of Salem, which is king of peace."

"Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually."—Hebrew vii, 1-3.

The prophet Malachi, predicting the coming of the Messiah, declared him a healer in these words:

"Unto you that fear my name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth and grow up as calves of the stall."—Malachi, iv, 2.

Christ is here represented as bringing both health and plenty to those who believe in Him.

That he conjoined the two duties of preaching the gospel and healing the sick is shown both by His example and the instructions that He gave His apostles.

He preached but one sermon, but He made a vast multitude of healings.

When He sent out His apostles, gave them, as it were, their first marching orders, His command to them was:

"As ye go, preach, saying: The Kingdom of Heaven is at hand."

"Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."—Matthew, i, 7-8.

St. Luke, who, though not an apostle, was regarded as of the highest authority among them, tells us in his gospel:

"Then He called His twelve disciples together and gave them power and authority over all devils, and to cure diseases.

"And He sent them to preach the Kingdom of God and to heal the sick.

\* \* \* \* \*

"And they departed and went through the towns preaching the gospel and healing every where."—Matthew, ix, 1-6.

The conversions made by the apostles were wrought, not by preaching alone, but by healing. One instance of giving sight to the blind, causing the hopeless cripple from his birth to walk, or raising the dead in the name of Jesus of Nazareth, proved more potent to attest the truth of the gospel than could a thousand sermons. Thus we are told in the Acts of the Apostles that:

"It came to pass as Peter passed throughout all quarters he came down also to the saints which dwelt at Lydda.

"And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

"And Peter said unto him: Eneas, Jesus Christ maketh thee whole; arise and make thy bed. And he arose immediately.

"And all that dwelt at Lydda and Saron saw him and turned to the Lord."—Acts ix 32-35.

Eneas, the palsied man, it will be seen, dwelt near the saints, and had doubtless often had the gospel preached to him, but it was the healing of him and not the preaching that converted him and the people of the country in which he lived to the faith that is in Christ Jesus. They turned to the Lord when they "saw him" healed.

What the apostles preached needed to have its truth confirmed by healing, then, and why should it not require the same confirmation now, since human nature is the same in all ages?

When Jesus, after His resurrection and immediately before His ascension to Heaven, gave His final instructions to His disciples, He joined with His command, "Go ye into all the world and preach the gospel to every creature," the inviolable guaranty that the power to heal the sick, with which He had previously endowed them, should be extended to all believers, saying:

"These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues.

"They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark, xvi, 17-18.

The Apostle Mark tells us that the preaching of the gospel was made effective by the visible evi

dence of its truth furnished by the healing of the sick.

He thus records the fulfillment of the promise of Jesus: 'They preached the word and He doing the works.

"And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."—Ibid, 20.

We should therefore beware of being pulpitudinous, and be diligent in proving by undeniable "signs" that can be seen and known of all men, that Christianity is a practical working force for "the healing of all nations."

## "Little Messenger of Love"

Chadbourn, N. C., September 17, 1900.

Dear Brother Sabin: Inclosed please find \$1, subscription for your little messenger of Love, The Washington News Letter, which I can truthfully say is lovingly and tenderly causing me to realize that there is but one power, and that is God—Good. I ask myself, How, how is the little paper teaching me this? And I hear the guardian angel of Love whisper, Because 'tis full of Grace and Truth and shows me that "now is the day of salvation." I find its teachings are every day realities that I can practice in all my work and toward all creatures. Jesus said, "Preach the Gospel, good-will to every creature," and I am so happy to know I can do as he said, and keep His commands.

A few short weeks ago I was in sore trouble, because I thought I was too poor to renew the subscription for the little paper, but I held to the Truth of Omnipotent Good and was led to write to you asking for the August number of The News Letter. You did more, you sent me both the August and September numbers, and also a pure, perfect, thought, and they have all been appreciated and made manifest. So you see the year was up with the July number, so please date the subscription then.

Now, I will tell you how I felt the power of your good thoughts. When I wrote you I was seemingly in the clutches of the poverty thought—extremely so—and as I wrote you I said There, now, all these seeming evil thoughts must go, for I have your to God Good for help, or to the way He has given us at this day to learn, for I understand God is with The News Letter, for it teaches us the way of salvation here and now, and how to be made free from

all trouble, and thinks I, it teaches us to be pure in thought by denying all evil or discordant thoughts, and also it teaches if we want the Good we must, through denials, affirmations, thankfulness, and earnest seeking, keep our minds in vibration with the all good, so every time I was tempted to begin to worry or have any anxious thoughts whatever I would say "No, No, No," there is no good in thinking so and so, and 'tis the Kingdom of Good I am seeking, and if I am to vibrate and catch all the Good thoughts Colonel Sabin will surely send out I must keep myself in readiness—tune—and so I fought it off and passed my time happy as could be, and the second day after I sent the letter I was reading one of your lectures, and I could just understand every word, and there seemed to be such a new force to them. All at once I saw so plainly just how it means when God said: "In the day that thou eatest thereof thou shalt surely die." Why, when we let our minds get full of the thoughts that Life is in matter or that the claims, so called, are real we are eating of the tree of good and evil, and we must be ever watchful and on our guard of those thoughts and cast them out as quick as they seem to come. Is that not concentration in the word?

Well, within ten days I had work, and now rejoice to know the strong true deliverer has led me on so I see and realize God Good does care for us and is an everpresent help in time of trouble. I am daily surrounded by those that have not learned of this Truth that makes us free, so I shall work, watch, and pray that I may so live and reflect the true Life and help others to come into the Light of Divine Love and learn of Him whose yoke is easy.

I am your sister in Truth and Love,

MRS. BURNIE LEWIS.

### Church Notice.

Immanuel Church of the Reformed Christian Science Association, 271 Macon street, Brooklyn, N. Y., Walter J. Viual, pastor, hold services Sundays at 10.45 a. m and 8 p. m. Wednesday 8 p. m. experience meeting.

Never neglect a duty. Only the weak shirk duty. Strengthen yourself by doing that which you know you ought to do, be it ever so irksome. The faithful performance of the present duty will pave the way to meet and carry out in due time the full demands of the higher self.—Sara Thacker.

## Christ the Rock.

"In the multitude of my thoughts within me thy comforts delight my soul."—Psalms xciv, 19.

Amid all the conflict, contention and confusion of this material world there is a realm where all is peace and quietness and joy supreme.

What a comfort it is to know that though men may differ in their understanding of the Truth, and have various methods of teaching it, Truth remains unchanged because of its eternal unchanging nature, for Truth is God.

What a comfort it is to be assured that though differing systems, claiming to be founded upon the same general principles, may be, and often are, found opposing and reviling each other, the foundation of God standeth sure, having this seal, "The Lord knoweth them that are His."

If we get away from the foundation we are building upon the sand there will be downfall and ruin.

Jesus said, when he was leaving his disciples, "I will not leave you comfortless; I will come to you;" and it is this comforting presence that so delights the soul amid the changing scenes and the varied opinions and teachings regarding spiritual things in these latter days.

The closer we can come to the simple teaching and example of our great Master, Christ, the sweeter will be our comfort and the more power we shall have to bless and comfort those about us.

Only the soul filled with the delightful consciousness of oneness with the Father is in any measure ready for the work Jesus laid upon the hearts and hands of his chosen ones when he said, "Go, preach the gospel, Heal the Sick," tell the good news of a crucified arisen—a living Savior. "And lo, I am with you always, even unto the end of the world."

"The end of the world" has not come yet, so we may know, as his followers, what our work is and be sure of the fulfillment of the promise of his presence.

Looking out over the field we see the harvest truly ripening, but alas the laborers are few.

Thank God for the few who are brave enough to "Stand for the right as God gives them to see the right," to "Unchain the Truth," to "break every yoke," and "let the oppressed go free."

Thank God for those who are loyal enough to the fundamental truths of the New Testament to point out the errors of teaching which are leading souls

astray, namely, the teaching that Jesus never died or rose from the tomb.

I am glad to see that this is regarded by the Reform Christian Science Church as an error subversive of foundation principles, which can not be indorsed; and truly if the foundation be destroyed what can the righteous do?

And it is a comfort to know by our own experience that success in dealing does not depend upon the endorsement of any man-made creed or theories whatever, but solely upon the clear understanding of our relation to God as His children, and our conscious oneness with Him, through Christ, the Life, the Truth, the way. Filled with the love that gave all to the world, those are the sent ones, who go forth with this healing for soul and body, rejoicing in the Omnipotent Good and singing always,

"On Christ the Solid Rock I stand,  
All other ground is sinking sand."

A TRUTH SEEKER.

## It Is Prayer.

J. H. Turner, Dean International Metaphysical University, Washington.

Dear Brother: Have just received my diplomas, with the accompanying supplement to lecture No. 10. Please accept my thanks. I have found the course of lectures very beneficial and so easy to understand. The supplement to No. 10 is fine.

Heretofore I had not been quite able to free myself from the thought that treatments were in some degree mesmeric, but the treatment in the supplement is so nice and so convincing. After reading it the voice within whispered "it is prayer," and my soul answered "it is prayer, simply prayer, and nothing more." It is the prayer of acceptance; talking to God in acknowledgment of his benefits; talking through God, acknowledging for another the benefits of God to him. Our thoughts are messengers which, in treatments, pass through the storehouse of God's bounties, and these, freighted themselves with His blessings rap at the door of one's consciousness and say, Here, behold what God hath given you. Here is health, happiness, prosperity, all your own.

Yours in Truth,  
Boulder, Colo.

MRS. BILLIE S. LIPK.

Virtue is a quality of the mind not of the body.

## Condensed Lesson in Divine Science.

**T**N studying the Scriptural promises we find they are all for this world, for the here and the now. The promises are fulfilled by, and experienced within, each one who keeps the commandments. The question may arise with beginners: What commandments do you mean? We mean the commandments written by Moses, and all of the commandments of Jesus, and any other that fulfills the law of Being."

"A new commandment I give unto you, that ye Love one another. Thou shalt Love the Lord thy God with all thy heart, and with all thy sou', and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt Love thy neighbor as thyself. On these two commandments hang all the law."

If these commandments are fulfilled, all the other commandments are fulfilled. Their fulfillment, then, consists in letting the Love of God rule in our hearts toward all people.

Every word spoken that is true of principle, which is omnipresent Spirit, applies alike to all persons. Neither time nor place can change the Truth nor its living word. What do we mean by living word? We mean a body, your body, any body, or any living form or thing which is composed of living or eternal substance. There is but one substance.

A mere belief that there is a power that can heal is not sufficient to "bear away" undesirable conditions of disease; we must fulfill the law of our being, which is Love, for fear is negative, is not power. "God has not given us the Spirit of fear," so let us affirm now, and keep on affirming, that healing is knowing whatever we speak or ask in the name of the One All, God, the same have we received, and are now manifesting.

What is it to ask in His name? It is to think, speak and act for Him, or as if you were the perfect image and likeness of God. What you thus ask in my name you shall receive. Speak that which is true of God and you speak in His name, for you speak as He would speak; know what is true of God is true of man, and you will know what it is to speak and act in His name; that Truth will be yours which to know makes free. "Hold fast my name." It is the Father's name that is written in your forehead.

We have found in Divine Science that absolute Truth is the power that quickens anew, and proves

the body to be as free from inharmony as is the mind, or omnipresent Spirit, of which it is an expression. Then will the body be free from inharmony if we go on and do what we wish with the body, without recognizing the five senses. Recognizing or not recognizing the five senses does not make the body what it is—the substance of God—but a correct understanding of the senses, that they are Spiritual in their nature, enables us to illumine them from the plane of Spirit, and to use them with knowledge and power. They are not master, but are of use.

Faith supplies, desire wants; by faith all living things are made by means of the word. What word is this? It is the word that is true of God. It is His "Let there be," and it is so. Try "letting it be" for a while and see if it will not be so.

The way to practice the Truth presented in these lessons is to live the life of loving affirmation. What one may ask is, Does not one's own intuition guide him as to what is best for his own constitution? What is meat for one is poison to another, is it not? There is no higher intuition than that of loving affirmation. "Each one's intuition" suggests many phases or grades of intuition, when, in fact, intuition is One. Each person is guided by intuition when he guides his words and deeds by loving affirmation. It is frequently said that what is Truth to one is falsehood to another, but it does not mean anything any more than to say what is meat to one is poison to another. Truth is an undivided whole; but many say what is true to day is not true to morrow, to which we must justly say they are endeavoring to practice liberality without a basis. Such statements ignore the Truth of Being, and have no basis but false belief and opinion, which the understanding of Divine Science eradicates. God gives not a spirit of fear, but gives the spirit of love and of power and a sound mind. If we have but one self, and that self is the higher self, where does the spirit of fear come in? How can there be so many manifestations of deformity at birth? There is no law save the nature of Supreme Being; so God's will and power to manifest perfection are one. There is no power, therefore, in opposition to the law. Where it is known that there is but one self, and that self-hood is Godhood, the spirit of fear does not come in at all, and the reason why there is seeming deformity at birth is because of the beliefs in duality, of good and evil, and of separation from the Good, and of the many states of fear and of anxiety that arise from these beliefs. They are not power; they fall

short of power, hence they are powerless to produce; they can make no appearance but that of lack.

To reveal and actualize the Truth of God one must give it form in spoken word and demonstrate the same in deed. If any man shall do His will he shall know the doctrine. The question has been asked at this point. Do we not demonstrate evil or bring it into manifestation by seeing or believing in it? This is a vital question. What is called evil is only a belief, and a false one at that, so the point is right here: We should stop believing in falsehood in any conclusion that falls short of Truth. If one can show forth that which falls short of Truth by believing in the same, the thing to do is to cease believing in that way, and believe in the reality and goodness of Being.

Divine Science knows not human authority. It offers self-evident Truth as Truth absolute of the infinitude of God, and proves that the universe and all things in it are not alone sustained and enabled by Infinite Spirit or Mind, but are themselves that spirit or mind, the last analysis of which must be that the whole is not merely intelligent, but is intelligence itself; hence the phenomena of the universe are operations of supreme intelligence, and are in their essence not material, but are spirit or mind substance. The question has been asked at this point, Are all things we see intelligence; that is, God? If the whole is intelligence, how can the whole be operations or intelligence?

Yes, all things we see are intelligence, but without divine knowledge of what things are we may look at all things without seeing their intelligence; human beliefs and opinions are blind to Truth. The whole vast visible universe is God expressed, but without the knowledges of Truth we may look at it without seeing God. The whole can not be the operations of intelligence, since only the phenomena or expressions are the proof of the operation of intelligence, and where there are operations there is an operator. Expressions are proof that there is an expressor, and as like expresses like, that which is born of Spirit is Spirit; everything that is is begotten within and of omnipresent Spirit or Mind, and all things living live unto God—live and move and have Being within Him.—HARMONY.

#### Telegraph Notice.

Persons sending telegrams to Mrs. Sabin or myself for treatment are requested to direct them to our residence, 1800 Wyoming avenue N. W. No answers will be given except when requested.

OLIVER C. SABIN.

#### PASSING THROUGH THE WORLD.

What are you letting the great world do?  
Stifle the conscience God gave to you?  
Sully the thoughts that are pure and true,  
And blur the beauty your childhood knew?  
Say, what are you letting the great world do  
To that soul of thine, as you pass through?

What are you letting the great world know?  
Not all the trials you undergo,  
Not all the burden of care and woe,  
Not all the smart underneath the blow?  
Hush! What are you letting the great world know?  
These are the secrets of how souls grow.

What are you letting the great world see?  
Not what you do for sweet Charity,  
Not your poor efforts to set souls free  
From their self-wrought chains of misery?  
Ah! What are you letting the great world see—  
Aught which belongs but to God and thee?

—Anna F. Granniss, in Christian Register.

## The Eternal Law of Progress.

The key to every man is his habitual thought. The wise Solomon well said: "As he thinketh in his heart so is he."

The thought is the helm that he obeys, and the silent force that moulds and impels his life.

But this life of his is immortal, and within it beats the eternal law of progress that man may ever advance nearer and nearer to that All Good, Eternal God, whose express image he is.

Hence the life of man may be justly termed a self-evolving circle, controlled, indeed, by his thought, but which is ever rushing on all sides outward to new and larger circles, the compass of which depends upon the power and the Truth of the individual soul.

The fact which to-day he deems final, will be revealed to him to-morrow as only the first in a new series of facts, lying at the base of the everlasting pyramid of Truth instead of crowning its apex.

Behind each seemingly coarse effect is a fine cause which further research discloses to us as the effect of a finer cause.

Every fact that we discover, if rightly viewed and its true nature discerned, is a prophecy of the next fact to come.

We are bounded by no wall, and there is no everlasting circumference round about us. What seems most permanent is but in a stage of transition to that higher development which, when at-



ained, will propel it forward on its ceaseless march toward the highest.

New discoveries, and the application of forces formerly unknown, succeed the old arts and devices in unlimited progression. The great aqueducts built in the olden times, with hundreds of massive arches, to supply the populous cities with water from distant streams, have been superseded through our newly acquired knowledge of hydraulics; fortifications impregnable to gunpowder are crumbled and blown to air by dynamite; the turnpike roads and canals have given away to steel railways; the bellying sail that once sped the good ship on her far career has been furlled up, and her prow now beats the salt sea into foam as she is driven on against wind and tide by the irresistible might of steam, while steam as a motor is being rapidly displaced by electricity, a more subtle and potent force.

Let him who is deemed wisest draw a circle, to circumscribe the limits of the attainable, and he will soon find that another, who has advanced a step further than he toward the Perfect Truth, has drawn around it a still broader circle, to be followed by other and greater circles, which continue to denote the ever-expanding limits of the Knowable.

Thus ever does immortal man steadily move upward and onward in his approach to the Great I Am, whose eternity is imaged in him, and whose omniscience may be likened to an infinite circle with its center everywhere and its circumference nowhere.

Christian Science, in divesting man of the burdens laid upon him through the delusions of carnal mind, fits him to advance with no halting march toward a perfect realization of Truth to attain which is the supreme and final object of all this increasing progress. It fits him to obey the command of Christ, "Follow me," the last that he gave when about to ascend to Heaven.

To all true believers who "seek Christ and His righteousness," He has given the power to obey that command.

But obedience to it does not consist in mere doctrinal teachings.

To follow Him we must do His works—be like Him in deeds as well as words.

A wise Persian poet wrote "Words are the daughters of Earth, but Deeds are the sons of Heaven."

Christian Science recognizes no one as a follower of Christ who does not realize that "God is love," and has not come through that realization to regard

all mankind as in the fold of a common brotherhood. Moreover, it teaches that to be Christlike we must heal the sick, and thus translate our faith into practice.

This is what the Apostle Paul meant when he wrote to his co worker Timothy: "Make full proof of thy ministry." 2 Timothy iv, 5.

## Questions and Answers.

How can one ask questions when going into silence? You talk to an imaginary being within you just as you would talk to a friend and listen for the answer in the same way. It comes in a "still, small voice." Sometimes it is a feeling not quite formulated into words. Practice will enable you to talk with this "God" the same as with men and women. For the purpose of becoming sensitive enough to hear or to feel "God" you try to stop thinking and rest absolutely inactive. "Be still and know that I am God" is what this stillness impressed upon a seeker of old. Thought is noise. God never thinks. You will exchange vibrations with this source when you get thought stilled. Get so that you can feel instantaneously in lieu of the slow processes of thinking and talking.

What is the difference between mediumship and profetic insight? The latter is direct communication with the Source, the former is through the agency of some intervening person, carnate or discarnate. Don't meddle with mediumship till fully aware of its dangers and disadvantages. Go direct to Omnipresence. No agent or peddlers are required. You can go direct if you want to do so.

In the silence we can not talk. How, then, can we get God's aid? There is a finer mode of communication than talking or thinking. In the silence you are in the actual presence of all Truth and can feel it. After asking questions relapse into utter stillness.

Should one go in the silence at regular hours? David did morning, noon, and night. So did Peter on the house top at noon. That was to the vision he saw. You can see visions as well as Peter. But much work is done automatically and one can be in the silence while his body saws wood. Soldiers sometimes sleep while on long marches an hour at a time, the body moving just the same. So do horses sleep while traveling.

How long stay in silence? Just as convenient or you feel inclined. Let common sense guide you in all these matters. Begin with a few minutes and

increase to hours. Your ability will depend on your state of mind and of heart. When you get to enjoy it you will make great use of the silence.

What is meant by overcoming the world, the flesh, and the devil?

You will have overcome the world when you positively do not care a straw for property, for money, for honor, for reputation, for enjoyment, for everything that average people want; the flesh, when the sensations connected with eating, drinking, or carnal appetite are dead and have no attraction for you; the (d) evil, when you know that evil does not exist, that there is no devil, that there are no sins, no mistakes, no undesirable events, nothing but infinite wisdom and goodness everywhere, in everybody, in everything, and that what seems wrong only seems while in reality it is right.

Are milk and eggs animal food? Yes, but as life is not destroyed to obtain them we eat them till the appetite for them is taken away by advanced spiritual conditions.

What quantity and kind of food should we live on? Exactly as much and of the kind your appetite demands. Appetite results from soul and heart and conditions. A man with a cruel heart must eat meat, drink whisky, beer, etc. One who thinks there is evil in the earth will eat animals, too, because recognizing evil gives him an appetite for meat and other degrading foods. Conquer the world, flesh, and evil, and your appetite will call for practically no food. The little it asks will be raw fruits and nuts.

What is the occult of sneezing? C. S., N. Y.—It means change your thought, your position or your occupation. Either stop what you are doing, leave where you are sitting, or else think different thoughts. It means change and change immediately. A little introspection will enable you to decide which is applicable to the circumstances.—CHAS. A. SMILEY in Occult Truths.

### Telegrams.

Those who may send telegrams to me for immediate treatment in cases of emergency will please observe the following: If telegram is sent in daytime, from 8 o'clock a. m. to 4 o'clock p. m., send to my office, 512 Tenth street N. W.; if sent after 4 o'clock p. m. send to my residence, 320 Second street S. E.

J. H. TURNER, R. C. S

## BEAUTIFUL FOREVER.

ROSA B. MURCH.

"Somewhere there is a radiant land,  
All beautiful forever,  
A world by balmy breezes fanned,  
With skies unclouded ever;  
Upon that stormless shining shore  
Falls music as in days of yore,  
Forever and forever.

That radiant land with its visions of beauty is what we are seeking. The thought of entering it in "the sweet bye and bye" is not wholly satisfactory. One reason why it is not may be that in our eager grasp for something beyond our reach we overlook many blessings contained in the Now, and this brings to us a feeling of unrest. The future when it becomes ours will always be the Now. Then the present time seems to be our field of cultivation.

Thankfulness is a factor that binds us very closely to the present. In Hebrew xiii, 15, we find these words. "By Him, therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to His name." In this we have the keynote to true thankfulness and true worship; by Christ we make sacred, pure, holy our thoughts, then the fruit of our lips is truly a praise service to God continually. This worship, expressed or silent, fills the souls with praise, and will ever abide within the trusting heart a welcome guest, and this brings a feeling of contentment, of rest. And like the occasional note of some bird whose morning song has long ceased, there comes to us a note of joy, a ray from the glory. In this we have a knowledge of that radiant land, the Kingdom of Heaven within, that is more to us than vision or song.

This heavenly state of mind has many forms of expression aside from lip service. It imparts health to the countenance and elasticity to the movements. And while these glad tidings are being conveyed to every part of our being, and moulding the affairs of every day life, they are not for ourselves alone, they are our value as companions. Both consciously and unconsciously we convey to others our knowledge of this land, this "Beautiful Forever," and prove the words, "Behold, now is the day of salvation."

"Here close at hand, before our eyes,  
Unveiled by Love's endeavor,  
That land immortal round us lies,  
All beautiful forever.  
Seek not some distant dreamland shore,  
But here Love murmurs o'er and o'er,  
Dwell ever and forever,  
Beautiful forever."

## At the Experience Meeting.

[Extract from talk by Oliver C. Sablin, September 19, before Reform Christian Church, Washington, D. C.]

There is one thing that we can not emphasize too strongly, and that is that Christian Science, the teaching of the Reform Christian Science Church, is the teaching which believes in answer to prayer, and every healing and every response we receive is a direct answer to prayer from God. We pray in and through the name of Jesus Christ, for only through His name are we promised anything. When Jesus gave His last command He told His followers to take the Gospel which He had been teaching, preach it throughout the world, and in MY NAME shall you do so and so.

There is a certain class of persons who claim to be Christian Scientists who do not believe in the direct answering of prayer, but I am happy to say that we do, and we trust all to God, ask all of God in and through the name of Jesus Christ, our blessed Savior. If the Christian world knew this, instead of Christian Science being a hiss and a by-word and only spoken of with a sneer of derision, people would flock to us by the hundreds, thousands, and tens of thousands, and would be only too glad to march under the banner of Jesus Christ with healing on its wing. Let us give these thoughts to the world and emphasize and reiterate in season and out of season that we are religionists who believe in Jesus Christ and take Him for our sole guide the WAY, the TRUTH and the LIGHT.

In speaking at these meetings of healings each can only speak of what they know themselves, and, as I have said time and time again, I have a delicacy always of speaking of what comes within my immediate knowledge, and yet if no one told anything the world would know nothing of the mighty work which is being done through us in the name of Jesus Christ. I will speak of two or three cases which will show you that this blessed Truth is healing the sick.

The first case I will mention is that of a lady, who wrote to me four days ago, from the city of Syracuse, N. Y. She was suffering from a complication of diseases of an acute character. I received a letter to-night stating that she was perfectly well and restored to health and harmony, and praising God for her recovery.

Another case is that of a gentleman in Denver, Colo., who was suffering from consumption—by the

way, he is a member of the other church, as I understand it, and had been treated for years. He could not sleep except in a sitting posture, and then only in fitful, tired naps. After treatment for twenty-four hours these evil symptoms passed away, sleep became perfect, and the letter received day before yesterday stated that he had just returned from a walk of ten blocks.

Another case is of a gentleman suffering from rheumatism. He lived in a little town down in the southwestern part of Missouri. The symptoms passed away in three days' treatment.

Another case is of a gentleman living in Honolulu, who was suffering from tumor in the bladder. I received a letter from him the other day that all symptoms had passed away and his health had been restored to harmony.

Now, I mention these cases, as most of them were acute in their character. It has been said by those who were not Scientists that we might heal those cases where the mind was mostly involved, but if we take acute cases it would be impossible for us to heal them. Within the last ten days, in our practice alone, we have cured two cases of appendicitis, many cases of fever, chills, etc., and there is not a day goes by but what we receive telegrams from this or that part of the country to treat acute diseases, and almost universally one to ten days' treatment restores harmony. We lose no cases.

Now, our experience is the experience of every one who is in this practice, and it is growing, broadening, and widening, and people will finally know that we are telling the Truth, that God Almighty does heal the sick, and they will know that the fruit of this tree is good.

### The New Treatment.

The proper name for this treatment is THE VIBRATING TREATMENT.

For Malicious Mental Mal-Practice and kinds of acute beliefs this treatment has proven a perfect panacea.

Our students and all others who have obtained this treatment and put it into practice are wonderfully pleased.

The treatment is sent out by the International Metaphysical University in the form of a lecture, which is nicely type-written and substantially bound. The price is \$1.00. Send all orders to—

JOHN H. TURNER, Dean,  
512 Tenth street N. W.,  
Washington, D. C.

## A Student at Work.

Scotia, Cal., August 22, 1900.

Col. Oliver C. Sablin.

Dear Sir and Brother in Truth: I write to let you know that I am doing quite well, both mentally and financially, and I have made some demonstrations since I wrote to you last. The first was a woman who (to mortal sense) had a belief of poison oak. She had been attended by an M. D. for ten days, but was (to belief) getting worse. One foot was swelled to more than twice its normal size, and by the use of some strong liniment the whole upper part of it was a big scab. She had to use crutches as a help to locomotion, her face was affected, and one eye was swelled shut. She sent for me on Sunday evening, July 29, Monday morning she didn't need the crutches, and by Wednesday morning she left on the train for Eureka, where she joined her husband and went the same day per steamer for their home in Oakland Cal.

Well, sir, it was a perfect pleasure to treat her. She surely is near to the Kingdom of Heaven, for she was as truthful and confident as a child, and absolutely drank in the Truth when I quoted Scriptures to prove that she couldn't possibly be sick in reality.

The second was an old lady who was taken with a belief of "ulcerated tooth." This was on Sunday night, August 12 and 13. She didn't sleep a wink, and Monday forenoon she sent and asked me to treat her, but as I am working in the mill, and my peculiar work consisted that day in counting shakes as fast as they left the saw, without hardly any stop, I could do very little treating. Still I benefited her some, and after work at night I gave her a good, long, absent treatment and she went to sleep early and got up next morning and cooked breakfast for the family; no pain nor a sign of swelled cheek. She said it used to take weeks of suffering when one of those spells come on (to belief) and she was very happy that the Truth had made her free.

The third was a baby boy, with a belief of constipation. The 15th of July the father came and awoke me—10:30 in the evening—and asked me to come over to the house. I said it wouldn't be necessary, and I began treating at once, both it and every one in the house for fear. The father told me next day that the baby was asleep when he got home, and kept well (it never was otherways).

Besides these three I got six cases of so called chronic diseases—catarrh, asthma, sore and inflamed eyes, nervous dyspepsia, indigestion, and one case

of consumption in its last stage (as it is called), given up by the doctors, but not by God, probably because her means were small. She had also had Christian Science treatments for two months by a Science Church reverend gentleman in New Jersey.

Well, my dear brother, I got her case through a brother who is living here, and if I continue to get patients at this rate I will have to stop doing manual labor and put in all my time treating them. As it is now it takes me to nearly midnight before I get done, and I will not slight any who confides in me not any more than I would that God should slight me when I trust in Him and ask Him for assistance.

God bless you, sir, you have got me back to where I can commune with "Our Father" again, after those long months of Spiritual darkness you have made the light appear, and how exceedingly bright and glorious it is after that long night. I sometimes feel (to belief) a few twinges of animal magnetism, but I do not let it get any hold of me, but I tell it to "Get thee hence satan," and the angels (good thoughts) come and minister unto me.

Please do not publish this if it can be avoided, for if I have to continually treat myself against malicious mental malpractice I can't do justice to my patients, but do as you think best.

Lovingly, yours,

A. G. MALMBERG.

Living, like every other science and art, has both technique and expression.—Helen Augusta Fussell.

## THE FISHERMAN'S PRAYER.

Lord God, thy sea is mighty,  
Lord God, our boats are small,  
But thy heart's open haven  
Will save us one and all.

God of the meek and lowly  
God of the tempest tried,  
Be with us when we struggle,  
And stand our wheel beside.

The grace and grit, oh give us,  
Until life's cruise shall close  
To batten down the hatches,  
And ride out all the blows.

And when the toll is ended  
And when the fishing's done  
Grant us in Thee to anchor  
After a voyage well run.

—ANONYMOUS.

## THE MASIER'S CHARGE.

BY MRS. F. M. PUGH.

Peter, Simon Peter, leavest thou me?  
Feed my sheep, and after them see,  
Stay with flock, look after the fold,  
Tenderly, lovingly lead them to the goal.

Thou knewest that I love thee, Lord of my soul,  
Though have often been meek when I should have been bold,  
I love thee, my Savior, and thy commandments will keep,  
And forever hereafter look after thy sheep.

I love thee my Savior, I love thee indeed,  
And gently, and lovingly, thy sheep will I lead,  
To the glory of thy kingdom where thou dost abide,  
And never again shall thy name be denied,

I know that thou art able thy people to maintain,  
And give them the victory again and again,  
I promised to follow thee, but my promise never kept,  
My fears overcame me, and I left thee and wept.

Though thou hast been faithless, fearful and meek,  
I trust thee to feed and look after my sheep,  
I give thee my promise I'll leave thee my peace,  
My sheep thou must nourish and from bondage release.

They are lonely and scattered, and have wandered from the fold,  
For their shepherds were greedy for silver and gold,  
My lambs are neglected, my sheep are oppressed,  
Their shepherds have deserted them to seek their own rest.

Be gentle and patient, their confidence gain  
And the cause of the needy thou must always maintain  
There shall be one shepherd, and all of one fold,  
Thou must lead them for Love, not silver and gold.

## A Wonderful Experiment.

BY PROF. W. H. WATSON.

[Reform Christian Science Church, Pierce Building, Copley Square, Boston.]

IN the historic city of Durham, England, I was interviewed by Prof. Hutchinson, a member of the Psychical Research Society, who came to visit a young man at the University, who was susceptible of falling into a trance, and consequently a puzzle to the medical fraternity. During his convulsions he spoke incoherently, and could not intelligently answer a question, and we concluded that his faculties were inert, when in this state of catalepsy. In his normal condition he seemed to be another person, and when in his right senses was John Hume, the most gentlemanly man I ever met. He was sorry to have been born with this affliction, inherited, as we supposed, from some remote ancestor.

The Professor desired me to assist him in the in-

vestigation by using any endeavors to calm the perturbed spirit of the young man, by teaching him the harmonies of blue colors. To be more explicit, I painted a blue ground upon canvas, upon which I introduced complimentary colors, yellow flowers with green leaves very sparingly, the blue predominating. I took from the studio all pictures that were not of a blue or cold atmosphere. John Hume became a willing pupil. Fully impressed with the idea that blue suited his nerves better than any other color, he became calmer under that influence, ceased to be entranced, was less spasmodic in action, and quite happy when working or gazing on the harmonies in blue.

We tried a reaction, placing before him a large yellow screen, and immediately he became restless, ready to shed tears, a discordant vein had been struck, he was supersensitive; the yellow made him miserable, after being wedded to the blue environment of the studio.

When he subsided to his normal state we placed before him a canvas wholly at variance with all laws of harmony. It was a red canvas, upon the surface of which were placed blue and yellow flowers. He became painfully nervous and agitated, clutched his hands as if to tear the picture into shreds. His eyes glared wildly, a condition which made us pity him, and we at once took the obnoxious picture away. A metamorphosis took place somewhere in his being, as we again entered the studio, and found him happy among the harmonies in blue. From a fierce antagonism against a supposed enemy every virtue took its place; from abnormal lines of horror on his face the change was an expression of kind and calm contentment. Discordance in color developed the evil; harmony in color glorified the good. In the evil moment his countenance betrayed a murderous villainy; in the happy moment we read on his countenance benevolence and Love. This formed the basis of the experiment. With the color of blue was worked out a successful trial of the new sense, known as telepathy.

The Professor, being in constant attendance upon us, tried to throw his thoughts upon Hume, without using the means employed by hypnotists; it was an honest and fair concentration, the same thought every time a mere trial of the power of will, which was successfully photographed on the pupil's mind when in the blue studio. The Professor drew blue lines secretly, gazing on them with a wish to throw them on Hume's mind, until that young man perceived them with his mental vision at such times when conditions were favorable for the reception of the thought.



We never discovered the qualities of these conditions nor what was necessary to create them; sometimes the blue lines would fall into obscurity, at other times they were legible and decipherable. It was my duty to ask him what he saw or thought about, and quite often it agreed with that of the Professor, but somehow Hume's own thoughts would often protrude themselves.

John Hume sat at his easel drawing with white chalk upon blue paper, making all sorts of designs, as they came spontaneously to him; they were meaningless to me; he allowed his chalk to wander over the surface without effort. He was an automaton, and whatever he imagined—finished or crude—was jotted down.

At this stage I was told to remain perfectly neutral, not to influence him beyond teaching the beauties of art, so I was purposely kept from seeing results, as my mind might act unwittingly against his, preventing the test. In the investigation I was kept in ignorance, to act only as recorder and harmonizer.

It was thought advisable that we should visit Withy, on the Yorkshire coast, where we amused ourselves by sketching the scenery, but at 9 o'clock every evening John Hume sat drawing his impressions on paper. The sea air had improved him, for I noticed that his designs began to take intelligent form; sometimes words were written of one syllable, but no sense could be made out of them.

One day he was elated, having sketched a successful view of the bay in water color, his perseverance led to signal success. With a new feeling, a happy mind, and true growth in artistic culture, he sat down to the blue paper at the usual hour, and drew distinctly before my eyes a circle in which he placed a Maltese cross. The circumference of the circle was exactly two inches. Nothing more did he draw, feeling no inclination, and his thoughts came to a full stop.

The next day a letter came from Durham, bidding us return to compare notes. Upon the university table I placed the papers with Hume's markings, and at the same time the Professor placed his there. Upon comparison we found the first papers to be dissimilar, but a recognizable similarity was discovered as we approached the later papers, and the last were almost identical.

Every evening precisely at 9 o'clock Professor Hutchinson sat trying to throw his thoughts to Whitby, which experiment met with astounding success. He placed his thoughts on blue paper with white chalk, which, by some unknown means, were transferred to the brain of John Hume, who was 60

miles away, and he in turn placed them on paper at the same moment the Professor did, annihilating both time and space.

There was no collusion, no letters between them, all being done in the interests of science, to more fully establish the fact of telepathy and undeveloped sense which may supersede the telegraph, and the telephone.

The circle and the cross made at Whitby were identical with the same made at Durham, with the exception of a slight variation in the strength of line, caused by different handling of the chalk.

## A NOTABLE CURE — THE POWER OF PRAYER.

We cite the following notable case of healing through prayer, as taught by Christian Science, from the New York Evening World of August 30, 1900:

**"THIS FAITH CURE WAS A COMPLETE SUCCESS—LAME WOMAN, BEYOND THE CURE OF DOCTORS, PRAYED FERVENTLY AND THEN THREW AWAY CRUTCHES.**

"Evansville, Ind., Aug. 29.—Prayer and faith have cured Mrs. J. B. Hoover, of Greencastle, after earthly physicians had pronounced her case a hopeless one.

"To day she is strong and well and the happiest woman in all Indiana. Eleven years ago Mrs. Hoover was injured in a railway accident. Several of the lower vertebrae were crushed. The doctors could not cure her.

"One day last spring she heard a sermon on prayer, which deeply impressed her. 'Ask and ye shall receive,' was the spirit of the discourse. She then began to pray with fervor. 'Suddenly,' says Mrs. Hoover, telling of her experience, 'I heard a voice which said: 'Throw away your crutches. You can walk if you will.' 'I threw away my crutches and walked.'"

I am conscious of the influx of the spirit of Wisdom which gives me ability, judgment, efficiency and power to accomplish whatsoever is best in my chosen work.—Jane W. Yarnall.

Minds at first must be spoon-fed with Truth;  
When they can eat, babe's nurture is withdrawn;  
I fed the babe whether it would or no;  
I bid the boy to feed himself or starve.

—Robert Browning.

## HEALING PARAGRAPHS.

BY FANNIE M. HARLEY.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

There is no more prolific cause of disorders in the physical, the mental, or the moral realm than an angry temper. It is the cause of many of the so-called diseases of the flesh. No one can realize a strong, healthy intellect who is prone to anger, neither can the moral nature exercise healthy activity in the soul of one who allows himself to become angry, either in business transactions, in political or religious discussions, or in the domestic matters which daily call for advice and direction.

Stomach troubles, kidney troubles, paralysis, cancer, dimness of vision, constipation, general debility and nervousness are largely due to the poisoned condition of the blood which anger causes. Indignation not only poisons the blood and causes it to flow with irregularity throughout the physical system by taxing the heart with abnormal stimulation, but it depletes the nerve forces and contracts the tissues and muscles. In short, every outburst of temper is a dose of self-administered poison, deadly or not, according to the measure to which the consciousness has abandoned itself to the sway of the angry feeling.

A healthful mentality, one whose unprejudiced, impartial judgment may always be counted upon, is not found with one who is given to habitual anger. On the other hand, unreliable judgment, intellectual weakness, and captious disposition may be looked for in one who allows himself to remain the possessor of an angry temper. Again, a hasty temper and true morality are incompatible, because morality and ethics are synonymous, and are the daily practical application of the golden rule. He who is able to possess his soul in peace, to be master of the passions, is to be a ruler of the region within which is the much-longed for kingdom of heaven.

There is a yearning within every soul to attain the kingdom of heaven, ever so debased, or despairing of its own ability of self-reformation though it may be, or ever so untaught as to the omnipresence of the good. Really the soul only longs for its own rightful possession, and this when reduced to its final analysis is satisfaction or peace of mind. "He that ruleth his spirit is greater than he that taketh a city." Spirit, used in this sense,

means temper or disposition, or ability to govern in the use of thought force. To be even tempered, then, to be so poised as to be superior to having one's vibrations lowered by the words and acts of others, is to have attained that state of consciousness when one can say with Paul, "None of these things move me."

What is anger that the authors of the books of Job, Psalms, Proverbs, Ecclesiastes, Matthew, Romans, Galatians, Ephesians, Colossians, Timothy, Titus and James should so specially warn us against its evil effects? Anger is an emotion of displeasure at the conduct of others which sometimes so stirs every part of the consciousness that it includes a strong desire to see and help to bring retribution upon the offending party. Why does a human soul ever become angry? Broadly, anger comes from fear, because it includes impatience at the delay of the carrying out of one's wishes and apprehension of the failure of their realization. It also includes annoyance that others have interfered with one's own plans, and distrust as to one's own ability to attain them; also envy and jealousy that one's own opinions and preconceived prejudices have been interfered with.

What is the cure for anger? Surely it must have an antidote. In Proverbs we are told that "A soft answer turneth away wrath," but we want to know its cure. First let us find its cause. Anger is a result of the fleshly birth and its consequent erroneous beliefs; of believing that materiality can satisfy, that accumulation of material things are real possessions and their loss a real loss, etc. All of these error beliefs make a material consciousness. Mindedness does not bring peace nor cause health nor teach the cure for any ill under the sun. Where, then, is to be found any ill under the sun. Where, then, is to be found any healing for ill temper and its train of evil consequences? "Ye must be born again."

If birth into a physical and material state of consciousness has not brought peace and satisfaction it is safe to assume that to be born into the contrary consciousness will bring the desired effect. Are we not told that, to be Spiritually minded, is life and peace? "Unto you is born this day a Savior, which is Christ the Lord. \* \* \* Glory to God in the highest and on earth peace, good will toward men."

The Savior which will redeem you from all your sins has begun to gestate in you from the instant that the Holy Spirit causes it to flash through your consciousness that the Lord is your own true Ideal Being, and that your own aspirations accelerate the

possibility of his manifesting in your consciousness as the Christ. Praise to God is the highest prayer that human heart and lips can frame; and this practice by those recognizing their own Being to be the expression of God, will bring to manifestation in their consciousness that peace which is the realization of God-likeness, and which feels and teaches and practices in every thought, word and act "good will toward men." Anger is the manifestation of a belief of bad will from another to one's self or others, or of the fear of another's injustice, carelessness or dishonesty. An erroneous image set up in one's mentality regarding another will bring its manifestation in conduct.

When the problem of existence is looked squarely in the face it soon becomes evident that there is no circumstance that will justify anger, because it can never be indulged in without leaving some error effect; either in the impairment of the nervous system, vitiating the blood, injuring the sight, weakening the brain, disturbing the heart action, lowering the morals, besides decreasing the power of self-control. To desist from anger is, therefore, self-preservation; and to practice self-preservation is to fit one's self to be able to help humanity. Could one ever become a professor of mathematics if he had not first devoted the time and effort and paid tuition for instruction in that science? This is true along any line in which one may desire to evolve one's possibilities and fit oneself to render aid to humanity. Learning how to do anything precedes the ability to teach it; self-help is prior to the power to assist others; the process of self-perfectionment must have begun in one's own soul before one is fitted to intelligently or acceptably aid others by either precept or example.

In most cases anger is the out-picturing of fear of encroachment upon one's rights, or of a feeling that an insult has been offered or that a trust has been neglected. Mr. Horace Fletcher, in his admirable book "Menticulture, or the A,B,C of True Living," says: "We quarrel most frequently with what *we* fear is thought or intended by our adversary, and least frequently with what he actually does or thinks. On the other hand, our adversary endows us with intentions which he himself creates, and each puts his own fuel on the fire, to increase the heat of the controversy." Since it is readily seen that anger is both unnecessary and harmful, it can easily be believed that the wiser plan will be to try to eliminate it from our passions by the deliberate and intentional cultivation of calmness and repose. This state of mind fostered by daily indrawing of

the spirit of peace will constantly increase one's capital stock of good will to men, and this will be as a resource upon which one may draw in the times when any experience arises that would otherwise flame the temper to anger.

When a soul awakens to the fact that it contains a certain error that must be eradicated it is the height of folly to waste any time in regrets over the past manifestations of this particular fault. What is past is past. It should not be continually resurrected. To do so only gives the error greater reality in one's consciousness. Nothing eats out the heart like regret, and nothing depletes the consciousness of spiritual force like constant recollections of the past and its mistakes. Know this, that all errors, even all calamities, are limited as to the duration of their results, while the Absolute Good is eternal. The greatest evil that we can imagine as ever coming to us will some time have run its course, while the blessed Good is Principle, without beginning and without end. It is always ready to be appropriated by every individual at all times and in all places. As it becomes more real and precious to us, the evils of existence becomes less real. As spiritual conceptions increase, evil realizations decrease. As long as the beliefs of the reality and power of any material thing to give happiness or cause misery are nursed, the consciousness is clouded and unable to perceive true ideas; hence selfishness and fear of evil will be the dominant quality of consciousness and an unreliable disposition and fits of temper its outpicturing. It will profit such an one nothing, though he should gain the whole world, if he does not also gain a realization of his true Being. "Wash me till I am whiter than snow," must be the cry of every honest soul; for, remember "He that ruleth his spirit is greater than he that taketh a city."

With the rising vibrations of the incoming century every individualizing soul will more and more clearly hear the tender admonitions of our ideal Being, "Come out from all the error beliefs of mortality and be ye separate; touch not with your beliefs the unclean thing, and I will receive you and will be a Father unto you and ye shall be my sons and daughters."

Babylon (self-love and love of materiality) must fall within every consciousness before the soul and heart can sincerely say: "Alleluia! Salvation and glory and honour and power unto the Lord our God." The sincere Truth-seeking soul allows only the fittest to survive within its consciousness. In the process of the survival of the fittest nothing is de-

stroyed, but all things are transmuted, hence every nature and every faculty and every power becomes "fittest." The intensity and power that is to day manifested in a fit of temper will be transmuted into intense love of the ideal, and the mighty power—thought force—will be used to make the ideal become the practical.

Proneness to anger is sickness of the soul. Its cause is belief in two powers and in two substances. Soul health will be evolved through understanding of the changelessness of Absolute Good, the one eternal Spirit Substance, and it will be manifested by calmness, repose and spiritual strength. By this way we know that we have no condemnation, that we have mercy and tenderness toward both self and others until divine love has melted all error away.

Let us use and assimilate the following soul prescriptions:

Monday. I am neither self-willed, obstinate, prejudiced nor self-opinioned, but, because I am the child of God, I am docile and teachable of spirit.

Tuesday. I fear no evil, because I know that the Absolute Good is working in me and through me and by me and for me to full and complete manifestation.

Wednesday. I have faith in the omnipresent and omnipotent Good, and in my own ability to appropriate and manifest it.

Thursday. In quietness and confidence do I realize strength.

Friday. I am heir to all the wisdom of the ages.

Saturday. I am God's good child.

Sunday. My joy and my peace passeth understanding, because I know that only the good is true.

—Universal Truth.

## Making Monsters in China.

The Psalmist must have had the Chinese in view when he wrote "The dark places of the earth are full of cruelty."

Of all races upon the earth they alone have attempted to change the human form Divine into that of a beast.

They accomplish this by first stealing a young child, place it in the hands of a doctor, who removes the skin in small particles from the entire surface of the body, and to the bleeding parts applies bits of the hide of a bear, a wolf, or a dog, which gradually adhere and present the appearance of being the natural covering of the otherwise human figure. After the person has had his skin entirely

changed, and has been made mute by cutting the vocal chords, he is known as a man-bear, a man-wolf, or a man-dog, and exhibited in public as such by travelling showmen.

A Chinese journal, bearing the title of Hupao, in one of its recent issues gives a detailed description of a monster manufactured and on exhibition in the province of Kiangsi, in Southern China.

His entire body was covered with dogskin, the hair long and curly. He could stand erect, although sometimes so mutilated as to compel the seeming beast to walk on all fours.

On being asked if he was a man the transformed creature answered with an affirmative nod. He also indicated in the same manner that he could write.

A pencil was given him, but he could not use it, as his hands had been deformed to resemble the paws of a dog.

A smooth layer of ashes was then placed on the floor in front of him, and he traced in them five or six characters indicating his name and country.

Investigation made by order of a Mandarin showed that the man dog had been stolen when a child, imprisoned for years, and subjected to cruel tortures.

His master, when placed on trial, testified that only about one child in five failed to stand the transformation. He practiced it according to an old formula, known only in China.

It should be stated that the worker of the horrible transformation, who was the real monster in the case, was beheaded.

With the aid of utter darkness and certain drugs the Chinese manufacture a curious specimen of a child which the Bonzas or priests exhibit in the temples, termed Joss houses, as a living Buddha.

The child selected, after passing years in a dark cellar, becomes very white, and his muscles are so trained that they become rigid in the posture of the god Buddha. A description of one of these manufactured divinities states that he had been kept motionless for years, no one had ever spoken to him, and he had grown in a cellar as a mere vegetable fungus would have done. This mute, blinking, living statue, was worshipped by vast multitudes as a real God.

Be resolutely and faithfully what you are, be humbly what you aspire to be. Be sure you give men the best of your wares, though they be poor enough, and the gods will help you to lay up a better store for the future. Man's noblest gift to man is his sincerity, for it embraces his integrity also.—Thoreau.

# Washington News Letter

VOL. 5.

WASHINGTON D. C., NOVEMBER, 1900.

NO. 2.

## MOSES AND THE PROPHETS.

### The First Healers by Prayer.

**T**O the Jews in all lands the term Moses and the Prophets expresses not only the faith of their once imperial, but now scattered, nation, but declares the bond of union that binds them together as one household, cherishing in common through all the bitter disasters to their race the same hope.

That hope is for the coming of the Messiah, of whom those prophets prophesied. He came, but they knew him not, for their sins had blinded their eyes, although they stood face to face with Him, and the Roman Judge, as if nothing should be wanting to condemn them, pointed to Christ, standing silent before the judgment seat in his crown of thorns and band bade them:

"Behold the man."—Luke xix, 5.

Then did they, shouting out their hate against the sinless "Healer of the Nations," go on to crucify Him, although warned against the unspeakable crime by one of those same prophets who, predicting their rejection of the Messiah, and His cruel death at the hands of those He came to save, spoke thus:

"And one shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of my friends."—Zechariah xiii, 6.

Because of that crime, which sent a shudder through all nature, history, reversing the summons of Pilate, bids us behold the Jews, "a by word and a hissing in the gates of all cities," the wounded of the nations, who have no healer in their midst.

We do not, however, propose in this article to treat of the prophecies or the religious degeneracy of the Jews, but only of the healings by prayer recorded in the Old Testament.

The world appears to have been prayerless and without any form of Divine worship until the third generation after the creation of man.

The offerings made to the Lord by Cain and Abel of the fruit of the ground and the firstlings of the flock, respectively, were not in the way of worship,

but of tribute, only acknowledgments of the supreme sovereignty of God.

It was only after the birth of Enos, son of Seth, and the grandson of our first parents, that men became worshippers of their Maker and sought His aid through prayer.

This change in man's spiritual life is thus recorded by Moses:

"And Adam knew his wife again, and she bare a son, and called his name Seth; For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos; then began men to call upon the name of the Lord."—Genesis iv, 25, 26.

Primitive man doubtless had no need for prayer, for, his life being true to nature, he was in harmony with God, and, exercising that right of dominion over the earth with which he was endowed at his creation, he was sufficient unto himself, a sovereign crowned by the Eternal King of Kings, and needed not to become a suppliant, since he had no want to be supplied by the direct interposition of his Creator.

Prayer is in effect an appeal to God, for the restoration of the person praying, or the person prayed for, to harmony with God, for all of man's happiness consists in maintaining that harmony.

Sin is but a jarring note in the divine harmony of things, which comes from the breaking of the law of God, whether natural or revealed.

Adam, conforming to that law, continued to live on, and we have no doubt that when he did die, at the age of nine hundred and thirty years, his death was due to some violation of natural law, as God made him to live and not to die. This view is confirmed not only by the fact that man was made in the image of God, the Eternal Life, and is therefore by his very nature exempt from death, unless by his own election, he being made sufficient to stand yet free to fall; but the wise Solomon tells us in words of solemn warning how it is that men come to die, his words being:

"Seek not death in the error of your life, and pull not upon yourselves destruction with the works of your hands.

"For God made not death, neither hath he any leas-



ure in the destruction of the living.

"For He created all things that they might have their being; and the generations of the world were healthful, and there is no poison of destruction in them, nor the kingdom of death upon the earth," (for righteousness is immortal) "but ungodly men, with their works and words, called it to them, and when they thought to have it their friend they consumed to naught, and made a covenant with it, because they are worthy to take part with it."—Wisdom of Solomon, i, 12-16.

The earliest generations of mankind, therefore, not having been subjected to sickness through the delusion of carnal mind, had no need for healing and hence needed not to pray.

The first recorded case of healing by prayer was that of Miriam, who was stricken with leprosy for leading in a rebellion with Aaron against the authority of their brother Moses "because of the Ethiopian woman whom he had married."

We are told that "Miriam became leprous as white as snow."

"And Aaron said unto Moses, Alas, my Lord, I beseech thee lay not the sin upon us wherein we have done foolishly, and wherein we have sinned.

"And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee."—Numbers xii, 11, 13.

She was healed, though "Shut out from the camp seven days," as a warning to the Israelites against sedition.

It is remarkable that the great Hebrew lawgiver was never of the priesthood, and his was the only instance among the Jews in which a healing prayer was made by one who was not an anointed priest, the healing of the sick among them being deemed a religious act to be performed by the priests alone, whose special office it also was to pray for the people instead of the people praying for themselves, and thus making their appeal direct to God, as we are taught by Christ to do.

That such was the system of praying by priestly proxy among the Jews is indicated by the fact that one of his disciples, who was reared under the Mosaic dispensation, said to him, "Lord, teach us how to pray, as John also taught his disciples." It was in response to that request that Christ gave his apostles the Lord's Prayer, which is the prayer of all humanity, declaring as it does the brotherhood of man by its appeal to God as "Our Father."

The prophet Elijah, who was an anointed priest, as were all the Hebrew prophets, furnished the first instance of treatment for poverty.

After dwelling by the brook Cherith, in the valley of the Jordan, during a great famine in Judea, and there fed by the ravens until the brook dried up, the word of the Lord came unto him, saying:

"Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there; behold, I have commanded a widow woman there to sustain thee."

He obeyed the command and repaired to the widow, but there never was a more unpromising outlook for food for a hungry visitor than she afforded, for the famine had borne heavily upon her home, and she was stricken with poverty, having but enough for a single sparse meal for herself and son, a meal so small that she went out of the gate of the city to gather only two sticks to cook it with.

Yet she had faith in the man of God, for on his promise that if she served him first with her little store of food, the barrel of meal should not waste, neither should her cruse of oil fail, until the day that the Lord should again send rain upon the earth. She gave her all of sustenance to him, "And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord which he spake by Elijah."

It appears that the prophet uttered no prayer to replenish and maintain the widow's store of meal and oil, for no prayer was needed since he had the word of the Lord that she would sustain him, and he knew that according to natural law she had to be provided with food to do so, and the simplest way of providing it was to prevent her stock of meal and oil from being exhausted. It was otherwise when her son fell sick, "and his sickness was so sore that there was no breath left in him."

Then, as we are told, upon the appeal of the grief-stricken mother to heal her child, the prophet "took him out of her bosom."

"And he stretched himself upon the child three times, and cried unto the Lord, and said, O, Lord, my God, I pray thee let this child's soul come unto him again.

"And the Lord heard the voice of Elijah, and the soul of the child came into him again and he revived.

"And Elijah took the child and brought him down out of the chamber into the house, and delivered him unto his mother, and Elijah said, See, thy son liveth."—1 Kings xvii, 22, 23.

The Prophet Elisha encountered a still more desperate case of poverty in the widow of one of the sons of the prophets, for she was without even bread, having in her house "nothing save a pot of oil," and she was also in debt and her creditor had

come to take away her two sons to be bondmen until they had worked out the debt.

But prayer is more powerful than poverty, and the prophet bade her to borrow vessels of her neighbors, in addition to those she had in the house, and she filled them all from the oil in the pot, and the oil still stayed.

"Then she came and told the man of God, and he said, Go, sell the oil and pay thy debt, and live thou and thy children of the rest."—2 Kings, iv, 7.

Elisha's raising of the dead, however, was not done in the lowly habitation of the poor in the mansion of the rich.

In gratitude to a great woman at Shunem, who with her husband had entertained the prophet hospitably "as oft as he passed by," and was childless, he promised that she should give birth to a son, although her husband was old, and the Lord heard Elisha's prayer, and a son was born unto her.

That she should have sought the prophet's aid in after years when the son was taken "sore sick" among the reapers in the harvest field serves to prove our statement that the priests among the Jews were healers.

There were not wanting *materia medica* doctors in those days to dose humanity with their pills and lotions, but she passed them all by and went a far journey to Mount Carmel that she might see the prophet Elisha and implore him in person to go and heal her stricken son. It will be observed that the prophet first sent his staff to be laid on the face of the child and afterwards being constrained by the mother, who clung to him, was going with her to her home when he was met by his servant Gehazi, who told him that he had done as he was bidden, but that there was neither voice nor hearing in the lad.

The prophet had evidently made the mistake of assuming that he could heal the sick or raise the dead without prayer.

He may have been led into that error because he had been endowed with a double portion of the spirit of Elijah, and thought, therefore, that he could restore the sick to health, or call back the voiceless dead to life, without invoking the aid of Him in whose hands are the balances of life and death.

It was otherwise when Elisha, as we are told, went in and shut the door upon them twain, and layed unto the Lord," for he soon after "called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him he said, Take up thy son."

"Then she went in and fell at his feet and bowed herself to the ground, and took up her son and went out."—Ibid. iv, 33, 37.

Elisha did not pray though for the gift of any special power, or for Divine intervention, when he was appealed to by the people of Jericho to heal the corrupt waters and the barren land around and about their city. He but exercised the "dominion over all the earth" with which man was endowed at his creation. Fully realizing his God-given sovereignty over all inanimate nature as well as over "the beasts of the field, the fish of the sea, and the fowl of the air," he declared unto the inhabitants of the city.

"Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.

"So the waters were healed unto this day according to the saying of Elisha, which he spake."—Ibid. ii, 21, 22.

But Moses and the prophets, great as they were and holy ministers of the Most High God, were as compared with Jesus Christ as the gray light of the dawning day compared with the meridian splendor of the noonday sun. They were burning and shining lights in Israel, but Jesus is the "Light of the World."

The Hebrew prophets ministered at the altar of a national religion, but Jesus is the High Priest of Humanity, and the whole earth is His temple.

They were human, He is Divine, for He is the sinless one whose coming was foretold by Isaiah, the chief of the prophets, in these words:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called WONDERFUL, COUNSELLOR; The Mighty God, The everlasting Father, The Prince of Peace."—Isaiah ix, 6.

They were healers, but He was, and is, the Healer. He is the "Healer of the Nations," the Holy one, whose advent upon the earth was thus predicted in the last prophecy uttered by the last of the Hebrew prophets.

"The Son of righteousness shall arise with healing in his wings."—Malachi iv, 2.

"Their's was a tribal priesthood, to whom the power to heal the sick was limited, but the priesthood of Christ is universal composed of all 'them that believe.'"—Mark xvi, 17, 18.

A new leaflet No 2 has been issued for distribution for those who wish to help Unchain the Truth. This leaflet was prepared by Colonel Sabin. To those who wish cheap literature to distribute will be furnished at cost of printing.

## The "Twelve Apostles."

### Their Spiritual Significance to the Individual.

**S**INCE the Master said, "I AM THE WAY," the way He went must be our "way" to go if we would make the highest attainment possible. In other words, "the way" of His earthly experience represents by correspondence our "Way," or Spiritual experience in the Christ Life, from the manger to Calvary, from Conception to Resurrection. "I Am the Way" can mean nothing else.

Then the Christ born within "shall abide with you forever." All that pertains to the Christ we shall, if we look, also find the Mother, the Herod, the Wise Men, the John, the Twelve Apostles.

Spiritually considered, the "Twelve Apostles" are the Twelve Great Powers of the Mind, which we must call to "follow" the Christ. Then are we following Him with all our powers, "with all thy might, mind, and strength." This is the requirement.

Adopting Matthew's order the names of the Twelve Apostles are:

1. *Simon*, the name signifying "One who hears," represents a listening, respective faculty. That receptive faculty is Faith, and as Jesus surnamed him, "Peter" ("Rock"), so Faith is the solid Foundation of the "Kingdom of Heaven within you."

2. *Andrew*, stands for Confidence, Trustfulness. The narrative shows this. He is that faculty which readily believes without question. Trust never doubts. It is first in order of action, while Faith is first in order of importance. Confidence always precedes Faith in mental action. Thus Andrew first finds and accepts Christ; then he finds Simon and brings him to Him. Now, Trust is not Faith, but is kindred—a brother. Andrew and Simon were "brothers." Confidence readily believes; Faith following accepts. This is the mental process.

3. *James*, stands for Hope. } These two are Brothers.

4. *John*, stands for Love. } They are also "sons of Zebedee," and Zebedee means, "Given of Jehovah," showing Hope and Love to be Divine gifts. These two Jesus surnamed, "Boanerges," "Sons of thunder"—lightening, heavenly fire—because they were able to "bring down fire from heaven." Hope and Love, when working together in the "Way," have power to bring down the "consuming fire" of the Holy Ghost. When working together their power is greatest.

5. *Philip*, stands for the understanding or Sound Judgment. For Philip means, "Lover of horses," and the horse signifies the understanding. Jesus saw him "under the fig tree;" and the 'fig tree' signifies "natural good," according to Swedenborg. Hence Jesus said of him, "behold an Israelite, indeed, in whom is no guile." Thus sound judgment or good common sense is a natural good of the human mind, worthy to be enlisted in the cause of Christ. You must use your common sense in the Christian Life. Call it to Follow Christ.

6. *Nathaniel or Bartholomew*, stands for honest investigation, whose initial step is criticism. "Can any good thing come out of Nazareth."

He criticized, investigated, believed, then followed.

By the power of investigation we find Truth, demonstrate the Truth, then make it our own.

7. *Thomas*, stands for Reason, whose initial step is Doubt. "I will not believe except I see the print of the nails." An honest doubter is always a good reasoner, and through his reasoning doubt is overcome. Call your reasoning powers to follow Christ. All your powers must be called.

8. *Matthew*, stands for Acquisitiveness. It is the "Tax-Gatherer" of the mind which compels every experience and every observation to pay a tax in Wisdom, the silver of the Kingdom. "Wisdom is the principal thing, therefore get (accumulate) Wisdom." We are to learn Wisdom by experience and observation. It is the wealth of the Kingdom of Heaven.

9. *James*, "The son of Alphaeus" (chief) also called "James the Just," brother (or cousin) of Jesus, stands for the principle of Justice. Thus the principle of Justice is kindred to Righteousness, since James is kindred to Jesus. "Christ our Righteousness."

10. *Thaddeus, Lebbeus, Jude*, stands for Courage, because "Lebbeus" means, "courageous." Then as "Thaddeus" and "Jude" mean "praising" and "praise," so courage is a praiseworthy faculty of the mind. It requires as great courage to carry out the principles of Christ as to face the canon's mouth.

11. *Simon*, The "Cananite," the "Zealot," stands for Zeal, Enthusiasm, Eloquence—a faculty, which, called to "follow Me," becomes an engine of great power in advancing the Kingdom of Heaven.

12. *Judas*, stands for the Business Faculty, because he was the "business man" of the twelve. On the Spiritual plane Judas denotes "praise of God," the bestower of Spiritual bounties and bless-

ings. Judas received all the moneys and bestowed all gifts and benefactions. In this work he was no doubt a true apostle until through handling money avarice was developed, which is the perversion of this great and praiseworthy power. Avarice is "the Thief," which will always betray the Christ. It was one of the three sins by which Saul lost his kingdom. But with the other eleven powers true and faithful the Christ must triumph, and the triumph of the Christ is the death of avarice—"Judas hangs himself." Error left alone will destroy itself. So men say of an error worker, "give him rope enough and he will hang himself." But the Business Faculty, in its true relation, is a Divine gift. For after the death of Judas they chose another, "and the lot fell upon Matthias." And Matthias means "the Gift of God."

These Twelve Powers of mind are each and every one essential to success in every department of life. Called to follow Christ they assure complete success in "The Way."

—The first four—Faith, Confidence, Hope and Love—are called "Fishers," because they have power to draw to themselves whatever they desire. They bring to pass, they bring success as well in spiritual as in material things.

Without the concurrent action of all these four powers, all called and following, you can not succeed for "without Faith it is impossible to please God."

Without confidence you can not have Faith.

Without Hope you are in despair.

Without Love you disintegrate the bond of Hope.

The negative, Doubt will render Faith void.

Distrust will destroy Confidence.

Discouragement will defeat Hope.

Coldness will disintegrate the bond of Love.

This is the Spiritual significance of calling the Apostles, saying to them "Follow Me."

R. C. DOUGLASS.

Boston, Mass.

## What Is Truth?

The Roman Judge, Pontious Pilate, awed into earnestness by the Divine presence of the prisoner who stood in silence at the bar of his court, and greatly perplexed between his sense of duty and considerations of policy that led him to yield to the clamor of the people, and the demand of the Jewish priesthood, asked Jesus "What is Truth?"

But he did not wait for an answer from Him, who

alone could answer the momentous question that had vexed the minds of the sages and philosophers of all the centuries since the grey dawn of human history.

Yet Christ had already fully answered the question when he declared himself "the Way, the Truth and the Life."

From His teaching we can answer, if asked, what is Truth? That it is the principle of harmony in the moral universe derived from God, who is Eternal Harmony.

It is differentiated from error in this, that all error is embued with discord, and hence the old saying, that "A lie never holds together." There is always somewhere in it a jarring note.

The common application of the term Truth, and its derivatives supports this view.

Thus men speak of a true circle, meaning a curved figure so harmonious in all its parts that every point in its circumference is equally distant from its centre.

We speak of a true aim, meaning that the lines of vision are so perfectly harmonious that they focus the sight directly upon the object aimed at.

So the geometrician speaks of a true perpendicular, meaning a line that is upright or harmonious throughout, and forming with the line at its base a right angle; that is, an angle of ninety degrees or one-fourth of a circle.

We speak of a true man, meaning one who is upright and in harmony with sound principle, and never false to his duty.

It is as the eternal embodiment of all harmony that the Psalmist terms the Almighty, the "Lord God of Truth."—Psalm xxxi, 5.

This Divine harmony comes from within. It is not a voice flung upon a sounding board that returns in a wave of melody to the listening ear. It is heard and felt by the soul alone. It is the eternal pulse of truth set to music, which ever beats in unison with the heart of humanity.

Love for God and Love for man is the supreme law of its being.

The soul of man is most deeply conscious of being pervaded by this heaven-born harmony, which brings to it "the peace of God which passeth all understanding" (Philippians iv, 7) when it feels most sensibly that one blood rolls in ceaseless circulation through the hearts of all men, like many mighty seas that have but a single tide.

## LIFE.

**L**IFE is diffused throughout all organic nature. Its silent pulse beats in every plant, leaf and flower. It throbs in the heart of the rose as really as in that of the bee that extracts its sweets.

It is manifested in the ceaseless vibration which, as admitted by all Scientists, is shown by the leaves of the trees and every blade of grass. The aspen's ever tremulous leaf is but a visible type of all vegetable nature. That life, however, which is due to the operation of natural law is organic, and is thus widely differentiated from man's life, which is a spiritual unit, created by the fiat of God, the Eternal Life who is Spirit.

This life the mere naturalist can not elucidate, for he deals with a life that is dependent for its duration on material organisms that are visible beneath his microscope, and like the greyhound, he runs by sight.

What and where it is, whence it came, and whither it is bound can be revealed to us only by Divine metaphysics, which enables us to truly understand and faithfully interpret the teachings of Him who declared "I am the way, the truth, and the life."

Furthermore, the life of man is as distinct from animal life in its nature and duration as that of animals is from the life of plants.

This clearly appears both in the light of Scripture and philosophy.

The terms "life" and "living" are sometimes used in the Scriptures as identical in meaning, and yet they are far from being the same in their true import, for living is only the objective, or outward, visible manifestation of the subjective, or inward and invisible life. It bears the same relation to life, in the sense that it is used in the Scriptures, that the flame does to the fire that burns beneath it.

Thus Moses, forbidding the Jews to destroy fruit trees in their wars, says:

"When thou shalt besiege a city a long time in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down, (for the tree of the field is man's life) to employ them in the siege."—Deuteronomy, xx, 19.

Here the term "life" is used in the sense of "living," or sustenance.

It appears in its higher or truer sense in a subsequent chapter of the same book.

Thus the great Hebrew lawgiver, enjoining his

people to keep the commandments and statutes of the Lord, said unto them:

"See, I have set before thee this day Life and Good, and Death and Evil.

"That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him, for he is thy life, and the length of thy days, that thou mayest dwell in the land which the Lord swear unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."—Deuteronomy xxx, 15-20.

The religious system of the Jews, under the Mosaic dispensation, was grossly material. Their worship of God was celebrated with the sacrifice of bullocks, goats and sheep, and their high priest ministered at the altar of the temple "with garments rolled in blood."

To them the Deity was the "God of Battles," whose was the red right arm of slaughter, the Omnipotent avenger.

It remained for Christianity to declare, in the words of John, the gentle Judean fisherman whom "Jesus loved," that "God is Love."

The whole Mosaic system of religious worship was condemned when Christ declared that—

"God is a Spirit, and they that worship Him must worship Him in Spirit and in Truth."—John iv, 24.

As man is made in the image of God it follows that he is spiritual, and that therefore his soul is his life, which must be immortal, being the reflex or image of God's eternity.

It is in this sense our Lord used the term "soul" when he described the rich man who lives for this world alone as saying:

"And I will say unto my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry.

"But God said unto him, Thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?"—Luke xii, 19, 20.

Here the term "soul" is used as synonymous with life.

Christian Science is in perfect accord with the teaching of Him who spoke as "never man spake," on this subject as on all others.

Materia Medica physicians teach dogmatically that life consists in the circulation of the blood, and that such circulation is due to a purely material organization of which the heart is the vital motor. This is to confound the effect with the cause, for the Christian Scientist knows, as a fact demonstra-



ted in his practice, that the soul or mind is man's life and controls the action of all the material organs through which life is manifested.

Every physician recognizes this fact whenever he utters words of encouragement to buoy up the sinking spirits of his patient, well knowing that what is termed a man's "nerve" is but the asserted supremacy of the soul over the body, of mind over matter.

There can be no question that the habitual thoughts of the individual are reflected in his face, not specifically, but as indicating whether he is living a moral life in general or is given over wholly to vice. Hence we refer to men as having good or evil countenances, interpreting their inward and invisible souls by their outward and visible features.

Lavater, the founder of the Science of Physiognomy, clearly demonstrated this principle, and mankind generally practice it in their daily lives.

Life must therefore be deemed an element of the soul, as inseparable from it as is the sunbeam from the great orb that radiates it or as is light from the white fire of the morning star.

It is a stream flowing through time, indeed, but having its never failing fountain heard in eternity.

He who would understand fully the law that governs its rise and fall, its flow and its ebb, as manifested in the varying conditions of the human body must study the soul, in which man's life has its eternal seat. The soul is a deep mystery to carnal mind and the philosophy of all the ages has failed to reveal what is hidden in its secret chambers. It is not an organ, yet it controls all organs. It is not a function, such as memory, reason, judgment, yet it contains and operates all mental functions. Though silent to the human ear it yet speaks to and through man, ever admonishing him of his divine origin and his glorious destiny.

It is, as it were, an indestructible instrument whose soundless music is the voice of the Eternal God within it.

Time and space and organic nature all fade away before the sublime revelations of the soul. It is ever advancing, knowing no halt on its everlasting march that began before "the morning stars sang together," and will still continue when, perhaps, their song has ceased to mingle with the harmony of the spheres.

As the true nature of the soul comes to be known more and more man will attain nearer in his life to the All Perfect, of which the soul is the express image.

Whatever may be the diversity of our mortal

lives, however varied our acts, running through all changes of good and evil, the soul remains always true to its eternal orbit, the immovable vitalizing force that regulates the being of man—the embodiment of "The Ancient of Days," The Eternal Oneness.

Yet is it varied in the manifestations of its nature and powers—manifestations which, though differing in their effects, still constitute one harmonious whole, for the soul is an integral part of The Eternal Harmony—a segment of that infinite circle, whose centre is everywhere and its circumference nowhere.

When it acts through the emotions perfected through its purity we have the Galilean fisherman declaring that "God is Love."

When it acts through the reason Newton appears and weighs the stars and the earth in the balances of his mighty intellect and unfolds the law that holds them in harmonious relation.

When it acts through the imagination we have Milton, who seems to soar aloft on the tireless wings of the archangels, of whom he wrote, until lost to sight amid the music of his glorious song.

Christ devoted no words of His divine discourse to prove the immortality of the soul, for He proclaimed it by His very presence upon earth as "perfect man," and yet no less He who, as foretold by the prophet Isaiah, was and is "The Mighty God, The Everlasting Father, The Prince of Peace."—Isaiah ix, 6.

He declared it when He said "I am the way, the truth, and the life," for He, being from everlasting to everlasting the life in Him, which is the soul of man, must be immortal.

And yet He, the All-Good, Omnipotent and Eternal God, being made flesh, "Himself took our infirmities and bare our sicknesses."—Matthew viii, 17.

He did not come in the awfulness of His Eternal Majesty as the Creator of the Universe, who stretcheth out the heavens as a curtain and walketh upon the wings of the wind, "who maketh His angels spirits, His ministers a flaming fire."—Psalm civ, 4.

Though Divine, He came to us humanly, for, as we are told by the Apostle Matthew, "Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people."—Matthew ix, 35.


And the Apostle Peter tells us "How God anointed Jesus of Nazareth with the Holy Ghost and

with power, who went about doing good and healing all that were oppressed of the devil, for God was with him."—Acts x, 38.

The final command given by Him after His resurrection, and just before His ascension to Heaven, was "Follow me."

That was, as it were, the last marching order given by "the Captain of their Salvation" to all them that believe, and Christian Science teaches us that it is best obeyed in following Him who was "the Life," by "healing the sick," for to follow Him is not only to preach His gospel but to do His works.

## What Is Truth?

 N reading Professor Turner's able lecture on Truth I felt prompted to add a few ideas that I trust will reach some soul that is still in doubt about how to reach a practical understanding of Truth as a working principle. Truth, in its broadest sense, has always been a difficult word to define, and yet is a word so constantly in use among the followers of "The New Thought" that it should be clearly comprehended in its various applications to the "Science of Mind," and in the demonstration of its power.

All believers in a Supreme Being consent to the statements "God is Truth," "God is Life," "God is Love," "God is Wisdom," "God is Intelligence," "God is Power," etc.

We may add every principle, every aspect or quality that is good and eternally the same: Health, Strength, Peace, Joy, Freedom, Harmony, and many more. We combine the whole and call it God, and as every aspect that is good is in perfect harmony with every other aspect, and no two can by any possibility conflict, we may condense the whole and call it Truth, for Truth is God, and it requires every aspect and every distinct principle of good to constitute God.

God would not be the All of Good if any one aspect could be taken away any more than the unit could be complete with a fraction taken from it.

So we find that whatever agrees in every particular with all those aspects of divinity may be called Truth. It is well to analyze words, for in doing so we become more conscious of their richness and true meaning.

We should not lose sight of the fact that there is a distinction between a truth and a fact as we see it. A fact on the mortal plane may be wholly

lacking in the element of truth. It may be a fact, and yet have its origin in falsity, in which case it should not be called true. For instance, one may suffer a wrong at the hands of a neighbor; it may be a grievous wrong that causes much misery on the sense plane. That misery is a fact, but it has its root in falsity and there is no truth in it. I repeat whatever is true is Godly and must agree with all that is divinely good.

When Jesus said, "Ye shall know the Truth and the Truth shall make you Free," that knowledge was to be the reward of continuing in his words, keeping his sayings. He was known to follow only the true way which was the way of Life.

Knowledge of the truth is the only way to freedom. As all desire freedom and life eternal, it is wise to study truth and the way of truth which never leads to death.

The Apostle Paul has given us many grand statements, some of which can be used with marvelous effect in demonstration. In one of his inspired movements he said, "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." How glorious! We may all reach that plane of realization by consistency and faithful endeavor. "In Christ Jesus" means in the truth as taught by Jesus the Christ. That statement of Paul's contains a volume in itself, and how little it has been understood.

To analyze it or meditate upon it, one finds that the "law of the Spirit of Life" is truth itself. It is also love, power, wisdom, health, and vitality. It is whatever we see that is the opposite of death or anything that leads to death, and it is blessed to know it.

JANE W. YARNALL.

## THE FRAGMENTS.

Go, gather up the fragments,  
And bring them to the fold,  
They had nothing here but judgment  
To feed the hungry soul.

They ask not loaves and fishes,  
But peace and light and rest,  
Oh! help them on to freedom,  
Make each an honored guest.

Should any come in bondage,  
Trying to find the way  
Bid them come, and welcome,  
And teach them how to pray.

You will give sweet consolation  
To the hungry, aching heart,  
They will welcome you to Heaven  
To hear the golden harp.

Respectfully,

MRS. F. M. PUGHL

## From Spirit to Matter.

**I**F SPIRIT CREATES, then all is spirit, for nothing can create that which it is not itself. There can only be infinite degrees and varieties of spirit; greater and lesser forms, or containants of spirit. The greater can create the lesser, but not the lesser the greater. The material world and all its varieties can only be the lowest form or containant of spirit. Also, the greater rules the lesser, except the greater does not know its power.

The lower the forms of life the less life they can contain; the less life forms contain the less animation there is in them; hence the material world in its lowest form appears inanimate. It is here, where spirit appears inanimate, that it is possible for consciousness of individual creations to begin. So it is that the material world is the place where the first stages of human consciousness develops.

The Creator is the first cause, and in its descent from greatest to least, each higher plane creates the lower until the lowest is reached. This is evolution. Now conscious existence begins and develops that which is hidden within it; this is evolution. The immortal soul—man, a perfect creation—descends from God in an unconscious state of existence until the lowest plane is reached; then consciousness begins, and the whole work of evolution is to make the unconscious man conscious. Step by step he climbs back to his first estate, more and more a perfect individual, until the subconscious has become wholly one with the conscious. This is the measure of the man, that is of the angel; the inner man.

As each higher degree of life has power to control the lower, man's higher consciousness may control everything of his external life. The knowledge of this, and the way to use it, is what gives man power.

It may now be seen why any change in man creates corresponding changes in his environment and in Nature. The whole mystery of creation is plain when viewed from this standpoint; from every other it is beset with difficulties and unexplainable complications.

Life in each plane weaves of the substance of that plane a covering for itself in all its varieties, and so makes a visible world in every plane. Nothing can be sensed of any plane except by means of the substance of that plane. Man being in one plane and developing other planes can sense various planes. It is only by development in any plane that man

can make use of the substance of that plane. Hence, there are some who are not able to believe there is any higher plane of existence than this material world; they have not developed—become conscious in the higher plane; unable to sense anything of it, they think it can not exist. They can not find proof of its existence in the material, and they have nothing else to work with. Hence, too, others can tell us of the world revealed by the higher vibrations.

The beautiful white lily is first created a white lily, and then clothes itself with earth substance and manifests itself to man. Everything that is is a manifestation of truth; truth first comes down from Heaven and then ascends to Heaven. The material plane simply furnishes material to make the creations of truth visible in the material plane.

The same law holds in the planes of the material world itself; all vegetable life is first created by the sun and air, the highest plane of the material world, then descends into the earth, the lowest plane of the material world, and begins to clothe itself with the earth substance and become visible in that plane. It then rises and clothes itself in the substance of the next higher plane and so proceeds until it has reached its highest perfection in the sun and air.

Those who seek in the material plane for evidences of the Spirit find its beginnings in the least visible material substance and follow its evolution as it clothes more and more of itself with the material substance until its entire form is made visible in the material plane. Those who seek in the higher plane for the Truth of the Spirit see that the creations of Truth first come down from heaven and then rise again to heaven. The first chapter of Genesis describes the spiritual creation and the second chapter the beginning of conscious life in the material plane; the remainder of the Old Testament is the history of the evolution of the spiritual into the conscious life.

Even the materialists, who are scientists, have discovered that matter itself has no apparent life, but the Spirit that dwells in it. It is Spirit that gives it form; then Spirit must be in that form; it can not give it that which it has not itself. Again, all life proceeds in circles; if life proceeded from matter to Spirit only it would make only half a circle; but it proceeds from Spirit to matter; from matter to Spirit, and so completes the circle. In everything of life you will find this order the same, for it is the order of creation; from God to man; from man to God; from God to man, from man to man, from man to God.

MABEL GIFFORD, D. L. S.

Needham, Mass.

## Why Mental Healing is Generally Slow.

Kate Atkinson Boehme, in "Freedom."

**I**T occasionally happens that a patient who is under mental treatment will be instantly healed, but more frequently many months elapse before a cure is effected, and possibly during these months not a sign of improvement will appear. In the latter event the patient must be possessed of more than ordinary faith in the treatment and healer in order to persist in the face of such continued discouragement. The instances of such persistence are rare, for usually the patient either drops the treatment altogether or makes a change of healer, in either case losing the effect of a partially established vibration, for even in a change of healer the vibration already set up is destroyed and another substituted.

If a man digs a foundation and starts to build a house, but each month tears down the result of his work and begins anew on another plan, it is evident that the building will not reach completion. In just this way patients, through discouragement and lack of persistence, lose the good result which they are seeking.

The trouble is that owing to the occasional instances of instantaneous healing and the extreme statements of some fanatics among mental practitioners the world at large has acquired a false conception regarding the principle and operation of mental therapeutics. Many a happy, trusting soul has lost all faith and been plunged into the very depths of despair because, as a result of one treatment, grey hair did not return to the color of youth and wrinkles disappear. Now, all this and more might have been accomplished by steady persistence had the principle at work been more thoroughly understood by both healer and patient.

I know of a case where a tooth was grown by the power of thought in a year, but I have yet to learn of an instance where one was grown in an hour. And yet far be it from me to deny the possibility of such a rapid growth in the future, but the time is not yet, except in an isolated occurrence.

Let us be reasonable. We are just on the threshold of a new era of mind. We are only beginning to develop the power of concentration which is the great factor in mental healing. Whatever Oriental races may have known and practiced we of the Occident have not reached the point toward which we are striving. The mind is still diffused over

many things, and it will require steady training and much discipline before instantaneous healing will be uniformly possible.

But the day is coming when the power of concentration will be so fully developed that miracles of healing far beyond our present imagination will be performed. The day is coming when a man can instantly, by the power of his concentrated will, change his environment to suit his wish.

I say that concentration is the great factor in mental healing and I say it advisedly. By concentration a planet is formed; by concentration every atom, or aggregation of atoms, comes into existence. On the other hand, by diffusion atoms and planets are disintegrated.

The law is operated in the mental as well as the physical world. What is the first evidence of insanity or disintegration of the intellect? A lack of coherence. This life of coherence is equivalent to a lack of concentration, for coherence and concentration are almost synonymous terms, each meaning to hold together, whether the things held together be physical atoms, worlds, or the thoughts and purposes of the mind and heart.

Let us assume, as I think we are safe in doing, that every visible or tangible thing is a thought externalized and that our bodies as they stand today are the expression of many small purposes concentrated into one all combining purpose. Our bodies then owe their existence to the principle of concentration; a concentration, however, which exerted itself without conscious knowledge of its action.

A new field of growth is entered upon when the mind concentrates, and knows that it concentrates. This is the field of work where one builds not blindly, but toward a definite end. For instance, when I know that I am concentrating, and why I am so doing, I stand, as it were, above my work and am master of it.

But this consciousness is only partly evolved, therefore it is not fully master of the work of concentration. It works with comparative difficulty and requires time.

The brain matter, whether in the head, the solar plexus, or the tips of the fingers, stands in order to thought and receives its first impression. For instance, if I direct a thought of health toward a patient that thought goes as mental vibration straight to the brain of that patient and disturbs it. This disturbance amounts to a repolarization of atoms. It makes as great a difference in a lot of atoms to repolarize them as it does with the blocks which

a child forms, now into a house, now into a church and now into a range of mountains, the difference being that you see the child's hand when it rearranges the blocks, whereas you do not see the force which repolarizes the atoms. The change occurs just the same and after a time it makes itself known in outward reformation.

When this external manifestation is long delayed it is because atoms, like people, are subject to the inertia of habit. They are indolent, preferring the ease of an old polarization to the effort attendant upon a new one. We thus have to contend with the slipping back again and again of the repolarized atoms into their old ways, so that it sometimes takes month after month of effort on the part of the healer, and month after month of receptivity on the part of the patient before a new habit is established, but when this time does come there is a sudden and marked improvement, for with complete and permanent repolarization there comes a swing of momentum which stimulates every vital function.

Then, again, it sometimes happens that during the transitional period when the old order is disturbed and the new not yet established the state of the patient is worse than before beginning treatment. Under the old system of drugging a patient thought nothing of the great stirring up and discomfort attendant upon a dose of liver medicine, but with this new and subtle method of mental treatment it takes a very wise and reasoning healer to so explain this most trying ordeal when every unfavorable symptom seems aggravated.

This ordeal once passed, however, there is seen to be a decided change for the better, and how has it all come about?

Experiments in psychology, as performed in our colleges, have shown that the various functions of the body depend on the conditions of the particular group of brain cells upon which each function is dependent. If any portion of the brain be removed there will ensue utter atrophy of that part of the body related to and dependent upon it. In other words, a part of the body dies with the disappearance of that part of the brain which gives it life.

Now, since the life of the body thus depends upon the presence and good condition of the brain cells, and since thought first impresses itself upon the brain matter, the reasonable inference is that mental healing, through the law of telegraphy, addresses itself first to the brain, the atoms of which it repolarizes, building up depleted and degenerate cells into conditions of health and vigor.

Then, when these conditions are firmly established, the body begins to show forth the results of good government, responding to the mandates of healthy brain with ease instead of dis-ease.

If it could only be thoroughly understood that within the apparently unresponsive body great though subtle changes may be taking place of which there is no outward sign the work of many a good healer would not be frustrated by the discouragement of a patient who, all unconscious of the progress of readjustment within himself, is like the impatient child that plants a seed in the earth, but opens up the soil each day and finally, seeing no sign of growth, tears the luckless seed from its resting place just on the instant of unfoldment.

Let us be wiser in our methods and see deeper in the heart of things.

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Thinks the Lectures Grand.

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Highlands, Cal., September 12, 1900.

Mr. J. H. Turner.

Dear Brother: Your kind letter to hand, also diploma and supplement, for which accept my heartfelt and sincere thanks to you and Brother Sabin. May God bless your efforts to spread this healing Truth. I think the lectures are grand, and I am so thankful that they are mine to keep, for I feel that I have just begun to study them. Every time I read one I seem to get a new thought; they seem to be so strengthening and uplifting. I have enjoyed the studying and writing out the answers to questions very much. I must say that I was surprised that I got so few corrections.

Thanking you again for your encouraging letters, I remain as ever, your student and sister in the Christ Truth. Excuse delay, it seems unavoidable.

MRS. MARTHA J. FOWLER.

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Telegrams.

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Those who may send telegrams to me for immediate treatment in cases of emergency will please observe the following: If telegram is sent in daytime, from 8 o'clock a. m. to 4 o'clock p. m., send to my office, 512 Tenth street N. W.; if sent after 4 o'clock p. m. send to my residence, 320 Second street S. E.

J. H. TURNER, R. C. S.



## Love is the Only Force.

[Lecture delivered by Prof. J. H. Turner before the Reform Christian Science Church, Washington, D. C., September 23, 1900.]

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

"Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

"Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."—I Corinthians, xiii, 1-8.

The Christian is the only man who has a programme for himself or the world. This programme was announced by Christ when He said "Love the Lord, thy God, with all thy heart, mind and strength, and thy neighbor as thyself," or in the Golden Rule, "Do unto others as you would have others do unto you." This is the programme that Christ gave to the world by which man was to work out his destiny. We find the heathen and infidel plodding through the world without any definite idea as to where man came from, as to what he is doing now, and no idea as to the future. All men outside of Christianity are groping their way in darkness; in other words, they are drifting with the tide of events without chart or compass. In the writings of the most noted infidels we find that the burden of their entire work has been to demolish the programme of the Christian without giving in its place anything upon which to base an intelligent mode of action for life. The Christian knows from whence he came, he knows his Father, he has something to do in the present and a bright and everlasting hope for the future. And to this cause can be traced the success of all nations that profess Christianity, and whose laws have embodied in them the Sermon on the Mount and the Golden

Rule. Philosophers and prophets have set forth creeds as sound and logical from a moral standpoint as that of Christ, but in the application and in their execution they have lacked one great element of strength. They have lacked the force which binds men together and makes them brothers. They all lack that element of cement which makes one great, grand family of all mankind, claiming allegiance to one great Father. This element of force lacking in all these heathen philosophies and religions is LOVE.

The experience of the world is that all governments, all religions, all philosophies not based upon this element of love have crumbled and gone to dust. The success of our own government of these United States, whose Declaration of Independence declares that all men are created equal, and which sentiment is incorporated in our organic law, the Constitution of these United States, is a demonstration of the power of love even though carried out to a limited extent.

All things in all time have been transitory and have passed away, except those things that have been the outgrowth of faith, hope and love. Paul said in First Corinthians, as just read, that all these other things pass away, but he says, "now abideth hope, faith and love, these three, but the greatest of these is LOVE." Paul says again that "Love never faileth, but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away," In the history of the world we have had prophets inspired of God whose prophecies have been a guide and a beacon light to the world, but their prophecies have been fulfilled and they have passed away. In times past it was a great thing to be able to speak in many tongues, but that accomplishment and the usefulness of it has passed away. A schoolboy, 15 years of age, of the present age, knows as much as Sir Isaac Newton did. All the knowledge of the past has been superseded by something greater and better, so Paul's statement is literally true. Paul says that love, the greatest of all things, abideth forever. We find in our everyday experience that love has the same force and effect that it had the day that man was created. Then this thing that is greater than all other things, the greatest force in all the universe of God, should be known and appreciated by all God's children. The question then arises, What is this love? It has been written about, philosophers have analyzed and poets sung of this thing we call love, all have experienced its beneficent benefits and have found it the one thing needful in all the affairs of mankind. The most compre-

hensive definition that we can give is this, "Love is God made manifest in action—God in operation." Wherever we find love there we find God. When a certain man was going from Jerusalem to Jericho, he fell among thieves and was wounded and robbed and left for dead. The priest passed by on the other side and the Levite only gave him a glance, but when the good Samaritan came along with love in him, God in operation, he took pity on him, bound up his wounds, took him to an inn and had him cared for. That was God at work.

This thing of love is a universal thing. It does not only apply to the human family, but we find that this same God principle is in the fowls of the air and beasts of the field. Among fowls we find a great attachment for each other, especially for their own young. The same thing is shown among the beast of the fields, and this is nothing more nor less than this universal love which God has placed everywhere and in everything, and where we see good being done, promoted and pushed on by this force of love, we can say there is God in operation—God at work.

This thing of love is a passport into all society. You may go into the slums of London or of New York, or in other great cities all over the world, and there you will find frail women with this force of love behind them and in them, associating with the most desperate conditions of mankind. They are given entrance, they are welcomed into the most squalid conditions and treated with kindness, and listened to in a way and in a manner that would not be accorded any one else on earth. Why? Simply because they have a passport, and this passport is love. We find good men and good women in the jungles of Africa, in the hidden places of China, in the forests of India, in the swamps of South America and Mexico, and the only passport they have that takes them into the houses, into the governments, and into the hearts of these people is LOVE, and when we, as children of God, wish to enter any place, wish to enter anybody's heart, there is no letter of introduction, there is nothing that we can have that will pass us so readily and so effectually as love.

It is not only a passport, but it is a coin that passes current in all God's universe. With this coin you can purchase an entrance into the darkest dungeon where criminals are chained. With this coin you can enter the palaces and courts of kings and princes. I know a man, and have heard him preach quite a number of times, who has been around the world three or four times. He has preach-

ed to the people of all lands and countries, and he never takes gold nor silver, nor script; the only coin he has with which to pay his passage, for his food, his raiment, is Love. This power of Love in his heart that he carries with him, this Love for his fellowman, so attracts the hearts and consciousness of those with whom he comes in contact that they only have to be informed that he needs money for transportation, food, and raiment, and it is furnished. This proves the principle that Love begets Love. There is one beautiful thing about this coin of Love and that is it can not be counterfeited. It has been attempted time and time again. We have in this city, and in all other cities, united charities and various other charities to administer to the poor and needy. These organizations, as a general thing, are supported by the wealthy, most of whom have thousands of other people employed upon a wage so meagre that they are not able to live decently. They work long hours, with no time for recreation and improvement. The rich men, for the sake of easing their consciences, will contribute from the wages they have taken from their employees and have it doled out to them by some organized charity, and people call this Love. It is an attempt at counterfeiting. It is so recognized by God and man. We find in this city, and in most of the other large cities, that about one-tenth of the people attend churches while the other nine tenths do not, because they have discovered that there is a counterfeit Love in circulation, and that the churches, in a great many instances, are undertaking to pass this counterfeit upon them for the genuine coin. But it will not pass, and the sooner the different denominations discover the fact that they can not pass this counterfeit upon the people and call it real Love the sooner they will discover the trouble that keeps people away from worship on Sunday. It is the one great fact that makes clear the reason why the Church does not take the world for God; they are trying to pass counterfeit Love on mankind, and they have absolutely, and will continue in all times, to fail to make it current. The Scribes and the Pharisees were at the very same business when Christ came into the world, and He said, "Woe unto ye hypocrites," and He exposed their counterfeits and condemned the counterfeiters.

This love is also a magnet that attracts to itself all other bodies. You may take a piece of steel and rub it against a piece of loadstone and it will become magnetized. Rub it against another magnet and it becomes charged with the same attractive force and then attracts all other bodies. So it is

with love. When we rub up against a man or woman who is magnetized with this God force, this love, we ourselves are powerless to resist the force, and we at once become attracted and magnetized and go out and attract others. When Christ was on earth and was being pursued by His enemies, Peter pulled out his sword and smote off the ear of the servant of the High Priest. Christ seeing it, rebuked Peter and said: "Put up again thy sword into his place, for all they that take the sword shall perish with the sword," and Christ straightway healed the ear of the servant, showing plainly that Christ did not intend to establish a temporal kingdom on this earth that would ever have to be defended by guns, swords and spears; but the kingdom that He proposed to establish and did establish should have no other defense, should have no further fortifications, should have no further guns or armament than this one force of love. When they spat in His face and when they assaulted Him, the only thing He did was to love them; and even when nailed to the cross the last prayer He ever prayed was an exercise of this same force of love when He said, "Father, forgive them, for they know not what they do."

In looking over the histories of the world we find that all the great institutions that have been in existence and are to-day in existence for man's good and happiness are founded upon this one principle of LOVE. Every institution that God Himself, through Jesus Christ, has instituted upon earth was based upon this one principle. The ordinance of matrimony was instituted by God Himself, and this institution has for its foundation nothing but love. This institution of matrimony is the corner-stone in the structure of society that has brought about our present civilization. I remember the first time I ever came to Washington City the idea occurred to me, Where is the Government, and where is the power that makes this Government? I went to the Capitol and saw both houses of Congress, and after looking them over I said, "It is not here." I went to the Supreme Court room and I looked upon the solemn faces of the Judges, and I said, "It is not here." I went to the White House and shook hands with the President and looked upon the beauties of that old mansion, and I said, "It is not here." I went to the Navy Yard and all the other public buildings, and I said, "It is not in any of these." And then I began to study, in order to answer my own question, "Where is the power that runs this great Government of ours?" And after studying the question over, I was carried back to the old farm house in the country. Then in my imagina-

tion I walked through the beautiful grove to the flower yard and into this splendid old castle, and there I found the old gray-headed father and mother who had been united for years in the holy bonds of wedlock, and around them a family of splendid boys and girls. On a table hard by was an old family Bible with pages which were worn and brown and old and stained with finger prints and the tears of years. In this castle this old Bible was used daily. At bedtime, before they retired, a chapter was read and a prayer offered to Almighty God, the great God of Love. When I saw this I said, "It is here that the power upon which rests all the institutions of our Government is to be found. Here is the power that has guided us for an hundred years, through all wars, through all droughts and through all floods; here is the power that has reared all churches, that has sent forth all the missionaries; here is the power and the force upon which is founded all the institutions that accomplish any good."

Then we can recognize to some small degree the wisdom of God in founding this Institution of matrimony and founding it upon the one principle, LOVE.

It is a lesson to us, that whenever we undertake to do anything, whether it is to found a business enterprise or whether it is to found a church, as we are now doing, that the only sure and steadfast way is to found it upon this everlasting principle of Love. When we do that we have God pledged to us, we have all good in the universe pledged to us, we have all power pledged to us, to make it a success; and this love that this Reform Christian Church must be founded upon is a love that does not extend only to our own little group or to our own families, but it must be a love that extends to our enemies, that extends to those who spitefully use us and say all manner of evil things about us. The only way that we can successfully found this church is to found it under these conditions and along these lines. We can never overcome our enemies, we can never overcome those who seek to do us harm, except we overcome them with love and kindness. We must forget to strike back when they strike at us.

In analyzing this principle of love, we find it composed of the following ingredients: Patience, Generosity, Courtesy, Good Temper, Guilelessness, Kindness, Humility, Unselfishness and Sincerity. I have no time to go into a full discussion of each of these ingredients, but to simply name them is sufficient to fasten the mind of every thinker. When we find a man who is not generous, who is impa-

# LECTURE.

[Delivered by Col. OLIVER C. SABIN before the Reform Christian Science Church, Sunday, October 7, 1900]

tient, who is not courteous and polite; when we find a man or a woman who is continually flying into a rage, allowing his temper to get away with him, a man who is brutal and unkind, a man who is haughty and stuck up, a man who lives in a little circle which includes 'Me and my wife, my son John and his wife, we four and no more,' and who is continually parading himself as being a child of God and at the same time doing things that stamp him as absolutely insincere, then we know that he does not possess these ingredients that make up love, that he has no love in him. "By their fruits shall ye know them."

Any man or woman whose purpose in life, whose plans and specifications are all based upon this thing of love, can heal the sick, can cast out devils, can overcome all evil, because Christ said "If ye love me and keep my commandments ye shall not only do the things that I do, but ye shall do greater things." Are you weak, brother? Are you ignorant? Are you a slave to your temper? Do you find it impossible to do unto others as you would that they should do unto you? Do you find that you can not heal yourself of all the ailments that afflict you, and that you not only fail to heal yourself but that you are powerless to heal your brother? Then your life is not founded upon this power, LOVE; you are not depending upon LOVE as a force, a power that will overcome all obstacles. Then let each and all of us reconstruct our foundations, reconstruct all our plans for life. Let us all rewrite our programme, and let us base all simply upon this force of LOVE. When we have done this we are regenerated, we are born again. We are born into God's kingdom, we are His children.

## Do Not Worry.

There are three times, especially, when we should not worry—past, present and future.

Don't worry over what happened in the past, for only yesterday it is as far gone as if a hundred years ago. You couldn't bring it back if you could try.

Don't worry over what is going to happen to-morrow; for you will by so doing unfit yourself to meet what must be met.

Don't worry about what is happening right now, or something to prevent its happening if it does not suit you.

Don't worry at all.

We are going to make the preliminary services a little shorter than usual in order to give you a full hour for these lectures, and when you come to consider that you have to learn this science of God-healing in twelve lessons you will agree with me that an hour is not too long.

I was impressed with some remarks which were made to me when I first came into this hall to-day by a gentleman who has been studying something along the lines of metaphysical thought. He said that it was impossible for one to believe these metaphysical facts, and I remembered back three years ago when I first heard of Christian Science from a friend of mine who had been cured of a severe case of morphine habit. Of course, I did not believe what he said about it—I thought he had been imposed upon—but was interested enough in my own mind to conclude to investigate the subject as a scientific question and to ascertain how he had been healed. The result of that investigation showed me how he was healed, and not only him, but how God will heal all who ask, and instead of this healing being accomplished by necromancy or witchcraft, it is nothing more nor less than a simple prayer to God and God answering our prayers.

In order to give this congregation some idea of what Christian Science is doing, I have concluded to give four or five cases, examples of healing which have occurred within the last few weeks, and then we will take up the subject and go on and tell how this has been done.

The first case I will call your attention to is that of a gentleman at Victor, Colo. His mother telegraphed for Christian Science treatment. The telegram said that he was suffering from tuberculosis of the brains. The letter which came later said that he was out of his head and the doctors had given him up to die, and then they had telegraphed for Christian Science treatment. I received a letter last night from his mother that her son was perfectly well, and had now returned to his home in Nebraska. The first telegram was dated September 20, 1900.

The next case I refer to is that of a young man living in Marshall, Tex., who had injured his arm, and blood poison set in with intense fever, and the

doctors decided that the arm must come off or he would die. His mother, who had been healed marvelously at an earlier date by Christian Science treatment, telegraphed us for treatment, and to day I received a letter from the wife of that young man stating that he was well and had left the hospital that day and that the arm had been saved. This telegram was dated September 27, 1900.

The next case was that of a little baby living in Gardiner, Me. Something happened to one of his hips or it gave out so that he could not walk. The doctors decided, after examination, that the only thing to do was to fix a plaster of Paris cast for the leg to give it strength and thought in years he might use it. The grandfather asked for Christian Science treatment, but the parents had no faith in it and refused. The grandfather wrote to me for treatment, and I received a letter from him within a few days stating that the boy had entirely recovered and was running all about everywhere. Treatment commenced in this case August 23, 1900.

I will next refer to a case of a doctor living in Denver, Colo. He was suffering from pulmonary trouble—consumption in the last stage. He claimed to be healed. In his letter he asked also for treatment for his financial situation. In his last letter he tells me that a mining company, of which he was a member, met together to dissolve and go into voluntary liquidation, and when the company was in session, or its board of directors, a gentleman came in and offered them twenty-five cents on the dollar for their entire stock. Not only was he healed but he now has money.

The next case was that of a gentleman living in this city. He wanted a job but could not get one. We were asked for treatment for the situation. We all gave him treatment and the jobs came in on him three or four a day. He got all the work he wanted, and I never see him but what he says he has had another job offered to him. He is in this audience to-day.

I have another case, that of a lady living in Chicago, who had three doctors in consultation. They made an examination of her lungs and said that one was gone and the other half gone and that she must die. Her brother wrote to me for treatment. That was four months ago, and I received a letter from the same man within the past week saying that he had been out walking with her that day and she had walked ten blocks, and when they came in she had eaten a bigger meal than he did; in fact that she is recovering.

Now, these people I have never seen. All I know

of them is what I have learned from their letters. They write to us, or telegraph to us; tell us these things, and pay their money for it. O! course, we know it is true; we know they are healed, and we not only know they are telling the truth, but we know that the same things are being done all over the world. It is not only done in our midst, but wherever there is one who understands this truth anywhere under the broad canopy of Heaven, they are carrying this healing knowledge with them, and in the name of the Master they are healing the sick and the sinner. All can heal who learn the truth and live the life.

In commencing the study of this subject, I ask all and every one of you to be sincere and candid with yourselves. I can imagine how many of you feel who do not understand this subject. There will be propositions advanced to you which perhaps you have never heard of, or ever thought of; but more than that, many of the most important theories upon which this metaphysical healing is based is in direct opposition to the theories which you have been taught in our colleges, and which are being taught to day. When they came to me with these new ideas I could not believe them, but I said to myself, "I will wait before passing judgment; I am the jury in this case and I will be careful and weigh every fact, and when the testimony is all in, I will bring in my verdict in accordance with the facts." I ask you to do that. be honest with yourselves, and when we get through with this series of lectures you will know how to heal the sick.

I want to state another fact for the purpose of disarming the prejudice which is everywhere thrown against us regarding this so-called Christian Science. Christian Science proper, the real science, is simply the healing practiced by Jesus Christ our Saviour. The Christian Science which has been taught through the United States for the last few years has had an offensive personality attached to it, and the fact that we do this in and through the name of Jesus Christ has been tabooed, but on the contrary we have been taught to believe, as that church has taught us to believe, that this healing is the impersonal second coming of Christ, and the representative of that belief, and of that church and of that Deity is a woman who lives in Concord, N. H.

The Reform Christian Science Church believes the Bible as it is taught, and when the angel told the Galileans, as they stood looking up into Heaven after Jesus ascended, "Why stand ye here, ye men of Galilee? This same Jesus whom you have seen



go up will return in like manner." We accept Jesus Christ as the Saviour and the Son of God, and believe that He will come again in the body as He lived, and we expect every promise, and every prophecy He ever made, to be fulfilled, and in every act of healing we do we do it in and through the name of Jesus Christ our Saviour. He told His Disciples upon that last day on the Mount to take His Gospel and to preach it to the world; He told them, "These signs shall follow those who believe; in My Name shall they cast out devils; they shall lay hands on the sick and they shall recover." That is the promise on which we work, and that is good for you and it is good for me; it is good for all who believe. Jesus said, "These signs shall follow those who believe; in My Name shall they cast out devils," and so forth. Therefore, whatever prejudice you have had regarding Christian Science, remember we are not entitled to that prejudice unless you have a prejudice against the Saviour of the world. We are His children and we follow in His footsteps; we take Him for our Way, our Light and our Truth.

This name called Christian Science is a very great misnomer. It is improperly named. It is true that our Saviour practiced it when He was here, but it had been practiced thousands of years before He lived on this earth. He came to demonstrate His new religion by this same healing which had been practiced by God's messengers for many centuries and many thousands of years before. Jesus came teaching a new religion, the religion of Love. Before His advent throughout all the world it had been An eye for an eye and a tooth for a tooth. The doctrine, "Love your enemies and do good unto them who despitefully use you," had never been taught. He came teaching this new religion, this new thought, and the very angels of Heaven shouted for joy and sang their praises of "Peace on earth; Good will to men." Not only was that song a benediction, but it was true, because at that very time the Temple of Janus, in the City of Rome, was closed for the first time in two hundred years, so far as history tells us, and could only be closed in time of peace, and the whole world at the time of the birth of Jesus Christ was resting in peace. This new religion was not only peace, but it was teaching good will to men as well; teaching the doctrine of Love, Love your brother as yourself, and love God supreme, and that which we would have others do unto us, do we so unto them. When Jesus was asked for the corner stone of His faith, He told them, in substance, that it was Love, Love God,

Love man, and upon this hangs all the Law and the Prophets. We take that doctrine as our broad foundation stone, based upon Love, Love God supreme, and Love your fellow as yourself, and do good unto those who hate you. That is the true foundation of our faith, and if any person who takes this God Love into his heart and goes into the world, asks God to heal the sick, the very love in their hearts will find a response and God Almighty will answer their prayers and heal their sick.

Before going further in this subject I want to give some of the fundamental principles or spiritual axioms, as we may term them, and I will ask you to bear with me while I read them, and you will see the full basis of our theology.

There is one God and Father of All, who is above All, and through All, and in All.

Everything in creation is pervaded by the Omnipresent Life, and is now filled with its perfection and power.

Life is Divine, Life is perfect; for God is the only Life.

God is the one perfect Life, All presence, All Power, and All Knowledge.

The one perfect Mind that is All presence is Love, Life, Light, and Truth, that is All in All.

Spirit is the substance of the one perfect Mind.

Spirit is the true substance of All things, visible and invisible.

The one Mind and the one Substance is made visible by right thinking and right speaking.

Jesus Christ is the perfect expression of the Divine Mind.

God and God manifest is all there is. There is but One Mind, One Intelligence, One Life, One Substance, One Good, One Source, One Truth and One Power.

Through the only begotten Son Jesus Christ all men are sons of God, and are one with God in Mind, Life and Substance.

We know God as the All in All, and the visible creation as the manifestation of God.

Spirit is the only reality, All Power and All Presence.

There is no life nor substance apart from Spirit. God is Spirit, and man is the image and likeness of God.

That which is born of the Spirit is Spirit; therefore man is a spiritual being, soul and body, what Spirit is.

Because God is I am.

I have put off the old man by putting off my old conception of man, and have put on the new man.

which after God is created in righteousness and true holiness. Therefore I can truly and understandingly say I no longer live, but Christ liveth in me. I have put in Christ. Therefore, to apply these rules I, being created in the perfect image and likeness of God, am perfect as God is perfect; therefore I have All, for God gives All. Hence, I have health, happiness and harmony, I live, move and have my being in God; therefore I have all. I have Love, Life, Light, Good, which means I have ALL. The only way all can be taken from me, or any part thereof, is by my self-imposed and self-selected limitations.

If I want Good I must choose it.

If I want Love, Harmony, Happiness, Health, Prosperity, I must claim them. All is mine if I reach out my hand and take.

Those are the substantial fundamental principles upon which this fabric is built, and it all emanates from the created man. When God created man He created him in His image and likeness. You read in the first chapter of Genesis, He said, "Let us make man in our image and likeness, and let us give him power and dominion over the earth, the heavens and the seas, and then He tells us He made man in His image and likeness and did give him dominion over the earth, the heavens and the seas; and after He had made man He pronounced him very good; therefore, when man was made he was made in the image and likeness of God, and was given power and dominion over everything. God never made one man different from another. When He spoke of man He spoke in the generic term, the family of man, man and woman, and whatever the first parents were given we are all entitled to, and it belongs to us, and the only reason we have not the power over everything, over the elements, over circumstances, over conditions, over every vicissitude of life, over disease and over death, over everything you do or do not want, is simply because you go back into your shell and say "I can not."

Every limitation we have are those we selected and took to ourselves, and that man or woman who can raise to the point of faith and stand forth and command the seas to be still, the rains to cease, the winds to subside, and disease, evil and poverty to vanish, has that God-given power, and God Almighty will every time answer that prayer in the affirmative. Every time you ask in faith you receive, and when you fail to receive it is because of the lack of faith, or the surrounding circumstances which control that immediate case. You remember when Jesus was in Galilee His disciples came to

Him and said: "We can not heal this man," and the man came to Him and told Him the disciples could not heal his son. Jesus afterward told the disciples why it was they could not heal that man.

Certain cases come up in our practice as Metaphysical healers which take longer to heal than it does others; but often times the circumstances surrounding control. Often times disease flies at the spoken word. I could occupy this hour and ten or twelve more hours in giving cases of instantaneous healings, and yet I could tell other cases where it has taken days, weeks and months to effect a cure.

Wherever you find a patient willing for God to heal him, and the healer asks God in perfect faith that healing is sure to follow, how soon God alone can know.

There was one of my students not long ago healed a case of what was termed inflammatory rheumatism. The man wrote to me, but I could not take his case and I gave it to the student. His hands were swollen, and his knees were so bad that he could not get along but by crawling. I remember he went down stairs by sort of hanging on by his elbows. That man is now perfectly healed.

An old lady had a crooked thigh bone, I do not know how many years she had had it, and she had to walk with a crutch. After twenty days' treatment the bone straightened and she has been well and hearty ever since. There are cases that are susceptible of proof, and when I tell you that it is the God-given benefit and God given liberty you have failed to exercise and to use, and when you are told further that it belongs to you if you want it, then of course you will become interested enough to say that you will investigate and see if that is true. If it cured that old woman in Texas, or that man in Colorado, it will cure others for you if you ask.

When I first heard of Christian Science of course I did not know what it was, and the only way you could learn was by paying a hundred dollars for the teaching, and as there was no teaching that year I did not get it, and did not pay the hundred dollars. I did not know what it was. I did not know whether it was hypnotism, necromancy or witchcraft. Nobody told me what it was. They only told me I would find it out when I went through class. It seemed singular to me that they could heal by what they termed "Absent treatment." How I could sit in my library and treat a fellow in London so that he would get well was very singular to me. This and other thoughts came up into my mind, but when I went on and investigated further the light came to me, and I discovered that it was

simply praying to God Almighty, as you will be told in later lectures and will thoroughly understand. God will hear me if I am praying for a person in London just as well as if the person was with me in my library. There is no distance with God; "God is Omnipresent, He loves me, and we all live in the one, beautiful Holy Son.

The question now comes to me, What is God? I used to think He was a great big Man, sitting on a great big throne, and I would get down and pray and see God sitting on the throne in my imagination. God is Omnipresent everywhere. God can not be measured by metes and bounds, and yet the great mystery, What is God? confronts you. God is Spirit, we know, but I know not what Spirit is, I know not what God is. We are told by the Apostles that it is impossible to know God while we live in the flesh. We know He is Life, can we tell what Life is? We see it manifested in every little plant which grows, every tree, every beast, every fowl, and everything which breathes had Life. When God made man He breathed into his nostrils the Breath of Life and he became a living soul. Everything which breathes is life; anything which does not breathe has no life. God is Life and God is everywhere: God is All Intelligence. As we look throughout the entire universe and see it running with perfect precision as by the most exact mechanism, God the Creator, created all, and Life is manifested; how, we do not know. God has power, for by His fiat all things are created, all things move, and this vast universe moves by His Omnipotent Power, and not only that but every particle of power we each have comes from God. The very power which causes me to wink my eye comes from God, and when you get up in the morning, or come home in the evening, and say "I am so tired," you are telling a falsehood, a falsehood which, as we will show you later, all belongs to material thought, for all power comes direct from God to you. There is no such thing as fatigue. We know that God is Love; it is He who watches our outgoings and incomings. He loves us, and the very hairs of our heads are numbered. There is nothing so great or so small but Infinite Love takes cognizance of it. It is God who goes through the valleys and over the mountains and brings in the lost lambs who are straying away. It is God who binds up the wounded heart. It is God who soothes your pathway through life, giving you perfect happiness and perfect comfort. Oh! if you will let Him lead you He will lead you through one perpetual field of happiness, of love, and of contentment. If you

will only take God into your confidence, this unknown God, let Him lead you, let Him take possession of your heart, of your consciousness and of your actions, pray to Him to broaden and widen your intelligence and give more and more spiritual understanding and wisdom, then God will bring you out and you will begin to develop into that position where you belong as one of God's children, created in His image and likeness.

I do not know of anything that makes me feel so sorry for the human family as to go into a company and have the people sit down and detail to you their aches and ills. You have no aches and ills, you never did have, but you are so saturated with mortal Error. You will be told after this what it is. You are just simply giving yourself this character, and it is a sin, of course, for all sickness is sin, death is a sin; that is the last great enemy to be overcome. Through the first Adam all died, through Jesus we all come to life; that is to say, through the second Adam we have life which is through Jesus Christ. Through Jesus Christ we are destroying death, and death is the last enemy. Sickness is a sin, and death is a sin, all are sins in the sense they do not belong to God and were not created by him.

Now, let me ask you a question. Here is the child God made, made him in His image and likeness. Do you think God made anybody imperfectly? Do you think God made anybody with the rheumatism, or made anybody with a club foot, or with a cross-eye, or abnormal in any way? Do you think God did that? Is that His Image and Likeness? Then what is the image and likeness of God? The image and likeness of God must be perfect, because it would not have been like God unless it was perfect. Then what is man?

I have been talking about what God is and we have found out we do not know. We know that God is Love, that He is Light, Love, Good; but do you know what man is. He is the image and likeness of God. We know that God is Spirit, and we know man is His image and likeness, but is man the physical image and likeness of God? You take the Congo negro and compare him to the high type of the Caucasian race and do they look alike? If we were the physical image and likeness of God, which would it be, us or the Congo negro? You see, that could not be correct, for there are no two nations on the face of the earth alike. We are like God; then what is God? God is Spirit; then you are His spiritual image and likeness, and our lives are spiritual lives.

Now, if you will just hold your thought for about a second, clinch that fact right there. I will tell you how to heal the sick in a minute or two. You, being the spiritual image and likeness of God, are perfect, for when God created us He said His creation was very good, and God never created anything which was not perfect. He created us in His image and likeness, and the Apostle Paul tells us we Live, move and have our being in God, and other places in the Bible tell us the same. We live in this Omnipotent God Omnipresent God; we live, move and have our being, in that Being, and that part of us which lives in God is perfect, is it not? Could God have anything living in Him that was imperfect? Certainly not. That would be impossible. We, the image and likeness of God, the real man, live in God, and the real man is perfect, and is a spiritual man. Realize these facts as I have told you, that you live in God, that you are perfect in God, that you can not get sick, and you are healed. God forces the physical body to respond to the spiritual thought. This is the Science, and it may be termed the Science, for everything which God ever created was by the rules of science. Astronomy is a science, gravitation is a science, everything in nature is science. God gave man dominion, did he not? Well, you have it. For example, we will say there is a case before you to be healed of fever. To your material thought that fever is high, the patient is raving, the thermometer has gone up to 103 or 105, and the pulse has gone to 150. What do you do? Do you become scared at that fever? Do you care for that fever in any way? No. Why? You know that that fever is of materiality and is a lie and has no part or parcel of that child, not one particle. It has nothing whatever to do with the child which God made. The perfect child which God made lives in God, the spiritual image and likeness of God and is perfect, and perfect for always, and that fever is a lie. You realize that in your consciousness and that is as far as you can go in the so-called healing. This science of healing takes effect, the natural law of God takes effect, and forces the physical body to respond to the spiritual thought. That is the Christian Science healing. How many understand it? Hold up your hands. Several hands are up, and I am glad to see it. The healing thought is this: I say in my mind to the patient, You are the perfect image and likeness of God, living in God, and can not be imperfect because you live in perfection, surrounded by God's eternal harmony. I stop. I realize that in my consciousness as the truth; then that body

which said it had the fever responded to the spiritual thought and the fever has gone. Christian Science has healed it through God's power.

One more thought and I will close. Never think that there is any miracle performed; get that thought out of your mind. All miracles are only miracles as you are ignorant. The more ignorant we are the more miraculous things seem to us. Now, God does not perform what we term or suppose to be miracles every time He cures disease. If I throw a barrel of water in that gutter down there, and the water runs down hill, is it a miracle that it does run down hill? What makes it run down hill? Gravitation. Now, can you tell me what Gravitation is? It is simply one of God's laws. Now, this healing is done in accordance with His natural laws, and when you understand that it is natural law you will know that it never was a miracle. The Bible calls them miracles, but when you go back into the original language in which these things were written you will find that when God started the world in motion He started it in accord with perfect laws, and those perfect laws are not miracles.

Now, my friends, I am going to quit for this afternoon. This is, of course, something of a primary lecture. I wish to impress this truth on you: Remember that God is the healer; God gave us dominion; how much of this healing done through us is of that original dominion, or how much by virtue of God's natural law, I can not tell, but both work, in my opinion. We are told to ask and we shall receive. We do ask and we do receive. We were given original dominion and when we command, by virtue of that dominion, I think we have power. I think we have all the power God Almighty gave to our original parents, and it is intended for us now. I hope to see every one of you here next Sunday afternoon. Go on and learn these lessons. It may seem new to you, but it was so with the Jews of Palestine. They did not understand how Jesus healed the sick, but He did; and the fact that He did heal, and that we heal, is worth all the theories in the world.

God bless you. Good night.

#### Church Notice.

Immanuel Church of the Reformed Christian Science Association, 271 Macon street, Brooklyn, N. Y., Walter J. Vinall, pastor, hold services Sundays at 10.45 a. m. and 8 p. m. Wednesday 8 p. m. experience meeting.

## Unwise Practice.

A corner's jury at Topeka, Kans., has rendered a verdict that: "Mrs. John M. Torrence came to her death by peritonitis, caused by perforation of the intestines, due to typhoid fever. The case was under Christian Science management and had no medical care or treatment, and in our opinion she did not have intelligent care, which would give her any possible chance for recovery."

A Mrs. E. E. Whitaker was the "Scientist" in charge. She refused to permit the mother of the patient to enter the sick room, but the mother forced her way in, and Mrs. Whitaker says the shock at seeing her mother was what killed the patient. The latter, with local "healers," resisted all demands of friends that a physician be summoned.

While this incident does not prove that the methods sought to be employed were wrong, it does prove the actors incompetent and very unwise. Force need never be employed by people who possess any psychic power. The "Scientist," if not incompetent, could "treat" the patient and mother not to want to see each other. That she realized her inability to do so is evident. She was equally unable to do anything to heal the patient. How is the public to be protected from such incompetent pretenders? The competent healers, who are scarce, should feel interested in protecting patients from such outrageous "practice." But all should learn to keep themselves well, which they can do by learning how and keeping themselves in correct mental attitude. By this we mean in constant and incessant recognition of the Divine power within us all which makes all good and overturns the follies of personality bringing them to naught.

We publish the above incident copied from "Occult Truth" of this city, and from the facts there disclosed we desire to call attention to the fact that the Reform Christian Science Church has abolished, or in Truth never adopted any of those miserable tactics practiced by the so-called Eddy School of Scientists. In that school the healer must be absolutely alone with the patient, and if that patient is very low—that is, if the belief of disease is severe—it is nothing uncommon for the healer to lock himself, or herself, in the room with the patient for days until the undertaker is required to carry out the patient. All such practice is little less than brutal. Any healer who can not heal the patient through God in the presence of the mother of the patient, or all the family, can not heal them under

any conditions and circumstances. The practice above described is vicious, and has the tendency to discredit Christian Science healing and very properly make people regard it with perfect horror.

In the practice of the Reform Church no such rules are required. The healer uses his or her discretion as to who shall be present, and in the experience of the editor of this paper he has yet to prevent the mother, or other members of the patient's family, from being in the room while the treatment is being given if they desired to remain. The healing record of the Reform Practitioners is as much better as six is to five than the Eddy School of Scientists. We pay no attention as to whether the patient has a doctor or a trained nurse, but if the patient's friends desire a physician or nurse, or anything else their consciousness makes them believe would be of assistance, we never say no, and invariably give our treatment if they so wish. While we, of course, recognize the Truth that God is All, and that God alone does the healing, we do not feel it is necessary to create contention and endeavor to make a thorough revolution in the sick room. We think that the place and time is inopportune, and in our experience God has the credit of the healing. The Eddy School say it is cheating God of His glory; that is absurd. God's glory is fixed, and no human can cheat Him from any part of it. On the contrary, God's glory is manifested by His works wherever given.

"There is one word that expresses All Good," says a writer in "Universal Brotherhood." "That great, All Powerful, Uplifting and Upbuilding word is Love. It is Harmony. There is a light and warmth, a shadow and coolness, a joy and rest even in the word itself. Love is rooted in eternity, and its threads that focus in the present are so powerful that when the clouds and the corruptions of life are wiped away, revealing the natural self, that self is God-like. Behind all, in the heart of hearts, is that Harmony of Eternity—Love. A kindly thought, a loving deed, is life giving and revivifies even a dying spark; it helps to burn away the dross and lift the life one step nearer the desired end." "Faith, Hope, Love—these three; but the greatest of these is Love."

Always the soul says to each of us cherish your best hopes as a faith, and abide by them in action.  
\* \* \* Such shall be the effectual fervent means to their fulfillment.—Margaret Fuller.



# THOUGHT.

Lecture Delivered by Prof. J. H. Turner Before the Reform  
Christian Science Church, Washington, D. C.,  
September 29, 1900.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, **THINK** on these things."—Philippians iv, 8.

In the writings of Paul we find that he was a great metaphysician and teacher of metaphysics, for we find him healing the sick and casting out devils without the use of medicine or doctors, and in the passage quoted above we find him dwelling upon the subject of **THOUGHT** and impressing his brethren at Philippi with the absolute necessity of thinking on the right things, because he knew well that the correct establishment of the Kingdom of God in them depended entirely upon their **THOUGHTS**; therefore, he points out to them the subjects upon which they should let their thoughts dwell, and tells them to let their thoughts dwell upon honesty, love, and things of good report.

There is no one subject in all the field of metaphysics that is so little understood and that is so essential to understand as this subject of thought.

Society, as related to the subject of thought, is divided into four classes:

First. People who do not think at all.

Second. Those who think just enough to depend upon someone else to do their thinking for them.

Third. Those who think evil thoughts.

Fourth. Those who think good thoughts.

By thoroughly analyzing these four classes we will arrive at the importance of this subject.

The first, or non-thinking class, is found among the slaves or semi slaves of this and all other countries. Men who are content to have their stomachs filled with food and enough raiment to clothe their bodies, and who perform their daily labor as a beast of burden, compose this class. The negroes of the South, when they were slaves, belonged to this class, and a large majority of them still belong to this class, and there are thousands upon thousands of white people who to-day belong to the same class and are simply beasts of burden for those who do think, and they will never be free from this slavery, which they endure in patience, until they think. There is no man or woman, however much they

may be environed by circumstances that make them ignorant and slavish, who can not extricate themselves if they will only **THINK**, because as soon as they begin to think they will at once begin to see the Kingdom of Heaven within and as soon as that is established they will come in possession of the truth, and Christ says "Know the truth and the truth will make you free."

The second class are those who depend upon someone else to do their thinking, and this is a much larger and more respectable one. You will find this class largely represented in the churches of this and all other countries. They regularly contribute to the support of the priest or preacher, from week to week, and thereby feel in their consciences that they are paying him to do their thinking for them. This does not apply to all members of orthodox churches, for there are some who do think, and there are some who will not have their consciences bound by discipline or creed, because thinking gives them a feeling of independence. It brings them into communion with God; they come into possession of the truth, and it makes them free from this slavish dependence upon someone else to do their thinking for them. Society is composed of employers and employees. A large majority of employees in all the departments of commercial life depend upon their employers to do the thinking and thereby the habit is established of depending upon someone else to do their thinking, and no man ever grows out of this condition to employer and master until he learns to think. When we come to look into and examine this class of people who depend upon others to do their thinking we find that they compose a large per cent of the human family, and this accounts for the serfdom which they endure and the ignorance which absolutely dominates them.

This thing of depending upon someone else has brought about all the wars and troubles that have afflicted mankind in the way of bad theology and bad government. The bloodiest wars that have cursed our earth have been religious wars, and have been brought about by the laity and common people allowing someone else to do their thinking for them. To this very cause we can trace the bloody war that marred the happiness and destroyed thousands upon thousands of the best men in the North and South during our late civil war. The people of the South allowed a few hot-headed secessionists to do their thinking, and by inflammatory oratory they stirred the people, aroused their prejudices and their pride, while on the other hand a large majority of the people of the North depended

upon a few hot headed abolitionists to do their thinking, and by their pleas on both sides the people were inflamed to the fighting point, and the consequence was a bloody war. If the people on both sides had been doing their own thinking and had been establishing the Kingdom of God within each individual self no such thing as that war could have been.

The third class, those who think evil, are not very dangerous except to themselves. A man who allows himself to harbor evil thoughts is planting within himself a cancer that will eat out everything which is good and pure that God has planted within him. There is no amount of good treatment, there is no amount of right teaching, there is no amount of care and helpfulness that will do the man any good so long as he allows his mind to dwell upon things that are evil. From this class comes all our thieves, our robbers and our murderers, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness."—Mark vii, 21, 22.

No murder was ever committed until it was well defined and thoroughly planned in the thoughts of the murderer. No theft was ever committed, no bank was ever robbed, until the whole scheme and plan had been thoroughly matured in the thought of the individual; in fact, it applies to all crime. The entire criminal class are those who are continually thinking evil, and a continual thinking of evil finally manifests itself in crime. There are others besides these confirmed criminals who think evil and have it manifest upon themselves and upon their children and upon the community in which they live. The man who has a pain or an ache or a fever and sits down and continually thinks over it—allows it to become settled in his thoughts and makes it real—until he produces a contagion in the community, afflicts his own family and his neighbors, is not much less a criminal than the man who sits down and plans to rob a bank. This thing of continually thinking about disease, harboring the thought in the mind and calculating its consequences and fearing its termination, is evil thinking and is not far removed from the thought of the avowed criminal, when looking at it in its true light. Colonel Sabin, in one of his lectures, has well said that "You should never allow thoughts of yourself, concerning yourself, concerning your family, concerning your business affairs, or the affairs of your friends or those dependent upon you, to have ledge-

ment in your mind, except such thoughts as you wish to see realized upon your own body or upon their bodies or their affairs." This is a rule which, if adopted as the rule of life by all people, would entirely remove this evil thinking and its consequences.

The fourth class comprises those who not only do their own thinking, but think good, and were referred to by Christ himself as the salt of the earth. Whatever of good, of happiness, of pleasure, of joy that mankind enjoys to-day has come from good thoughts. All the splendid inventions of steam and electricity have come from this class. You take our beautiful Library on the Hill, one of the most splendid and imposing structures of art ever erected in the shape of a building in this country or in the world, and we find that every detail, every appurtenance of that imposing structure, was thoroughly formed and minutely outlined in the thought of the architect before it was placed in its completed shape. The men who did the mechanical work, who laid the bricks and stone and used the mortar and paint, had no conception when the foundation was laid what this building would look like, but the architect, the man who had been thinking, could see it in all its beauty. All our splendid steamships, our magnificent railroads, beautiful buildings, are the product of good thinking, because each and every detail of all these things were first originated and formed by thought. These people who have been doing this good thinking, who have provided the conveniences of life, who have erected churches, who have carried the Gospel into all the world as commanded by Christ, are the people who have obeyed the command of Paul to his brethren at Philippi, as given above; that is, they are the people who have been thinking about things which are honest, pure, just and good, and to-day it is to this class that the world is indebted for our present civilization, for our present condition of freedom and independence. All the beneficent institutions of this free government of ours are the products of the thoughts of this class of people who think good.

A writer has well said that the great mistake the human family is making is in consuming its time in trying to get the bad things out of man instead of occupying its time putting good things into man. Then instead of devoting so much of our time in thinking of ways and means by which we can punish our fellow-man, by which we can curb his liberties, by which we can devise a way so as to eradicate the bad things in them, let us go to work with this class of good thinkers and think of and mature

methods by which we can establish the Kingdom of God and His righteousness in man, think of methods whereby we can fill them with good thoughts by which we can fill them with good desires and good purposes, and when this has been done all the evil thoughts that are in them will be driven out, because the evil is the negative, the darkness, and as quick as we let in God's sunshine of Love and good work and good thoughts this darkness of evil must disappear from the mind of man and he will be pure and clean and happy.

Brother, are you troubled with bad thoughts, are you troubled with thoughts of sickness, disease, something that you are expecting to inherit from your parents; are you continually thinking of poverty and laying by something for the rainy day, limiting yourself in this way and that way? If you are there can never be any change, you can never get freedom from this fear of heridity, you can never get freedom from this dread of disease and death, you can never get rid of this fear and nightmare of poverty that is hanging over you until you purify your thoughts and be what Paul wrote in his second letter to the Corinthians. It is found in the tenth chapter, the fourth and fifth verses. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every THOUGHT to the obedience of Christ." You must learn to control your thoughts and keep them in the right channels, and when you are thinking good, when you have established the habit of good thinking, your life will bring forth nothing but happiness and joy and peace. It is by this means of THOUGHT, this good thinking, that the Kingdom of God is established in us.

Paul says (Romans xiv, 17):

"For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

There is no trouble in telling when a man is in trouble, in telling when a man is establishing the Kingdom of God within himself, for we know the fruits. We know their exports. If I go to New York harbor, go down to the piers where are landed the ships from all countries of the world, and I find a ship loaded with silks and teas I know that is from China; I find another loaded with manufactured cotton and steel and I know that is from England; another is loaded with sugar and molasses, and I at once say that is from Cuba or South Amer-

ica, while one loaded with oranges and lemons and tropical fruits I know comes from countries with climates like Florida and California. We can tell these countries by their exports, by the things that they are sending out. So it is with the kingdom that is established in man. If he is sending out joy and peace and righteousness we know that it is coming from the Kingdom of God, and if he is sending out blasphemy, error, selfishness, ungodliness, and such things, we know that such exports do not come from the Kingdom of God, and that his thoughts have been wrong, and that he has been thinking along lines that will not establish the Kingdom of God within him. It is a thing that will tell on a man, it is something that he can not hide.

We find in James iii, 11, 12, the following: "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh."

It is just as impossible for a man to deceive the world with hypocrisy and counterfeit love as it is for a fountain sending forth bitter water to impress the world that it is at the same time sending forth water that is sweet.

Man, in his last analysis, is nothing more nor less than character, and character building, as I have already shown, is the work of thought. Then how important it is for the world to wake up to the great importance of training itself to thinking right and good.

Solomon says, "For as a man thinketh in his heart so is he," and from this standpoint we can easily judge what a man has been thinking about. When I see a man who has business troubles, who has family troubles, who is troubled with his neighbors, who has trouble with the world in general, I know that that man has been thinking wrong, I know that he has been thinking evil and he is now manifesting in his life the thoughts which he has allowed to dominate and build up a kingdom within him, and that he has loaded himself up with the exports of that kingdom which are trouble upon troubles. When I see people who habitually have headache, who have a cold every time the weather changes and who have chills and fever because they believe in malaria, and continually have pains and aches, I know exactly what kind of a kingdom they have established in themselves, because here are the exports from it, here are the things that have come from it and which show exactly what the thoughts have been. They have been thinking

evil, they have been selfish, and they have been thinking along selfish lines. They have been thinking and planning evil, and here are the fruits, here are the exports that are telling the tale. It is just as easy to know the thoughts of the man who is happy and truthful, and contented and good, because we know that he has been thinking along the right lines; he is building up the kingdom of God within himself, the exports of which are joy and peace and righteousness; he loves his fellow man, he exerts himself to help his fellow man and to rid him of trouble, of want and of misery; he visits the sick, he cares for the widow and the orphan, he ministers to those who are helpless and in distress; he is continually doing good, and he brings into port a cargo of such products as this, and we know, just as soon as we have seen these products, where they are from; we know they are from the Kingdom of God that has been established in him by right thinking. Then the lesson for us to learn is this: Drive out every evil thought the very moment it enters your mind; do not allow it to remain there one second; ask God's assistance; rely upon Him for His power which is at your command, His love which is yours, His wisdom which is your inheritance, and He will help you to drive out every evil thought by helping you to put in good thoughts. Destroy evil thoughts by confronting them with good thoughts, and as soon as we have established this habit of good thinking we have established within ourselves the Kingdom of Heaven, and there we can put our treasure "which neither moth nor rust doth corrupt, and where thieves do not break through and steal."

#### A Good Demonstration.

J. H. Turner, Dean International Metaphysical University, Washington, D. C.

Dear Brother: We have had a demonstration over the tobacco habit, which I will be glad to have you publish, that others whom "satan hath bound" may know there is release.

The man had used tobacco fifty years under the advice of physicians. When a boy he was subject to cramping of the stomach, which was so severe as to draw him all up into a knot, as he expresses it, and clinch his hands.

The family physician said it was caused by an excess of gastric juice in the stomach and advised him to chew tobacco as the only remedy, which would, by the throwing off of saliva, decrease the quantity of juices in the stomach, which proved

to be a perfect relief, but not wishing to continue the use of tobacco, and believing himself cured, he quit after a time, and the cramps returned in full force, and he was compelled to resume the use of tobacco, which habit he detested, being a cleanly boy. Many times during these fifty years he has tried to quit the use of tobacco, and the cramps always returned exceedingly severe. At one time they thought him dead.

The physicians told him if he ever quit tobacco it would kill him. Over a month ago, under our treatment, he quit. And God has cured him, not only of the tobacco habit, but of the cramps also. Or rather God has shown him that the bonds with which the carnal mind had bound him were as straws, and less than nothing. He is well and has had no cramps, and never will have.

How good God is! How ignorant mortal man is to struggle on under the bondage of the carnal mind when there is glorious liberty for all!

Yours in Truth and Love,

MRS. BELLE S. LIPK.

Sincere Thanks for Class Instruction.

Newton, Kans., September 27, 1900.

J. H. Turner, Dean International Metaphysical University, Washington, D. C.:

Your letter inclosing my diploma from "International Metaphysical University" is at hand, also the Supplemental Lecture, which is very helpful and much appreciated, and the little book of "Primary Rules," etc., for all of which I return my sincere thanks. I am truly grateful it has been my privilege to have been a student under Colonel Sabin's and your own instruction, and it is my purpose to study and practice the Truth as you have opened it to my understanding.

I thank you for your encouraging letter and for your kind offer of future helpfulness to me, and trust with the Divine Power that is given me to be able to help some to regain their lost inheritance and enjoy health and harmony and all of God's blessings.

I will renew my subscription to The News Letter as soon as possible. Please continue to send it to me.

May you and Colonel Sabin be blessed in your work of uplifting the race and "Unchaining the Truth" until all shall be made free, by the knowledge of Truth and Love.

Fraternally yours,

LAURA I. ROHRER.

# Divine Healing.

"The prayer of faith shall save the sick."—James v. 15.

## THUS SAITH THE LORD.

By F. G. WOTHERSPOON.

"I am the Lord that healeth thee."—Exodus xv, 26.

How easily we trust one another and how fully men every day risk their means and even their character on another's word. All the commerce and business of the world is carried on by credit, yet every day what awful wrecks, what terrible results we see, not only commercially, but socially, till it seems surely as if all men were liars and not one to be trusted, but all the same men go on trusting one another just as fully, and isn't it well it is so, for what would become of them otherwise?

But when it comes to trusting God, the living God and His Word, oh, how we doubt and fear and demand special signs and wonders to meet our special case; although we have God's Word, which is tried—refined (Psalms xviii, 30) as silver, tried in a furnace of earth, purified seven times (Psalms xli, 6), and which has never once failed yet and never will (Psalms cxix, 89), "Heaven and earth shall pass away, but My words shall not pass away"—(Matthew xxiv, 35).

God by His word created the heavens and the earth, and all living creatures, and all are now held together by His word. If we believe His promises and receive them they become life to us, but if we do not believe they become of no effect. "If ye will not believe, surely ye shall not be established."—Isaiah vii, 9.

Have we a "Thus saith the Lord" for the healing of diseases? We read in Exodus xv, 26, "I am the Lord that healeth thee," and in Exodus xxiii, 25, "I will take sickness away from the midst of thee." What, then, are God's conditions? Obey, Abide, Keep.

"If thou wilt diligently hearken to the voice of the Lord thy God."—Exodus xv, 26. "If thou shalt indeed obey His voice and do all that I speak."—Exodus xxiii, 22. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."—John xv, 7. "If ye keep my

commandments, ye shall abide in My love."—John xv, 10.

"If we fulfill God's conditions and His commandments are not grievous," (John v, 3,) God is bound to fulfil His word of promise. In His infinite love remembering our frame that we are dust, He has even condescended to give us His everlasting covenant: "Thus saith the Lord, if ye can break My covenant of the day and My covenant of the night, and that there should not be day and night in their season, then may also My covenant be broken."—Jeremiah xxxiii, 20. "God willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil."—Hebrews vi, 17 19.

"I have made provision," (I Chronicles xxix, 19) and in Christ Jesus we have God's provision, His perfect Gift, for every circumstance and need, even our sicknesses. After the fall of man, when his sin brought in its trail all the sorrows and miseries and sickness the human race has since suffered, God, even before telling man of the terribleness of his sin, gave promise of the Redeemer, "the seed of the woman who was to bruise Satan's head."—Genesis iii, 15.

Job, the eldest of the patriarchs, saw this blessed truth, and we read in Job xxxiii, 24, "I have found a ransom," or as the margin reads, "an atonement," not a new patent medicine. The Psalmist was able to look forward to Christ as the Redeemer for soul and body, "Who forgiveth all thy iniquities, who healeth all thy diseases."—Psalms ciii, 5. Isaiah, in prophesying of the coming of Jesus and His ministry, writes, "Surely he hath borne our griefs (sicknesses, margin) but he was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."—Isaiah liii, 4, 6.

When Israel was brought out from Egypt, over two million people, we read there was not a feeble person among them (Psalm cv, 37) from the patriarch of over one hundred years old to the baby born that very day. Israel knew all about doctors and medicines, for the Egyptians were skilled in all the arts and sciences, and Moses himself was learned in all the wisdom of the Egyptians. And what do we see? Not once in all the forty years' wanderings in the wilderness is there mention of doctors or reme-



dies; on the contrary, when Israel sinned in murmuring after the rebellion and death of Korah, and the plague was sent among them, it was stayed not by disinfecting the camp and natural remedies, but through Moses and Aaron falling on their faces before God, and Aaron as high priest offering an atonement.—Numbers xvi, 46-50. And in the case of Miriam, when because of her sin she became a leper, she was healed through the prayer of Moses.—Numbers xii, 13.

Again, when the fiery serpents were sent amongst them because of their sin of complaining against their food, Moses prayed and the Lord told him to make a brazen serpent and put it on a pole, the people who were bitten were healed by merely looking at the serpent.—Numbers xxi, 3-9

Jeroboam both in the case of his withered hand (I Kings xiii, 4, 6) and his sick child (I Kings xiv, 2) sought the Lord: although it was he who established the worship of the golden calves (I Kings xiv, 9) and caused Israel to sin so dreadfully in the idolatrous worship.

Asa at the end of his long reign of serving the Lord, in his prosperity sought not the Lord but the physicians, for his disease, and we are told because of this "he slept with his fathers."—II Chronicles xvi, 12, 13

Some, however, may not be able to trust without medicine, and God in His great love has provided them in a "Thus saith the Lord," (Proverbs iii, 5, 8.) "Trust in the Lord with all thine heart. . . \* \* It shall be health (medicine, margin) to thy navel, and marrow to thy bones."—Proverbs iv, 20, 22. "My son, attend to My words. For they are life unto those that find them, and medicine (margin) to all their flesh."

John vi, 57, "As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me." One of the first requisites in sickness is a good nurse, "The Lord will strengthen him upon the bed of languishing; Thou wilt make all his bed in sickness."—Psalms xli, 3. Then how necessary is proper nourishing food. "The bread of God is He which cometh down from heaven, and giveth life unto the world."—John vi, 33. The best tonic for sleeplessness, "In peace will I both lay me down and sleep, for Thou, Lord, in solitude, makest me to dwell in safety."—Psalms iv, 8. "When thou liest down thou shalt not be afraid; yea, thou shalt lie down and thy sleep shall be sweet."—Proverbs iii, 24. How cheering and strengthening bright encouragement is, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I

will strengthen thee; yea, I will uphold thee with the right hand of My righteousness."—Isaiah lxi, 10. Then how fret and worry retard and often aggravate the illness; so we have the antidote, "Casting all your care upon Him, for He careth for you."—I Peter, v, 7.

"Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians iv, 6, 7). How consoling is a sympathizing friend: "In all their affliction He was afflicted, and the angel of His presence saved them: in His Love and in His pity He redeemed them; and He bare them and carried them all the days of old."—Isaiah lxv, 9. A good tonic in weakness: "I can do all things through Christ which strengtheneth me."—Philippians iv, 13. All invalids know how beneficial a sun-bath is: "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall."—Matthew iv, 2. For convalescence a bracing stimulant: "He giveth power to the faint; and to them that have no might He increaseth strength, even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, they shall walk, and not faint."—Isaiah xl, 29, 31. These do not exhaust the Lord's prescriptions, but are merely samples. Go to the Word for your special need and you will find it met with a "Thus saith the Lord."

Christ all through His earthly ministry healed "that it might be fulfilled." In Matthew viii, 17, the Holy Spirit calls attention to Christ being the fulfilment of the prophecy of the fifty third chapter of Isaiah.

In I Peter ii, 24, the apostle refers to Christ having the double atonement for soul and body. When Christ sent forth His disciples their commission was to preach and heal, and all through the Gospels preaching and healing go hand in hand.

But some will tell you the days of miracles are past. When did they end? Scripture does not mention the time, but, on the contrary, says: "Jesus Christ the same yesterday, and to day, and forever."—Hebrews xii, 8.

Is healing the body as great a miracle as the salvation of the soul? Scripture seems to infer not—Matthew xix, 26. We believe for one, why not for

the other? Healing by faith in Jesus did not end with His ascension, for we read of many direct cases of healing by the apostles through the name of Jesus."—Acts iii, 6, 16; xiv, 19, 20; xx, 9-12, etc. And it is well authenticated that in the first centuries that was the general way for the Church, and the power only seemed to be lost as the Church left its first love and drifted into worldliness. However, God has never left Himself without a witness, and all through the dark ages down to the present day there have always been a few faithful ones to believe and trust God for their bodies and to witness for the truth. Now, in these last days as believers are more and more returning to the simple faith of apostolic times, this blessed truth is becoming more and more experimentally proved among God's children, and there are thousands alive to-day to testify to the truth of it.

If the "whosoever" of John iii, 16 literally means that any sinner, no matter how vile or how deep sunk in the most abominable sins, who will truly repent and come to Jesus, He will pardon and save, and save to the uttermost; then just as surely the "any" of James v, 14, means that Jesus will heal without doctors or medicines any child of God who will absolutely trust Him.—The Christian and Missionary Alliance.

### Love.

Love is the center and circumference  
The cause and aim of all things; 'tis the key.  
To joy and sorrow, and the recompense  
For all the ills that have been or may be.

Love is the law of the Universe. It is the motive power underlying all existence.

God was so full of love, in His embrace  
He clasped the mighty nothingness of space,  
And lo, the solar system.

It is the love impulse of nature which gives us foliage, flowers and fruit. Every ray of the sun is a declaration of his passion for the earth.

Whoever loves most widely and warm'y is most in harmony with the Universe.

Love is the secret of all success.

By your capacity for loving will your achievements be measured.

Love is a magnet. No purpose or object can resist the influence of a great and persistent love, any more than the needle can resist the pole.

Love is God-like in its creative power. It creates happiness, health, success and inspiration. It

destroys nothing but hate and death. He who loves much can not hate. Neither can he die, for love makes him immortal.

With every loving thought we rise one step nearer divinity. Every love thought sent out into space becomes a living force for good, which helps to regenerate and bless mankind. He who sits in the silence of his room and sends forth loving thoughts toward humanity does more for the world than he who toils much, inspired only by ambition and selfishness.

Love is the breath of God. Fill your being with the divine ether of love and no harm can approach you, no disaster touch you. All that you desire shall come to you and every life that comes within your radius shall be benefited and blessed.

If you send love forth from your mind it shall come back to you with ten-fold interest. There is no investment which pays such large dividends as the stock of love, for even in love's sorrow there is wealth of experience. Love much.—Ella Wheeler Wilcox, in New York Journal.

### Mental Telegrams.

We have found these lines in "The Light of the East," a Hindu magazine published in Calcutta in 1893:

Thoughts do not need the wings of words  
To fly to any goal;  
Like subtle lightning, not like birds,  
They speed from soul to soul.  
Hide in your heart a bitter thought,  
Still it has power to blight;  
Think love, although you speak it not,  
It gives the world more light.

From the Hindu point of view telepathy is no new discovery. In the Shastras we often find that the Rishis used to call each other mentally from a great distance simply by a stroke of the will. For them it was not a matter of scientific research, but of common-place occurrence. The communication between the sages of India was kept up by this mental telegram.—Occult Review of Reviews.

Were there no God, I still would thank the Source, though all unknown,

Wherein are born the joys of men, the gifts I call my own.  
The heart impels the tongue to speak since to my lot belong  
A woman's love, a sheaf of grain, a lily and a song.

The savage beast, the poison vine, the evil of the earth!  
I know not if the good and bad were only one at birth,  
But all the world seems gracious when I set against the wrong,  
A woman's love, a sheaf of grain, a lily and a song.

—NIXON WATERMAN.

## NATURE.

**N**ATURE is loved by the best in us. When in close communion with her we feel that we are nearer the Great Spirit of the Universe. The forest with its century-circled trees seems to be a solemn temple, built by the Most High, and the vibrating leaves appear to sing His praise. It is to us the city of God, in which we feel that we are the sole citizen. There we seem to have come to our own, and entered once more our old home. We nestle on her bosom and draw our spiritual living from her roots and foliage, and there receive kindly glances from the mystic stars which call us to solitude and lead us to forecast our future.

Standing under her guardianship, far from the madding crowds, we realize a sense of the "dominion" with which man was endowed at his creation, and we turn with calm defiance and say to the malice and meanness, the strifes and follies of the bustling world of shams and delusions. "Thus far shalt thou come and no farther." But Nature is no lawless land, though with her there is inviolate freedom. She keeps her laws and visits penalties upon all who disobey them. Although she woos the lowliest with kindly welcome to rest his weary head upon her mother-heart, she never forgives those who sin against her.

She is the Spirit of Peace and Order, and though always consistent yet ever seems to violate her own laws. She equips a creature to find its own place and make its living on the earth, and then arms another to destroy it. The flash of the glow-worm's light that is intended to guide to his side the loving mate that would otherwise fail to follow his flight in the deep darkness also enables predatory insects to mark him for their prey. She bids the rose bloom a thing of beauty and load the air with fragrance which guides the bee to pierce its heart, and the nightingale feeds upon the bee, sweetening her throat to fill the night air with melody. But her step is always on the path of eternal progress. There is no retreat sounding in the music of her stately march. She converts the worm into a butterfly, yet never changed a creature cleaving the air with glittering wings into a crawling worm, for she is always moving upward, ever nearer to the Eternal Harmony in which she had her origin. She has no forbidden fruit in her perennial garden, but invites us ever to acquire through her benign teaching the knowledge of good and evil. All her trees are trees

of life, and grow unguarded against the approach of man.

No flaming sword bars the entrance to her Eden, for there she has spread a bountiful and never-failing feast to which all are invited.

Health serves at her table, and in her plebeian storehouse is found everything save disease.

Those who, following the lead of carnal mind, set out upon a voyage of discovery for sickness, gathering to themselves maladies as they go, as the harvester gathers in his arms the sheaves of ripened grain, must turn away from the path that Nature treads.

She medicines the mind only, and yet never wore crepe upon her robe. The colors of her rainbow are all the brightest, and there is no tinge of black on its glorious circle.

Her prayer to Nature's God is not one of lamentation, but of praise and gratitude.

He, the Sinless, at whose death she shuddered throughout her mighty heart was her true lover.

He lay upon the mountain at her breast, and sought the awful solitude of the wilderness and wandered along the shores of the Galilean Sea to commune with her, and proclaimed the lilies of her unfurrowed fields the highest type of earthly beauty.

Though man may fall, Nature stands ever erect and unsullied, and he will be best in health and happiness and most surely keep the whiteness of his soul who lives truest to her laws.

"At the siege of Breda, in 1625, the city was almost obliged to capitulate on account of the prevalence of scurvy among the soldiers. The Prince of Orange publicly announced that he had a sovereign remedy for scurvy, three or four drops of which would impregnate with healing virtue a gallon of liquor. A few small bottles of the pretended remedy were given each physician, who did not reveal the cheat even to the officers. The soldiers came in crowds to drink the magic liquor, and most of them were speedily cured. 'Such as had not moved their limbs for a month before,' says the historian, Dr. Frederick Van Der Wye, 'were seen walking the streets, sound, upright and in perfect health.'"

There is no aspiration that one can conceive of but can, through growth in spiritual knowledge, become a reality. A world where the invisible occult forces serve man, in answer to his every desire, is no more folly to the spiritual man than a world wherein machinery works for him is unreal to the material man.—L. A. Mallory.

# WASHINGTON NEWS LETTER.

—Published Monthly—

312 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter.

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# Unchain the Truth.

It is with great pleasure that we can say that the progress of our work has been going forward during the past month, notwithstanding the fact that the country is convulsed in the political Presidential campaign, yet the true workers are doing their work well. It is true that the political excitement is lessening the work in Spirituality, but not nearly to the extent anticipated. The circulation of The News Letter was increased during the past month, but not to the extent it would have been had it not been for the political campaign.

There is yet remaining of the five hundred dollars nearly half, and the offer is continued for the next month, until this fund is exhausted. THE OFFER IS THIS: Any person sending us one dollar and four new names for subscribers to The News Letter for six months the other dollar will be paid from this fund. The person donating this money does it for the purpose of increasing the circulation of The News Letter among those who are not already taking it and to spread the Truth, and we are authorized to continue the offer during the month of November. Those who wish to help spread the Gospel, this

Gospel of good news, can not do it more effectively than by sending in a few names in that way. Suppose, for instance, a person sends in ten dollars, that pays for forty names, forty new families that The News Letter can go into for six months, and if any person takes The News Letter and reads it for six months he will be so interested in the Truth as to continue the study until his mind becomes enlightened. If a person would give five dollars there would be twenty families. Everything we do in this line we receive the direct blessing for our efforts.

There is no one thing which deserves to be more thoroughly understood than this subject of GIVING. The person who goes into a church and out of his abundance drops a copper cent into the contribution basket is doing himself a direct and positive injury, because he thereby makes a law for himself of parsimoniousness; but the person who gives liberally to the advancement of the work of Christianity invariably will have more money for himself. The truth is that "Giving does not impoverish nor withholding enrich." The very law which we make for others is meted unto us; the very thoughts we sow that shall we reap. If we sow in stinginess, pinch every cent, then it is returned to us in like manner. "As a man thinketh in his heart, so shall it be." Now this thought is not given for the purpose of urging people to spend money by any means, but it is simply given that they may understand the Truth.

There is nothing more certain than that those who give liberally receive liberally, and that the giving does not impoverish, because they have more money at the end than if they had not given freely. God blesses us as we measure our own thoughts and liberality.

## WORKERS IN THE FIELD.

Perhaps the most gratifying information which has come to us during the past month has been the increased number of letters which we have received from our students from all parts of the world, of the healings which they are performing through this blessed Truth, showing conclusively that the Truth is being taught, and taught in such a way as to be effective in the preaching of the Gospel and the heal-

ing of the sick. The commands of Jesus were "Preach the Gospel, heal the sick," and those commands are binding upon us to day, "Preach the Gospel and heal the sick." That should be the shibboleth of every disciple of the new thought in the whole world, carry it with you hand in hand, and you thus not only become a blessing to yourself, but to the community in which you live,

The work of our students in many instances, as reported during the past month, has been simply wonderful. Some cases they have had have been so wonderful, almost raising the dead, it is simply wonderful. We praise and thank God for His many blessings which He has given us. The Correspondence Course has been the teacher. God is blessing that work. May it spread and widen and go throughout the entire world, giving the perfect knowledge of this Truth wherever it goes. Jesus in His teaching always taught in plain and simple language. He always taught so that the ordinary mind could understand that is the perfection of teaching, simply and plainly so that all may know it.

#### TELEGRAPHIC INSTRUCTIONS.

I desire to call the attention of our friends to the necessity when they telegraph us, of being very careful to give the name of the patient explicitly. If it is a child under ten years of age give the name of the mother also, and make the information as explicit as possible. In a good many instances the information is inadequate, although God knows everything, and all Christian Science healing is a prayer to God, but it is easier for the operator if the facts are plainly stated, not long, but brief.

After the political caldron has stopped boiling we trust that our friends will go to work and help to build up God's Church and spread this Gospel, not only in this country, but in all the countries in the world.

#### THE CHURCH IN WASHINGTON.

The church in Washington seems to grow larger and larger. We have a large and capacious hall, and every Sunday it is crowded, and the audience is

composed of as bright and intellectual a people as there is in the city of Washington. It is with great gratification we are able to report such beautiful progress.

Lovingly yours,

*Oliver E. Sabier*

#### What Becomes of Thoughts?

If thoughts are things, as is claimed, what becomes of them; are they floating around without form and forever invisible? We are told there is nothing without form. If that is true, then thoughts must take on form of some kind, and, as there are many different kinds of thoughts, beautiful as well as ugly, some would have beautiful forms and others very ugly ones.

If they take on forms they are just as liable to take on one kind as another, all owing to the quality of thought generated. Some would take the form of a flower, others the form of a bird or animal. If thoughts form our own bodies, is it not just possible they form other bodies too?

Knowing that life is everywhere, filling all space, it does not seem impossible for thoughts to make themselves manifest in other shapes or forms, does it?

Suppose our thoughts do go to form some plant or animal, wouldn't that be just as pleasant an idea as the one claiming we came from the animals? For my part the idea of a man coming up through the animals is almost unbearable.

It is a noticeable fact that just as man advances so do the animals and plants. As man comes to a better understanding his thoughts are of a better quality.

VIOLA BRXSON, In Freedom.

#### GOOD NIGHT.

Sleep sweet within this quiet room,  
O, friend, who'er thou art,  
And let no mournful yesterdays  
Disturb thy peaceful heart;  
Nor let to-morrow scare thy rest  
With dreams of coming ill;  
Thy Maker is thy changeless friend,  
His love surrounds thee still.  
Forget thyself and all thy woes,  
Pat out each glaring light,  
The stars are watching overhead—  
Sleep sweet; good night, good night,

G. R. S.



## "Thou Art the Man."

These emphatic words were uttered by the prophet Nathan, in the name of the King of Kings, to David, King of Israel.

The Hebrew monarch, sitting upon his jeweled throne, bearing the scepter of a ruler anointed and diademed as the king of the Jews by command of God, did not recognize his own picture in the portrait of incarnate wickedness that the holy man had drawn.

It was that of a rich man who "had exceeding many flocks and herds," and yet with a strong hand took away the poor man's only lamb, the pet and companion of his little children, who were rearing it in their humble home.

It was a pitiful story, and when David heard it told he came to his better self, his sense of justice awoke, and he exclaimed, "As the Lord liveth, the man that hath done this thing shall surely die.

"And he shall restore the lamb fourfold, because he did this thing, and because he had no pity."—II Samuel xii, 5, 6.

The Scriptures tell us of his deed of shame and cruel treachery, of his repentance in sackcloth and ashes, and his great suffering for his grievous sin, and how God forgave him, and yet that the law of retributive might be in some measure vindicated denied to him the promised privilege of building the temple at Jerusalem.

David may be taken as the true type of the sinful man, whose spiritual vision may be so clouded by carnal mind that he can not see in himself the sinner that he condemns in his creed and conscience.

There is an old Saxon story that portrays man as going through life with two sacks slung over his shoulder; the one in front well filled, for in it he carries the faults of his fellow men, while that behind is quite empty, for in it he carries his own faults.

The duty of self inspection can not be safely neglected, especially by the Christian. If it is, man must soon get out of harmony with God, and his moral nature be all ajar.

Man must judge himself at the bar of his own conscience in the light of Divine law.

Quo vadis?—where are you going?—is a question to which we must give earnest heed as we travel on through life, or we may wander unawares into evil ways and go too far ever to return.

No man ever intends to be wholly wicked, or is entirely bad all at once.

By the indulgence of his vicious passions, and the habitual harboring of evil thoughts, he gradually becomes the very thing that he at first abhorred, for as King Solomon tells us:

"As he thinketh in his heart, so is he."—Proverbs xxlii, 7.

Plato, the greatest of the Greek philosophers, inscribed over the door of his academy at Athens the words, "Know Thyself," and he declared to his pupils that to enable them to do so was the chief object of his teachings.

It is the experience of every man who reflects that there are times when he does not know himself, or to use a common saying, "when he loses his balance," the scales of his judgment, as it were, not being at even beam. Hence, the imperative duty of practicing self search.

We have known more than one person who, professing faith in Christian Science and asserting himself publicly as a Christian Scientist, to be so ignorant of what he really was and of what he was not as to complain that he was suffering with rheumatism, sick headache and several other ailments that the carnal mind had conjured up to please his morbid fancy.

Had that person heard a human sham described as a man who professed to be one thing and was in fact another, a mere impostor, deluding himself and others with false pretenses, would never recognize his own mental portrait in the description and would be greatly shocked if the critic who portrayed him should say to him, "Thou art the man." A man worthy of being should BE, and when, with divine inspiration breathing in his immortal consciousness, he utters the words, 'I AM,' he should fully comprehend what he IS; and more than that, that he is to BE through the never ending cycles of eternity.

To do that he must realize that he is the image of God, created by the fiat of the Omniscient, for otherwise he will convert himself by his own self-delusion into a mere caricature and counterfeit representation of his Creator, the Eternal Life, and go about complaining of all manner of diseases and biting poverty as if the All Bountiful God when He made the world intended it for a hospital and a poorhouse.

At his creation man was, given dominion over the earth and commanded to "subdue it," and he has never been deprived of the sovereignty then conferred upon him. If his diadem is laid in the dust it must be by his own hand, for God made him to rule.

Man is a compendium of eternity and brother of all nature. His power consists in the multitude of his affinities, in the fact that his life is intertwined with the whole chain of organic being. In the age of the Cæsars there proceeded out from the Forum in Rome great paved highways to the center of every province of the Empire, and thus many distant lands were bound to the capital and virtually united in one vast municipality. So out of the human heart, if rightly regulated, go, as it were, mighty highways to the heart of every object in nature to reduce it under the benign dominion of man.

A man is a bundle of subtle relations; a knot of vitalizing roots whose flower and fruitage is the world.

All his faculties refer to natures out of him, and prophecy the higher world that he is to inhabit as the fins of the fish foreshow the existence of water and the wings of the eagle in the egg presuppose the upper air that they are fashioned to cleave.

Thus the heaven born principle of love in the human soul teaches us that man was intended to act on man. The mind might brood and ponder on its thoughts for ages and not gain so much self knowledge as this principle or divine passion of love shall teach it in a single day. Cain was already guilty of a double murder when he exclaimed, "Am I my brother's keeper?" for he had banished love from his soul, and that is to commit moral suicide. Christian Science demonstrates the healing power of prayer, but it is God-like love that gives to prayer its potent effect, uniting spirit with spirit across continents and seas, drawing all humanity together into one common communion of mind with mind, and exalting it with the realization that "God is love."

## A Lie.

**S**URGEONS define a wound "as a solution of continuity;" that is to say, a cut through or break in the skin which destroys the union between the parts. So a lie may be defined as a breaking of the harmony created by truth, for a lie is always discordant, the parts never fitting exactly together. Hence the popular saying, "Liars should have good memories," for they need them so that they may be consistent.

Lies are contrary to natural law, for nature always tells the truth although she is often misinterpreted.

It was hard fate of Cassandra the Greek priestess to ever prophecy truly, and yet never to be be-

lieved, as such is the penalty imposed upon the known liar.

The story is told of a man who, on being arraigned in court for a grave crime charged against him, pleaded guilty, but the jury nevertheless returned a verdict not guilty, and gave as their reason for so doing that they knew the prisoner to be such a big liar that they would not believe him even when he accused himself.

But lying rarely profits a man, for a lie like "murder will out." Nothing so quickly corrodes and destroys one's self-respect as the habit of lying.

The practice is confined to no class or station in life, for even lawyers carried away by their zeal for their clients, and anxious to make the worse appear the better cause have been known to lie. Yet even a liar does not lie continuously, and they will sometimes surprise themselves by lapsing into the truth.

We can not begin too early teaching our children that to tell a lie is both "a sin and a shame." Lying is essentially the vice of the slave, and ill becomes the free-born.

The Arab teaches his child two principal lessons, which are to "ride well on horseback, and always speak the truth."

Alfred, the Great King of the Anglo Saxons, was called the "Truth Teller," and he said that he prized the title more than he did his royal birth and his reputation for feats of prowess in war.

He was certainly the only monarch who ever deserved it.

It is a notable fact that the confirmed liar never blushes, for a blush upon the cheek is the last signal that fading virtue hangs out to tell that she still survives in the human heart.

There is an old saying that the "Liar is worse than the thief," for locks and bolts may guard your treasure from the thief, but nothing can bar out the liar."

Then beware of the first lie, for once uttered it may take a dozen others to prove it true. Lying is the canker of the soul, but the truth is always wholesome, and "never maketh ashamed."

"I don't feel right about going in there," said Chilson Faevor, in front of a physician's house.

"Pshaw! He's one of the best doctor's in the city," replied Coffin Coles.

"I know, but look at his sign, '9 to 1.'"

"Well?"

"Well, I don't take any such chances as that."—  
The Critique.

## What Is Meant by Saving the Soul.

BY JANE W. YARNALL.

**I**T can not be denied that the world has been for ages in doubt and confusion regarding the nature and destiny of the soul, and that it is just emerging from its long period of spiritual blindness and consciously rejoicing in the dawn of greater light and a better conception of being and destiny. The so called wise and scholarly teachers of the past, as well as the less cultivated, have depended upon authority, upon opinions and popular beliefs, instead of analyzing principles and seeking a knowledge of Truth from within, than trusting the Spirit, which is sure to lead one finally into all Truth.

Tradition and dogma are responsible for the widespread fear of losing the soul, as well as the various superstitions regarding the methods to be employed in saving it. This alleged danger has been held up so long in vivid coloring as a warning to the "careless and unconcerned" that more fear than Love has been engendered, to the detriment of even those pious believers whose rightful province should be an absolute freedom of Spirit. Take, for example, the false beliefs in inherent depravity and the necessity of repenting of our sins which we are not supposed to be in any way responsible for. These have complicated matters and done much to darken the understanding, confuse the intellect and perpetuate the doubt of the soul's ultimate salvation.

The conviction that we must answer for a host of sins never committed and meekly confess to such degeneracy as would render us unfit for the salvation sought is, to say the least, unreasonable. We must know, first of all, that repentance means to turn about, forsake the false and embrace the true. When we understand what the soul is we become conscious of what true being is, and we then forsake those pernicious ideas which make us afraid of losing our souls. That inner consciousness is a revelation which must come to each individual in time. It is a discovery of the soul which can in no wise be lost except in the sense that it has never been found. Finding the soul awakens the intuitive faculties to a power to judge righteously of principles, thus promoting a constant unfoldment which saves the soul from lapsing into error. The Apostle Paul, in speaking of the triune nature of man as consisting of "body, soul and Spirit," makes the soul the connecting link between the body and the Spirit, or between the human and the Divine, partaking of the nature of

both, but dependent upon the conscious thinking on the human side for unfoldment.

The individual character, which is formed by thought, belief and opinion, indicates the status of the soul in its passage from ignorance to knowledge, or from darkness to light. To begin with, by conscious thinking and reasoning from cause to effect, we avoid the tendency to adopt misleading ideas. By correct mental discipline we remove the weight of previously conceived ideas from the soul and let in the light of illumination. This saves the soul from the effects of error in exact proportion with its understanding and acceptance of that which is divinely true. When we begin to realize that we are (in our real being) the very images of God, and that we bear a likeness to God in the powers and dominion we inherit; that every quality and aspect of the Father is bestowed upon us regardless of personality, then do we know that conscious illumination can be cultivated until the intuitive faculties speak with positive assurance that knowledge of Truth is the one and only remaining salvation for the soul. So long as we are in ignorance of what true being is we have not found the soul consciously, and it can not expand and unfold without the light of Truth.

A certain condition accompanies every promise of the Master. "If ye continue in my word \* \* \* ye shall know the Truth, and the Truth shall make you free." "If a man keep my saying he shall never see death," etc. In no instance is there any warning in the gospels against losing the soul in eternal torment, but rather a constant urging of the disciple to seek a knowledge of Truth, which was and is a rational mode of salvation. Now is the time to know the Truth that saves. The gospel of the Christ makes knowledge essential in all things pertaining to the soul. This being the case, we need to understand what aspect of Divine Truth is most necessary to save us—what it is to be saved and the way to accomplish salvation. When we understand the nature and character of God as the All of good in principle then there comes to us an assurance that such a mighty combination of eternal cause and effect must by its very nature produce a condition in harmony with its character. It is all shown us to be a supreme and immutable law which nothing can change or destroy. When we know that every aspect of Divine perfection is ours by right we see at once that we are entitled to the broadest inheritance which can and will give us dominion over all that is below us.

The spiritual self is the higher, diviner part of man, and the soul is below it only in the degree of its un-

foldment. By understanding the Truth of Being and following a consistent course on the human plane of consciousness we establish a more perfect oneness of soul and Spirit, through which the soul is saved from the effects of human error, no longer to be tormented by fear of eternal punishment. One of the greatest obstacles to a clearer and better understanding of the Spirit of the gospel has been, and is today, the undue solemnity that characterizes modern Christian worship. To affect a sense of awe in the minds of devotees is to take away their reasoning faculties for the time and make blind puppets of them. We must learn to put sacred things on the plane of common sense, or, rather, put common sense into things sacred.

The Truth of being understood makes every living soul a son of God, endowed with all the God like powers that render him master of every situation, and, as before stated, the knowledge of Truth that is to establish freedom depends upon the conditions named in the teaching. The conditions are, "If ye continue in my word," "If ye keep my saying," etc. What are the words that promise so much? They are the Christ's statements regarding the Truth of Being, the claims He makes as to His relation to the Father and the powers He demonstrates to relieve the sick and afflicted. His words were never on the side of negation. He never said He was a miserable sinner. He never said He was an unworthy worm of the dust. He never complained of weakness, limitation nor inability, but He was known to affirm: "All power is given unto Me in heaven and in earth." Instead of the miserable sinner He said He was the "Son of God." Instead of the unworthy worm He said He was "one with the Father." He never taught us how to die, but made life, eternal life, the free gift of God here and now.

People in the old thought will probably say, "That was what He said of Himself, not of us;" or perhaps they will say He referred to the future life. Let us see what He said of all who followed His teachings and kept His sayings. "I call you no more servants but friends," which means equals, and, "Where I am there ye may be also." Not a place or locality, but where I am in a conscious understanding of my powers and inheritance there ye may be also if ye abide by my counsel.

The old way of thinking and the devotion to tradition and dogma has never brought the fulfillment of those promises in peace of mind, nor in freedom from doubt and uncertainty, nor in health to the body. The New Thought does bring it, and in just the degree that we understand and are true to it.

Just in proportion as we demonstrate our loyalty to principle do we enjoy the benefits of its expression in our experiences; and were it not a vast improvement over the old helpless ways we should not dare to advocate it with such positive assurance.

In conclusion, let us say that in every glimpse of the truth that comes to us, and that is heeded by us, we catch a better and a higher conception of the life that fills both soul and body; and with a conscious assurance that the God life covers and fills every atom of our being and that it is the only life there is, the soul expands and unfolds to shed its influence for good to all around. As the rose opens to the light and sheds its fragrance, so does the soul shed an influence that is felt rather than seen, and the fear of losing it never disturbs the peace of one who has really found it.—Universal Truth.

Gardiner, Me., October 14, 1900.

Col. Sabin.

My Dear Sir and Friend: Lloyd Wesley Hunt, my little grandson, whom you treated for hip disease after three doctors had pronounced him incurable, is to-day running about as well and hearty as ever he was. His mother and grandmother, who were very much opposed to Christian Science at first, are now convinced that that was what cured our darling boy. Many who inquired of me in regard to his condition almost seemed offended when I told them that he was well and walks as well as ever he did and Christian Science did it. In behalf of the family, I wish to thank Mrs. Sabin and yourself for the deep interest you both manifested in the treatment of this case, and I desire to aid you in every manner possible to spread God's Truth into the many homes where sorrow, misery, fear and disease now exist, and doubt and uncertainty have full sway—that the light of Love, Truth, and understanding of God's Divine plan may open the windows of many souls, thus bringing to them comfort, confidence and Christ.

Sincerely your obedient servant,

GEO. E. HALHAWAY.

P. S.—If any one doubts God's power to heal I would like for you to refer them to me. I will surely answer all letters that are written me.

A perfect faith would lift us absolutely above fear. It is in the cracks, crannies and gulfy faults of our belief, the gaps that are not faith, that the snow of apprehension settles and the ice of unkindness forms.—Macdonald.

## The Ober-Ammergau People.

BY MARY SCOTT FIELDING.

**N**OWHERE else in the world is there a more striking illustration of the power of thought to manifest itself in physical conditions than in Ober Ammergau. This village of the Bavarian Alps, almost unknown till 1850 to travelers, has been, since the seventeenth century, the scene of the greatest spectacular play on earth.

The natural position of Ober-Ammergau is one of seclusion. It nestles in the bosom of the Bavarian highlands, shut in from the outer world by an extremely steep ascent, which the inhabitants regard as a providential arrangement, for it takes toil to approach it, and consequently the visitor to the Passion Play earns the privilege of seeing it.

This seclusion partially accounts for the simplicity of the lives of the inhabitants, although they possess natural religious and dramatic instincts. An ideal is put before them in their cradles almost. A great purpose—to assist in performing the *Passionspiel* worthily—influences their lives. This unique illustration of psychological power to shape conduct, and even features, is well worth study, and here it is centralized in groups of human beings, focused to a point unparalleled in history, possible to verify by observation.

The presentation of the Passion Play occurs every ten years. To the people of Ammergau it is not a play, it is an act of worship, a keeping of a vow made in the seventeenth century, when the village was spared the scourge of a plague by which neighboring villages were depopulated—an offering of thankfulness for deliverance. Witnesses say it is the most impressive sight that can be imagined. From the crude and inartistic beginning it has developed to a wonderful state of artistic perfection, realistic in the extreme, and yet simple.

The blood of the poetic Celt and the aggressive Roman mingle in these Bavarian highlanders, giving a nature both artistic and executive. The daily occupation of many of them is wood carving, and the exquisite crucifixes and rosaries find a ready market even in Russia. Their daily lives are in constant touch with religious subjects, and nowhere else in the world is there such blending of occupation and ideal focalized in a community.

The highest honor to which the Ammergau people is born is the privilege of taking part in the *Passionspiel*. No outsiders are permitted to take part, and

there is ever before the people an incentive to conform their lives to a high ideal of living. They live to present the play, all other occupations are incidental and secondary. With this thought constantly before their minds is it wonderful that the people who are idealizing in their own lives the characters of biblical history, should take on an unmistakable look of conception in their minds?

A witness to the play of 1890 says it would not be difficult to pick out the characters on the street in their everyday dress, so much do they resemble the ideals of biblical art as represented in Germany. Miss Seguin, an English writer, who has traveled extensively in the Bavarian Alps, says:

"It seems as though it might not be so difficult for a man, whose whole life has been passed in endeavoring to reproduce the features and the attitude of the Savior extended in agony on the cross, to himself assume that attitude, and the expression, at which his hands has so often wrought, appear in his own countenance. It might not seem incongruous to a man who has devoted years of loving labor to the work of reproducing faithfully in wood the finest ideal of the Lord's Last Supper, to find himself an actual guest at the sacred feast, and with the very feelings in his heart, and words upon his lips, as one of the chosen twelve. To men thus occupied through a long course of years, to a certain extent identifying themselves with the personages their artistic skill reproduced, the notion of dramatically representing them presents little shock—the one follows almost as an outcome of the other. Especially is this the case if the innate histrionic instincts of the Bavarian nature be taken into account, instincts which show themselves, not only in the dramatic amusements of all kinds to which the people are devoted, but absolutely in every domestic ceremony and action of their daily lives. A betrothal, a wedding, a funeral, are each and all, as we have before pointed out, actual dramas, in the elaborate ceremonials of which each person has his or her set part and set speeches, against any deviation from which outraged etiquette would instantly rebel."

This direction of mind and talents through many generations to the consideration of sacred subjects in obedience to natural law has manifested itself in the lives and features of the people. They furnish a striking illustration of the saying: "As a man thinketh in his heart so he is." From the unique circumstances of the Ober Ammergauers we learn a great object-lesson of the influence of environment upon mind and character; and here the situation is easily calculable, for the inhabitants are united in



their aims, and their individual lives conform to the same ideals.

The solemnity with which these peasant artists regard the representation of the Passion Play may be gathered from the preface to the choral songs, which is circulated among the audience. It is as follows: "May all who come to see how the Divine Man trod this path of sorrows, to suffer as a sacrifice for sinful humanity, consider well, that it is not sufficient to contemplate and admire the Divine Original; that we ought much rather to make this sacred spectacle an occasion for converting ourselves into his likeness, as once the Saints of the Old Testament were his fitting foreshadows. May the outward representations of his Divine virtues rouse us to follow him in humility, patience, gentleness and Love.—Suggestion.

## Let Nothing Make You a Pessimist.... Cultivate Happy Thoughts.

**A** CASE of recent murder and suicide speaks its lesson plainly to the young people of the world to day.

It says, "Avoid pessimism. Do not allow yourself to become morbid." Shun solitude when you feel the blues coming on, and go out into the society of cheerful people. Read cheerful books, cultivate hope.

There are a set of little books called "The White Cross Library," by Prentiss Mulford.

They are not religious, creedy books, nor are they full of sermons.

They are practical, bright, original in their methods of interesting the mind.

You will think them queer at first, but as you read you will find your dependency giving way to curiosity regarding the author's next utterance.

There are six of these books, possibly more, but I have read six.

I often read when I have been keeping late hours, or eating late suppers, or in any way breaking a law of nature which has affected my spirits.

So does a little book by Flora Norris Howard, called "Idols Dethroned." That acts as a clarion call to my Divine will and helps me to realize my rightful inheritance of all that is desirable in life.

The book is published by Mrs. Howard in Los Angeles, Cal., and I do not know if it can be obtained elsewhere. It is a spiritual and mental tonic. It ought to be in every house in the land.

Life is full of serious problems, and every heart has its bitter cup to drink.

But it is an evidence of great egotism and intellectual weakness when we become sour and pessimistic, thinking our own troubles are exceptional.

The diet composed only of sweet destroys the digestion. The life composed wholly of pleasures destroys the moral fiber.

Trouble is a spiritual gymnasium. Think of it in this way and the gymnasium becomes an amphitheatre of pleasure.

I understand how old people who have not had the right influences in life become pessimistic, but I find it difficult to comprehend how youth and pessimism can go hand in hand.

Youth has the world before it.

Give me youth—nothing more—and my present consciousness of the God within me and I will conquer disease, though it be inherited from a dozen ancestors; poverty, though it finds me in a home for pauper children, and disgrace, though it comes down two, three, four generations.

Over all these I will rise triumphant and acquire competence, health and respect of the world.

Youth is the smile of God. It stands close to the throne. It is an insult to the Creator when a young soul is pessimistic and despondent.

The same may be said of the old pessimist, yet he is like a glove which has shaken a hundred hands and handled a hundred objects. We can understand how he has become soiled and discolored; while the youth is fresh from the divine shop and should be white and spotless.

Even the old pessimist can be made white and clean by the cleansing process of optimism.

Begin right.

Keep close to the sunlight of God in your youth.

Let nothing make you a pessimist. Cultivate happy thoughts. It is the best education you can acquire.—Ella Wheeler Wilcox, in N. Y. Journal.

### A Specific.

Gentleman (to village cobbler)—"What's that yellow powder you are taking so constantly, my friend?"

Cobbler—"It's snuff—catarrh snuff."

Gentleman—"Is it any good? I'm troubled somewhat that way myself."

Cobbler (with the air of a man who could say much if he choose)—"Well, I've had catarrh for mor'n thirty years, and I've never took nothin' for't but this."—Epoch.

## HOLD FAST.

Extracts from a Sermon Delivered by W. J. Vinall, Pastor of  
Immanuel Reformed Christian Science Church,  
Brooklyn, N. Y., October 30, 1900.

[Quotations from Greek Translation.]

"But what ye have, hold fast till I may have come."—Rev. ii, 25.

"Behold, I have set before thee an open door, which no one is able to shut."—Rom. iii, 8.

"I am coming speedily; hold fast what thou hast, so no one may take thy crown."—Rom. iii, 11.

Inasmuch as man believes in so-called laws of mortality, he divests himself of his divine qualities, actual or potential, thus making himself the seeming opposite of his real being; that is, a personal sense of evil; thus we find the reverse is true, as a man invests himself with his divine qualities he brings out his true sense of Being; that is, the Image and Likeness of God. Thus we see the affirmation and negation of Being brought out.

Evil is by virtue of its nature, not being, nothingness, and has the elements of self destruction; thus, if we hold ourselves in the sense of evil we have not in belief the elements of self-perpetuation, whereas he who holds himself in the facts of Life learns God alone is Life or the principle of eternal generation, and, as Life, God alone comprises all things necessary to life, to its production, that is to its perfection and its perpetuation.

There is nothing in the realm of the divine mind to oppose God; therefore, when we hold fast to one head seat of government—God—we invest ourselves with our 'divine qualities;' This reveals the "open door"—Divine opportunity, or Divine introduction to one Being—a door no one is able to shut. Why? To God there is no opposition; also because man invested with his real potential qualities has dominion. Thus we see no law of personal sense can govern us; and as we unfold to our facts of existence man becomes the Being of God.

There is no compulsion in the Divine order. Man, as he stands between the real and unreal, has a freedom of choice. Love—God—accepts only willing service, for God; that is, the All-Good, must be loved and followed for the sake of what good brings, not through fear or hope of reward.

Mark the two statements: "Hold fast," and "Open door." What must we hold fast to? Our

crown; that is, we are potentially God's being now, and our supreme right is to invest ourselves with our royal garments and thus, "having on the garment," "hold fast" to the freedom to enter the "open door" of reason; claim through intuition the power to search the innermost recesses of Divine presence.

Paul, in his letter to the Colossians, is very clear in his presentation of this subject. He writes: "Let no one that has such a desire deprive you of the prize." Now he reveals a way to detect such a one. "He is puffed up by his mind of the flesh. And, not holding firmly the head from whom the whole body, being supplied and compacted together by means of the joints and ligaments, grow up with an increase of God."—Colossians ii, 18, 19.

And in another place he gives one pure method of investment:

"But being truthful in Love, we may grow up in all things unto Him who is the head—the anointed one, from whom the whole body, being fully joined and united by means of every assisting joint, according to the proportionate energy of each single part, effects the growth of the body for the building up of itself in Love."—Ephesians iv, 15, 16.

Here we see that we must hold fast to the head—seat of Government—God the only thought, hence the only thinker, therefore the only one thought of to govern us, and as we stand porter at the door—mode of entrance—we find the opportunity to accept and enter into the ability to grow in Love.

"Hold fast till I come." We have our bodies, our homes, our friends, what we eat; now, unless we be in full agreement with food, our guests, and what we term outward circumstances, we will "let go." But "hold fast till I come," the agreement, is the investment, and the healing of our homes will be the healing of the universe the second coming of Christ.

"Behold, I have set before thee an open door, which no one is able to shut." Mark carefully each statement of Spirit. "Behold"—to see with attention, direct our eyes to. Whom shall we "behold?" "I," the ergo Spirit God; our only Father and mother. The "I am," what has He done and to whom? "Set before thee." Here we see an act of one personal God. He has performed or done to us, the person directly concerned.

What has He done? Placed before us an "open door," an opportunity or mode of introduction; and still more, there has come with this great promise a statement which every teacher in Chris-

tian Science should study carefully: "No one is able to shut!" The Truth is free to all.

In closing, let me ask of you all to "hold fast." God has come, and in the Reform Church you will learn this lesson: God speaks directly to each one; and when we speak directly to God we will be invested with power from on high. The door is open. The barrier is removed, and no one is able to shut you out of and from your divine rights. Truth is free to all. AMEN.

## THOUGHT TRANSFERENCE.

### A Remarkable Case.

**D**REAMING that her soldier brother was shot dead in the assault on Peking, Mrs Lucy B. Lears, of 1909 Biddle street, St. Louis, awoke to learn two days later from War Department dispatches that her dream was true.

Private James C. Wiber, of Company M, Fourteenth Infantry, her favorite brother, was killed on August 14. Mrs. Lears dreamed on August 20, but not until August 22 did Gen. Chaffee's delayed cablegrams bring the news that Wiber was dead.

"I dreamed that I saw Jim fighting alone," said Mrs. Lears, in recounting her dream, "hidden by battle smoke. He was waving his hands as though urging his comrades on. Suddenly he reared bolt upright. A tiny black hole was in the center of his forehead. I saw a crimson spurt. My brother swayed, jerked, swayed again, and I was awake, sobbing for the brother that I knew was dead. Last winter I dreamed that he was without food for three days. A letter from him a month later told me that while out scouting he was without food for three days at the very time I had my dream."

She awoke crying and announced her brother's death to her husband, Philip Lears, who laughed at her apprehensions.

Two days later Mr. Lears went silently into the room where his wife was mourning for her dead brother. Mrs. Lears looked sadly at the folded paper and her husband's face.

"I know that Jim is dead," she said. "You need not read it."

James C. Wiber entered the army at the outbreak of the Spanish American war. In three years he saw more active service than veterans who have worn the blue for years.

He was shot in the head in Cuba, lay three months

in a hospital, and then with unabated ardor joined his regiment in the Philippines and hunted Filipinos.

Like Mulvaney, Wiber was "wanst a corporal, but rejuiced." He got his promotion when he recovered from his Santiago wound and went to Manila to join his command.

"Wetting his commission" after the Mulvaney method cost Wiber his stripes.

When the khaki coated "foreign devils" from the West climbed the east wall of Peking, on August 14, Wiber's company was in the van. Those who knew the young soldier say he was in the forefront of the battle.

The Chinese, sullenly quitting their "holy city," fought desperately at turns in the narrow streets. It was in one of these corners that Wiber met his death.

### Wonderful Help.

Boston, Mass.

Dear Brother Turner: It is almost three weeks since I received my diploma and supplement to the lecture course; also your kind words of commendation.

I feel that words are inadequate to express myself in regard to the wonderful helpfulness obtained from them, including the great help and enlightenment received from The Washington News Letter.

Dear Brother Sabin does make the Truth so practical and plain that all who desire can understand.

My heart is full of Love and gratitude to Brother Sabin for what his words have been to me.

With many thanks for your kind and loving words, I am yours in Love and Truth,

AGNESS C. LA MORDER.

The world has arrived at a period where there is to be an evolutionary rise to a higher intellectual plane, where Truth and justice to humanity are to be ushered in, and those that still cling to their isms, idols and personal gods will be relegated to the dark ages of past history. The manipulation of the elements by nature and ourselves is the source that must supply every living want. Then with the discovery of the elements and the law governing all their actions, more than all the dreams of alchemy should soon prove true.—William Heckert, in Eleanor Kirk's Idea.

Not solely on our Sabbath days  
We render service fair;  
For duties done go up like praise  
And kindly thought is prayer.

—Frederick Langbridge.

## The Healing of Naaman.

The cure of Naaman, the leper, captain of the Assyrian host, by the prophet Elisha, was the first instance of the healing of the absent mentioned in the Bible.

It should be observed that he was sent by His master, with whom he was "a great man and honorable," to the King of Israel with a letter, in which He said:

"Now, when this letter is come unto thee, behold I have therewith sent Naaman my servant to thee that thou mayest recover him of his leprosy."—II Kings v, 6.

There the Assyrian monarch made a grave mistake, for the healing of the sick is not a royal prerogative, but belongs to the King of Kings.

That was the view of the King of Israel, for when he read the letter he rent his clothes and said;

"Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me."—Ibid., 7.

It was a serious dilemma for him, as leprosy was incurable by mortal skill, and he feared that failing to comply with the demand made upon him his kingdom would be desolated by the armed hosts of Assyria.

We are told that "when Elisha, the man of God, had heard that the King of Israel had rent his clothes he sent to the King, saying: Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel."

That declaration attests the fact that the Hebrew prophets were not only engaged in religious ministrations, but were all healers of the sick.

They not only forecast the future, but did God's work in the present.

It is noteworthy that when the Assyrian warrior obeyed the call of Elisha, and sought his presence, "and came with his horses and his chariot, and stood at the door of Elisha's house," the prophet would not see him in person, but "sent a messenger unto him, saying, Go and wash in Jordan seven times and thy flesh shall come again to thee, and thou shalt be clean."

That demand was made upon Naaman, doubtless to humble his pride, for it was a hard thing to ask of a patriotic Israelite that he should heal his country's implacable enemy, and that cruel captain had but a few years prior to that visit overrun Judea with a mighty army, which laid waste its harvest fields,

burned its temples of worship, and devastated its villages and cities, and even then the Assyrians were holding many thousand Hebrew captives in bondage. The haughty soldier very naturally resented the demand and asserted that the "rivers of Damascus were better than all the waters of Israel."

They were no doubt just as good, both being of no value for healing, as that must come from "the river of Life" that flows down from the Eternal All-Good for the "healing of the nations."

He had not read the words of the Psalmist:

"Bless the Lord, O my soul, and forget not all His benefits.

"Who forgiveth all thine iniquities; who healeth all thy diseases."—Psalm ciii, 2, 3.

Yielding, however, to the entreaties of his servants, he dipped himself seven times in Jordan, "and his flesh came again like unto the flesh of a little child, and he was clean." Yet his was not a case of faith cure, but, on the contrary, he was bitterly opposed to the condition prescribed by the prophet, and complied with it most doggedly, and it was purely physical. It was only after he was healed that he had any faith, and believed in the God of Israel, just as we are told in the Scripture, the "devils believe and tremble."

This is shown by his words:

"Behold, now I know that there is no God in a the earth but in Israel."—II Kings, v, 15.

His limited view of the Omnipresent God was characteristic of all the oriental creeds, and even the Jews believed that He was only the God of their race and nation, thus localizing the Universal Father of All.

It was with that same narrow comprehension of the God of the Universe that a Chinese mandarin, answering the appeal made to him by an American missionary to persuade him to become a Christian, said: "Why should I worship your one American God when here in China we have more than a hundred gods that we can worship, besides the Great Joss, who is the omnipotent god of the Flowery Kingdom?"

It should be stated that Elisha, more signally than any other prophet, proved his knowledge of the laws of nature and his power to make those laws subserve the uses of man.

Thus, when the axe wielded by one of his servants flew off the helve and fell into the river Jordan, he cast a stick into the stream "and the iron did swim."

So, also, when the King of Syria resolved to make war upon the Jewish nation and contrived an ambuscade to surprise their army and capture their

king, Elisha discovered his secret plans and divulged them to the King of Israel, who was thus enabled to foil them on two occasions.

The King of Syria, being greatly perplexed by such discovery of his most secret and carefully guarded counsels, accused his trusted officers of treachery, but they, when he demanded which of them was acting in the interest of the King of Israel, answered:

"None, my lord, O King: but Elisha, the prophet that is in Israel, telleth the King of Israel the words that thou speakest in thy bed chamber."—*Ibid.* vi, 12.

### Maxims.

The following maxims from the pen of Ida Gatling Pentecost, in *Positive Thought*, afford a very fair idea of up-to-date "New Thought" principles. We reproduce them for what they may be worth.

"Your thoughts are the sculptors of your face and body.

"Plant happy thoughts in your mind instead of small annoyances.

"Open your eyes and your nightmare will vanish.

"Watch the trees 'letting go' of their leaves and learn what to do with your old thoughts.

"The good that comes to us is oftener hidden than seen.

"Listen to Confidence, never to Fear.

"Arithmetic is just as difficult to learn from a handsome bound book as from a blackboard. The very rich have as hard a time with their life lessons and problems as the less rich. Our hearts are more alike than our pocketbooks.

"We underestimate our victories and exaggerate our failures.

"Our world is not made up of how many people we know, but of how many thoughts we have.

"If you are large yourself you live in a large world.

"Let a man know his strength and keep obstacles out of his path.

"Uncertainty gave you that cold in your head. Worry gave you that headache. Anxiety gave you that heartache. Faith, poise, and patience can cure anything."

### Correction.

The article on page 76, entitled, "Why Mental Healing is Generally Slow," was written by Kate Atkinson Boehme, but should be credited to her paper "Radiant Center" instead of to "Freedom." This error crept in through the fault of our proof reader.

### Christian Science.

What It Is, and What It Does; or Primary Rules of Metaphysical Healing. By Oliver C. Sabin, editor of "Washington News Letter." This is a plain, practical treatise on metaphysical healing. Colonel Sabin announces in the preface that his object in writing this book is "To give my fellow-men these great truths in plain, simple language, so that all may readily see and understand, so that all may be enabled to practice and bring themselves within the beneficent influence of this great Truth." The author has succeeded admirably in stripping this subject of much of the mysticism in which it is often wrapped and placing it in such a clear, common-sense light that it may be easily comprehended by the general reader.

The first chapter of the book consists of clear, concise statements of what Christian Science is from the point of view of a liberal-minded man who does not believe that all truth is found under the label "Christian Science" and nowhere else. Several chapters of the book are devoted to directions for healing the sick, and instances of cures by Christian Science treatment are given. There is also an inspiring chapter on the cure of poverty through faith and prayer.—*Suggester and Thinker.*

### Statements of Truth for Healing.

Of all that God has given me I can lose nothing. Love is present and is eternal, hence I love all now whom I have ever loved.

Success is, and I am it, and I know that I shall succeed in all my ways during the coming year.

"I am the beginning and the end," therefore I am eternal now.

I do not linger regretfully in memories of the past. I do not dream away the present in glowing fancies of a future. I let pass no golden opportunities for present happiness and success.

I demonstrate the Law of Being perfectly.—*Harmony.*

### SAMPLE COPIES.

We give away every month several thousand copies of *The News Letter* for the purpose of calling attention to the Truths of Christian Science. We ask our friends to send us names of those who will likely be benefited. Please attend to this at once, and keep it up.



## The Final Judgment.

[Extract from Lecture by Col. O. C. SABIN, in Reform Christian Church, Washington, D. C., Wednesday, October 10, 1900.]

This subject of the Final Judgment which our good friend, Dr. Lewis, has been talking about, is one of great interest to me, but I confess my mind has undergone a great change regarding that subject in the last few years. I want it distinctly understood that I do not lay down any opinion of mine for anyone else to follow unless they believe as I do.

I believe that the day of judgment is NOW. I believe we live in the NOW, and we will always be in the NOW, whether we are on this side of the dream called Life, or whether it is after we have gone to the other side, we will live in the NOW, and we will be judged for what we do NOW. If a person commits a dishonest act that person is punished NOW for that act. If a person holds malice, anger, hatred, or anything against his fellow-man, he is punished NOW for that, and the only way to obtain forgiveness for that sin is to turn around and leave it and go the other way—that is repentance. I think perhaps there is a good deal said in the New Testament regarding the redemption of the body, and so forth, that we do not understand. This body of ours changes every eleven months. Now, which body are you going to redeem, the body of 1900 or 1901? If you live a hundred years, or a thousand years, as some of us hope to do, which body are you going to redeem of that hundred or thousand bodies? The body is composed of certain chemical combinations called matter, and if we have one well-demonstrated fact in this Metaphysical thought more than another it is that spirit is the antipode of matter, SPIRIT IS ALL. Matter is the antipode of Spirit and is nothing. When you heal the sick, how do you do it? Do you realize you have a body to heal? If you do you do not heal. You realize the Allness and perfectness of Spirit; you make that realization in your consciousness by these laws of God, and this physical being called the body is forced into the line of harmony in accordance with the spiritual thought.

I am of the opinion when we pass beyond this vale, so called, if we do, that we shall simply throw off this overcoat, so to speak, called the body, and our lives go right along. We have to learn the lesson either there or here. If any person commits a sin they have to learn the truth, and every knee in Heaven, on the earth or under the earth, shall

bow and acknowledge Jesus Christ as the Son of God; not only shall they bow, but every tongue shall confess. Not only do they have to do that, but they shall come within the purview of this knowledge and this Truth and they will have to practice it.

I know when this thought of an intermediate state was first brought to my mind I was once tempted to repudiate it, but I was in a studious vein and I determined not to repudiate anything I did not investigate. I did investigate, and found that the doctrine of the intermediate state is well founded in the Bible, and that the Catholic's purgatory, so far as I understand what they mean, is true. There is an intermediate state; that is, a state of study and preparation. Heaven is but a condition of mind; hell is but a condition of mind; and this intermediate state is but a condition of the mind; and as we live in the love of God Almighty we live in Heaven, and as we are environed around by passion, unholiness and wickedness, we live in hell. All is a condition of the mind. When Jesus of Nazareth was taken up into Heaven, where did He go? They walked up to the top of a mountain, and while they were talking the clouds came down and took Him up. Heaven is on the earth, and the Kingdom of Heaven is within us, and this idea of a Judgment Day, that all the world shall be brought to be judged, I repudiate in my consciousness. I do not believe one word of it. I believe that the Judgment Day is not one day, but Always, always NOW. We live in the Eternal Now and are judged by the deeds done while here—NOW.

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512 Tenth street N. W.,  
Washington, D. C.

## Intelligence in Plants.

**H**E who doubts whether there is intelligence in plants can have his doubts easily dissolved if he will but try the following experiment: Let him take, for example, the morning glory, a familiar flower that brightens with its varied hues the porches of so many of our homes, and when the vine begins to creep, place a board in front of it and drive a six or eight-penny nail, or one of any size, about half its length into the centre of the board and directly (or as near as may be) above the plant. It will then be seen that in a short time, an hour or so, the vine will start upward straight for the projecting nail as a needed support. When it is within a few inches of the nail, drive the nail in another place, on the same horizontal line with the first point and about 6 inches to the right of it, and the vine will start for the nail in its new location as quickly almost as a well-drilled soldier marching in line obeys the order "right oblique," when given by his commanding officer.

As it nears the nail on the right move the nail about the same distance to the left of the center, thus doubling the space that it had to travel between the first and second point, and it will speedily turn to the left, and on reaching the nail it will twine itself firmly around it as if resting from its labors, but will soon begin again its upward march if another nail should be driven above the first.

Here it would seem the plant displays not only intelligence but sight.

Let us deal kindly, therefore, with our morning glories, be ever ready to give them needed support in their march toward the stars, and be mindful to imitate their aspiration to rise above the earth.

### News From the Field.

Boston, October 7, 1900.

The Reform Christian Science Church of Boston opened its doors to day in beautiful rooms at 93 Warren street, Roxbury. These rooms are located in the best locality in Boston. They are close to Dudley street transfer station and terminal of the new elevated railroad; they are up one flight, with elevator service, and broad and beautiful entrance and stairway. The rooms are two double parlors, well lighted and ventilated and large, accommodating

about 100. Very high posted. We have a nice large office in the rear, with a side consultation room, and all the conveniences of a modern house. After the usual lesson was read Charles A. Osborn, R. C. S. D., gave a short lecture on "Individual Dominion," Text, Genesis xxvi. At its close Brother Osborn introduced the secretary and co-laborer, Mrs. A. L. Wright, of Chicago, who is a Scientist of long and successful experience in many western cities, one who is a bright and fluent speaker, and she found the hearts of all present by her masterly handling of Christian Science, proving that she was thoroughly grounded in the understanding of Christian Science as applied to the individual. Our sister was most cordially welcomed to our ranks and to Boston by every one present.

Our sister will be at the office each day until 7 p. m., and all will be welcomed who desire to call upon her. Brother Osborn will be pleased to welcome all those who may desire to call upon him. He will be there each day from 9 to 12 and 2 to 5 p. m.

The outlook is good for Reform Christian Science here in Boston, and we hope and know success must follow our efforts to help our brothers and sisters to realize the true God of Dominion within them. Now, friends, rally to our rooms, help us to Unchain the Truth and spread it to all parts of our country.

One of our rooms will be devoted to a reading and reception room, where we will have Christian Science literature for sale. The News Letter and Sabin little book on Christian Science and others who are in our thought. Students who graduate from our classes will be given opportunities to practice their understanding, and have the privilege of our office and reception rooms for their mail and appointments for patients needing treatments.

CHAS. A. OSBORN, President.

### THOUGHTS.

Thoughts do not need the wings of words  
To fly to any goal.  
Like subtle lightning, not like birds,  
They speed from soul to soul.

Hide in your heart a bitter thought,  
Still it has power to blight:  
Think Love, and though you speak it not,  
It gives the world more light.

—ELLA WHEELER WILCOX

## Death as a Part of Life.

BY EDWARD A. PENNOCK, IN UNIVERSAL TRUTH.

We hear a good deal nowadays about overcoming death, by which is meant, of course, the postponement and ultimate avoidance of physical dissolution. I believe in the possibility of such an attainment, because I regard it as the only logical conclusion of our thoughts about the body as the instrument and garment of an immortal soul.

But the vast majority of people still expect dissolution, and, in the very nature of things, it is certain that it will be the common experience of generations before a higher ideal is reached and realized. I have no quarrel with the immortalists; they are helping us all to a fuller conception of the possibilities of life. But to those who can not take such a position I would say: Do not despair; there is another way of looking at this question that may be just as helpful as immortalism.

All experiences are a part of Life and are alike Good. It is because we fear our experiences that they cause us so much suffering. We think some evil may befall us and we shrink from it. We struggle with the forces of the world, because we believe them to be hostile. But once we understand and believe that all experiences are the reaction of our consciousness towards an infinite and omnipresent Law, Wisdom and Love, we can no longer fear and struggle. Once we accept Life as the supreme and only fact of the universe and believe that because it is it must be Good, then all that comes to us will be acceptable and will bring us its measure of goodness.

From this standpoint let us consider dissolution. Take evolution as the method of creation and we will find that dissolution is a part of that method. Forms of life are dissolved that new and higher forms may come into being. Only thus has there been any progress; except for this we should all still be dust and clods. The forces of life do not die; they are ever working in matter to the end that more glorious and beautiful expressions of life may appear. Not loss, but only gain, can be the result of such an experience, when it comes, as it always does, through the workings of an unalterable and beneficent law.

Dissolution comes to us in such terrible forms as it does largely because we fear it, because we fear much in life, and because we are out of harmony

with the forces and purposes of life. From these causes it comes permanently, and it comes through sickness and suffering, much of which we ought to avoid. The mental states that hasten dissolution are fear and wrong, anger and jealousy, a general distrust of ourselves and the Infinite. We take things too hard, we are too easily hurt, too sensitive. We need more confidence and trust, more selflessness, more wisdom and love.

When once we have come to desire these latter things earnestly and to seek them sincerely we need not fear any experience that may come to us. Filling one's thoughts with ever-enlarging conceptions of life, all its varied experiences are only occasions throughout which we grow. We need not spend any time in denying death. We need not strain ourselves to the point of declaring that we are going to live forever in the flesh. Once know that dissolution is only a part of the life process of the soul, coming when it needs must come for our growth, and all fear of it is removed. We are at ease on that point and free to give ourselves wholly, unreservedly to the Spirit of Life. There is no surer way that I know of to postpone physical dissolution and escape its discomforts. There is no better way to promote growth and hasten the coming of all desirable things into our lives.

### Bright's Disease.

Bright's disease is caused by thwarted ambition. The ambition may have been for self or for others, as a parent ambitious for the social or political advancement of a child; the result is the same in either case. An ideal is built up in mentality based upon the things of the material world, and when it proves a failure and the mental sustenance is withdrawn, it disintegrates and passes back to the earth from which it came. (Muddy water, or water impregnated with sediment, always symbolizes changing material thought.) This "letting go" of a cherished ideal is a withdrawal of the mental substance with which it has been kept alive, hence a denial. All students of mental science know that every denial must be followed by an affirmation. 'Deny thyself and follow Me' means to let go of personality and take on Universality. Thus one who lets go of an ambition located on the plane of personality and fails to fill the vacuum with a new creation, passes into a condition of mental and physical collapse proportionate to the bulk and intensity of the relinquished ideal. The only hope for such is to build anew upon the only permanent foundation—an abiding faith in God.—Unity.

## SURGEON'S KNIFE UNNECESSARY.

Telegram received 2.13 P. M., October 19.

El Paso, Tex., October 19, 1900.

Col. O. C. Sabin,

Washington, D. C.:

Treat Mrs. F—— for difficult confinement.  
Knee presentment.

Mrs. A. E. Mc——.

Col. O. C. Sabin,

Washington, D. C.

Dear Sir: I sent you a dispatch on the 19th instant asking for treatment for my daughter, Mrs. F——. She was in very difficult labor. The child was making a knee presentment, but in a few hours condition began to be more favorable and by evening conditions became all right and the child was born the next morning, about 4 o'clock, without further trouble. Please let me know about what hour you received the dispatch.

Your sincere friend,

Mrs. A. E. McD——.

## REMARKS.

The dispatch was received about 2.15 in the afternoon, and, I presume, reached my house about three, that time in El Paso, I think would be about three hours earlier, making it about twelve in El Paso. The favorable conditions commenced in the afternoon.

We are often asked Can surgical operations be performed through God healing. We give this one instance, and we would give hundreds of others if required. God's power is Omnipotent, and yet we advise the use of surgical operations where it can be done without injury to the patient, but in the case of the kind as above mentioned where it meant the death of one and perhaps two, then the better one, and in fact the only healer, is God. Depend on Him entirely.

## The Truth Shall Make You Free.

Galena, October 17, 1900.

Dear Colonel Sabin: Enclosed find draft for \$5.00, amount due for one week's treatment. Words are thoroughly inadequate to express my gratitude to you for my recovery, for from being a perfect invalid, and in pain nearly all the time, I am now as well as any one. I am confident had I taken treatment before I would never have needed the opera-

tion for appendicitis. I must have responded to the treatment at once, for the telegram was sent you Friday evening and Saturday I was so well that I was able to do a big day's work and in the evening I made fancy work from 9 until midnight, and I can truthfully say I did not feel tired, and only the day before I was an invalid and trying to perfect arrangements for getting into the Presbyterian Hospital in Chicago. Praise the Lord, I am free; I am out of bondage; my faith is unbounded. All day long Saturday these words were ringing in my ears "the truth shall make you free." Please let me know if you used these words; they were always with me. I am very desirous to become a healer, but at the present time I am in a little financial difficulty, but I am just as thoroughly convinced that that can be overcome as my disease certainly was. Will you kindly inform me of your charges and course of instruction.

Sincerely yours,

## What a Liberal Education Is.

That man has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of: whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth, working order, ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the brain; whose mind is stored with the great and fundamental truths of nature and the laws of her operations; who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to Love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself.—Huxley.

This story is told of a little girl who had a most wholesome kind of religion. Her brothers had set traps to catch birds. "Didn't you pray to God to save the poor little birdies?" asked her mother. "Yes, I prayed that the traps might not catch the birds." "Anything else?" "Yes," she said, "I then prayed that God would keep the birds out of the traps and for fear that God might be busy about something else I just went out and kicked the traps to pieces."—Exchange.

## LIFE AT ITS BEST.

BY SARAH WILDER PRATT.

"I will take life at its best, as it is presented to me to-day."

This an affirmation that will be of immense profit to all who make it early in the morning and meditate upon it many times during the day. Not every one knows that a thought spoken early in the morning will continue to repeat itself to the speaker and do its mighty work while he or she is busy, very busy, with other things. Do you realize it? Does not a thought continually recur to you during the day that you have taken cognizance of early in the morning?

The mind and its workings are a continual surprise, a continual joy, to the earnest watcher. The one who begins to watch his own mind and its workings or, better said, the inflowing and outgoing of thoughts, and learns to make careful selection of those that are fundamentally good, has discovered the truth of evolution, the way of the highest unfoldment of all that is germinal in man.

With the inflowing into the mind of higher thoughts there are accompanying flashes of wisdom that reveal unto man in time his own limitless possibilities. As the great solar orb reveals the glory of day so do these rays of wisdom illumine the darkness of man's consciousness until he discovers for himself that, being related as he is to Infinite Mind, there comes an end to finite judgment, which judgment must be lost in divine consciousness.

Into flesh darkness this light can not come until the soul cries out for light. By this cry the door of the mind has been opened and the light of Truth enters in. The answer to this cry is "the inspiration of the Almighty." This inspiration can not be learned, it must be received from on high, an inspiration free to all and found alone in the highest word of Good. Love is the supreme word, and in it is supreme power—the power to heal, the power to illuminate, the power to bind to the All Good.

Have you ever thought how many of us have taken life at its worst, as it was daily presented to us? The heat is upon us at this season, and intense it has been to residents of Chicago. How many have been able to take life under this presentation at its best? We may take it so, easily enough, if we will stop to analyze a little. We know that sunless vegetation sickens and dies. This proves that the sun's rays are the power of

unfolding life to the plant. Man, being higher in the scale of existence, should be benefited in a proportionally greater degree, and will be, unless he repels the benefits awaiting him in the hot sunrays by his opposing thought that it will overpower instead of invigorating him.

I speak from practical experience, for while formerly fainting from a walk of one block in a northern sun, I later walked in comfort many blocks, shadeless, in a scorching midday summer sun of the South.

Reasoning according to the formula given concerning every phase of our own life that is presented to us, we shall get the best out of life, shall compel a blessing under every circumstance however distasteful appearances may be at the first presentation thereof.

## A STORY BY TELEGRAPH.

Galena, Ill. October 5, 1900.

Col. O. C. Sabin, Washington, D. C.:

Please treat my daughter. Great pain; soreness stomach and abdomen; seeming abscess. Tumor forming. Urgent. Operation a year ago; must avoid another. Letter mailed.

(Signed) \_\_\_\_\_

The letter came in the course of a few days giving somewhat in detail the condition of the patient, and also of the operation mentioned in the telegram. The second telegram is as follows:

Galena, Ill., October 13, 1900.

Col. O. C. Sabin, Washington, D. C.:

Daughter so greatly improved wishes treatment discontinued now. Will write and remit early next week.

(Signed) \_\_\_\_\_

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## TUESDAY EVENING QUIZ.

Students and all others interested in Christian Science, are welcome at the Quiz Meetings at our residence, every Tuesday evening, commencing at 8:30, lasting one hour—remember the place, 1800 Wyoming Avenue, N. W. OLIVER C. SABIN.



## HEALING NOTES.

[Extract from Lecture by OLIVER C. SABIN, in the Reform Christian Science Church, September 26, 1900.]

**I** HAVE been more pleased since I came into this hall than I could tell. I have often told my students and those who listened to my lectures that one could heal the sick as well as another. It was not necessary for any person, in order to be healed, to come to me or to some other Scientist, but anyone who understands the Truth can heal the sick as well as I can. You must have the understanding, and, when you have the understanding, your life will be the life of a Christian. It can not be otherwise; you can not live an evil life. Understanding that God is Omnipresent Good, it is utterly impossible.

As I remarked before, I am much pleased to night. When I came into this hall this evening one of my students gave me the history of one of her experiences, of which she was notified to-day. I do not remember how long ago it was, but quite a little while, I sent her the case of a man to heal who had what is termed "inflammatory rheumatism," and it was so severe in character that it twisted the hands all out of shape, and there were great red lumps at the joints, and the feet were so bad that the only way he could come down stairs was by hanging on to the banister and dragging himself down. He had been in this condition for years. (The case had been sent me, and I, with the consent of the patient, gave it to this sister.) She received a letter to-day with the gratifying intelligence that he was perfectly well, and that she could cease treating him. That is joyful news to me, because it shows we are teaching the TRUTH, are practicing the TRUTH, and that God is with us and demonstrates for us.

### ANOTHER CASE.

As nice and as pretty a demonstration as I have ever known in Christian Science happened in my own experience lately. Mrs. Sabin and I were called to see a little boy, about four years old, who was suffering from a very severe and acute attack of pneumonia, in a very aggravated form. He had caught cold, and the cold had been allowed to run for nearly thirty-six hours before we were called, and it had settled on the lungs before help was asked. When we saw the child he was in a raging fever, and it was impossible for him to take a breath except in a hectic and painful manner. There was a severe pain through the lungs, causing the child

to cry. At the first treatment the baby went to sleep and slept for two or three hours, and afterwards broke out into a profuse sweat, and the fever was broken. We both treated him again in the afternoon; he was yet suffering. We saw him later in the night, about 10 o'clock, and he was then sound asleep, and slept all night, and in the morning was perfectly well—not only cured, but playing and eating, as well as any child.

I think that is as pretty a demonstration as I have ever known of God's healing. It shows the effect of Truth; it is the Truth we know, which makes us free.

### ANOTHER CASE.

After a few of these demonstrations right in our midst it would seem that no one had an excuse or could make an excuse, and say they would not investigate this blessed truth of God. If it be true that God heals the sick in one instance, He will heal it in all.

Now, the young gentleman who has just taken his seat, and has told you so beautifully of his healing—I think it was about three weeks ago that I first met him. He had just returned from the Philippines, where he had met with a severe and serious accident, being crushed by a horse falling on him. According to materia medica there was no remedy for his ailment, and the doctors said he must die. But with God everything is possible. He heals the most aggravated as well as the most simple case. It is all the same principle, and God's power is omnipotent. I have been treating him since that time, and he was able to go to work this morning for the Government, as he told you. God has healed him, and He has not only healed him bodily but I have never seen such a beautiful demonstration of moral growth; it reminds me very much of my own conversion.

This and other instances surrounding us everywhere ought to embolden every one to go right on and take this blessed Christ Truth and preach it; carry it to the sick and the sinner, and alleviate the sufferings of all our fellow-men. God is blessing us and He will bless us if we will only ask.

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"Do not look for wrong and evil,  
You will find them if you do;  
As you measure to your neighbor  
He will measure back to you.

"Look for goodness, look for gladness,  
You will find them all the while;  
If you bring a smiling visage  
To the glass you meet a smile."

# I am the Beginning and the End.

BY M. E. CRAMER.

**T**HERE is both a literal and spiritual meaning to the above title, even when "beginning and end" is used in relation to work or any accomplishment. The ending of the old year is the beginning of the new, and there is no point of time between them. Now is eternity, and eternity being the never-ending now "I am the beginning and the end," is another way of saying, I am eternal now.

While philosophers do not agree whether time is a thing or merely a "condition of things, yet the years go on without waiting for a settlement of the question, as if to prove that now never ends, which is a fact that all should be awake to. "Three divisions of time" is a figure of speech. No time can be proven but the acceptable time, the unceasing present.

Some think "our divisions of time are arbitrary and mechanical;" that they are the result of limited imagination and were determined upon long before men perceived the splendor, the majesty and vastness of the universe; that these divisions have reference to local and near-by events, events subordinate compared with the greatness of the universe. To human belief the necessity of some division of time must have been early felt. The phases or changes of the moon supplied a natural and very obvious mode of dividing and reckoning time; hence, the division into months of twenty-nine and thirty days, was perhaps the earliest and most universal. But it was soon observed that the changes of the seasons were more serviceable as marks of division, and thus arose the division into years, determined by the motions of the sun. It was soon, however, discovered that the years or larger divisions, did not contain an exact number of the smaller divisions, or months, and that an accommodation was necessary; and various, not very dissimilar, expedients were employed, in correcting the error that arose.

Julius Caesar, forty-six years before Christ, introduced the Julian calendar and gave to the months the days they now have. Jesus, the Christ, saying, "I am the beginning and the end, the first and the last," placed time in eternity that we might see it has a spiritual and universal meaning, since all there is, was, or shall be, is eternal, the end of anything must be in its beginning. God alone is, in the beginning of His creating, hence "the end of the world" is a figure of speech that stands for the

consciousness in which error of belief is not known, and the Truth of the allness of God is again seen. Truth is ever the same. All its work ends in Being where it begins. No one, therefore, need fear the end of the human measure of time, for the last shall be as the first; the earth shall be God expressed; and the first shall be last—that is, time will be eternity, and Being shall be Spirit, soul and body, one substance. Man will not be in belief "a higher and lower self," nor "a positive and negative mind." All such weak claims of division are modes of the general belief of inherent good and evil, the power of life and of death.

According to the ordinary way of judging—from observation, which builds up a theory that there is physical causation—it is natural enough for us to measure life and the power of Being by the same standard that we use to determine the duration of notes and mortgages, and to believe that we are in bondage to the revolution of the planets; that the planets control us; that we must succeed or fail according to their influence over us. All this is the result of forgetting "man's dominion," and that the wise man controls his planets. The Truth is we are one with every planet and are perfectly harmonious with the influence exerted by each one.

Why should man—conscious man—created like God in life, substance, intelligence and power, suppose that the calendar which man has made as a convenience has put limitations upon him; "that his existence is no more than a joint product of the counting house," the ordinary methods for doing business.

The year may be considered a symbol, a sort of condensation of infinitude for convenience, yet it should be regarded as having no power of limitation. Eternity is so vast that when realized it is known that the present never ceases, and we constantly find ourselves using a language with no tense system; always speaking of events as if they were occurring in the present. There is power in the word which knows no procrastination and no retrospection. Strictly speaking the Hebrew language has no tense system. Its verb form denotes state or condition rather than time; thus, each Hebrew root serves to portray some method or state of accomplishment in the action of Divine power. These primitive root significations, whose value hitherto have been so little known, enable one to realize that which is first in order, or is before the world of form and phenomena, and to behold the glory and wisdom of God in life and law.

When viewing these things mechanically from

the letter of life the mistakes we make is in judging ourselves—our age, endurance and possibility—by the calendar instead of using it intelligently as a convenience. How often it is said, "Another year has ended, I am growing old," or "I am just waiting, waiting patiently for time to end all here." When we know the Truth of Being we think and feel without limitation here and now; knowing we have no power but God and none that we could use by which to limit ourselves. We can only sense a limitation therefore by ignoring the power that is. The years may roll by, but those who know that they have no point of time, to begin or end anything in but the eternal now, will feel no limitation from them and will be able to meet every obligation with a just recompense.

Let every Divine Scientist read and apply its truth during the coming year and prove that eternity is now; that nothing is covered that shall not be uncovered, and prove that health, wealth and satisfaction are not covered or veiled from us, but are revealed and made known. Think health, speak health and act it. Think prosperity, talk it, and put it into practice. Be satisfied, think satisfaction, talk it and demonstrate it to others. No reader of Harmony should think, feel, speak or act as if limited in health, wealth or satisfaction. If you have not demonstrated thoroughly during the past years of your reading its pages, make your decision at once "that I can demonstrate the principle of Being; I can prove the fullness of its power in every direction." Cease making paltry excuses to yourselves, to any member of the family or to any one else. Excuses and apologies are not known to God; they will not work in mathematics to bring about a perfect result; they will not work in Divine Science, to bring about a demonstration along any line. Each one who wishes to demonstrate must prove his health by using it, in thought, word and deed. Each one who wishes to prove his wealth must demonstrate by using it, and first of all he must be thoughtful and practical in supporting the cause that has taught him the Truth. Each one who wishes to enjoy his satisfaction must use it and practice it for the love of the Truth he knows.

Harmony is highly pleased with the results of the practice of Divine Science, and thankful for the many hundreds of demonstrations in various ways and the appreciative words that have come to us during the past twelve years, and it says: "Thanks be to God, who has given us the victory." So, let us continue united, and let us hear from time to time of your further demonstrations, and if there is

one who as yet has not demonstrated fully let him look himself over closely and ascertain wherein he has failed and then begin with new vigor; knowing that what HAS been done CAN be done, that "I can do it;" and with this determination every reader of Harmony and every Divine Scientist will aid in the demonstration. We can help you when you are in the right.

At this, the threshold of the new Harmony year, do not pause in retrospection and anticipation; to do so would be to cultivate a habit that should be broken. Demonstration will not follow a "two-faced Janus," a heathen conception of God, nor will demonstration result from a two-faced mental habit; it will only follow the conception of Unity and Oneness brought into practice in the present. You are now just in the right condition to continue your good work whatever it may be—Harmony.

## Healing by Prayer.

Stony Brook, L. I.—Church circles in Stony Brook, Setauket, and the hamlets nearby are exercised over the wild fire spread of faith cure excitement here.

It began with the return of Edwin Smith from the Shiloh colony. "There," said Smith, "by the laying on of hands and by prayer, he was wholly cured of an ailment he had thought incurable."

The story spread, confirming the faith of others who, with Mr. Smith, belong to that section of the Methodist body that lays claim to "entire sanctification."

Mr. Smith's youngest daughter, Tillie, has a cataract over the eye. It has been removed and has returned, and now the girl's father means to test the efficacy of prayer where surgery has failed.

### PLANS LIFE OF GOOD WORKS.

Stella Smith, the eldest daughter, will accompany her sister to Shiloh, but not for cure. She goes to devote her strength and health to the faith cure colony, and Lulu Blydenburgh, another young woman of the same religious persuasion, likewise will abandon her home in Stony Brook for the practice of faith and good works in Shiloh.

Others, too, are in less degree possessed of the same desire either to rid themselves of their infirmities at Shiloh or to undertake the propaganda of faith healing, and the clergymen whose creeds comprehend nothing extravagant, seeing ahead the danger of losing the workers of their flocks, are in a veritable fever of dismayed apprehension.—New York Journal.

## ONLY.

Only kind thoughts from day unto day,  
 Only love-blossoms strewn on the way,  
 Only a kind deed, some tender word,  
 Dropped into sad hearts whose depths are stirred,  
 Only a hand clasp in friendship given,  
 Often has turned a wanderer toward Heaven.

Only the silence when friends are arraigned.  
 Only soft patience when love has changed,  
 Only the waiting when clouds are dark,  
 Sunshine will follow yet your life bark,  
 Only the trusting when hope seems gone,  
 "Rolls back the stone" of each endless morn.

"Only" we say, each holds in trust  
 Ere shall be uttered "dust unto dust."  
 Talents God given, which to be known  
 Must in kind usage claim for its own;  
 And when the vision, here thus denied,  
 Falls on our glances from Heaven's side,  
 That which on earth in Love life was given,  
 That and that only will pass in Heaven.

—ABBIE WALKER GOULD.

## LECTURE.

[Extract from a lecture by Oliver C. Sabin, before Reform Christian Science Church, Washington, D. C., October 3, 1900]

THE idea has been impressing itself upon my mind more urgently as I have thought upon the necessity of our getting closer together. The old patriarch who brought all his children together and gave them each a scythe and a bundle of arrows and told them to break that bundle, which they tried and failed to do, and then he gave them each a single arrow and told them to break that, which they did with ease, taught us a lesson we never should forget. IN UNITY THERE IS STRENGTH. You take the whole world and where you find an organization, the people combined together as one, for the same purpose, there you will find strength. And it is so with every department of life. Therefore, we as a church, not only in Washington City, but every church we have throughout the entire world, ought to get together and become a UNIT. Let each society become a unit in act, and then we are not only enabled to help others, but to help each other and we will become a power and a factor recognized everywhere and by everybody.

I wish to impress this thought upon everybody, of the great necessity for unity and concentration of purpose. You take the person who goes to God and asks for the healing of the sick. Let him be thinking of this thought or that thought foreign to his subject does he heal the sick? Not at all. It is only when we realize the perfect, naked, and unadorned truth that God hears our prayers and heals our sick. I was very much pleased to hear Colonel Smith talk to-night about the healing of his wife. He has a very sweet wife and one very susceptible to the Truth. She has been suffering very severely for nearly a year. Her realization seemed to have failed her and she could not heal herself. As he says, I accidentally called in to see him, and I am now much rejoiced to hear of the good and healing effects of the Truth. God is blessing her as I knew He would, and is healing her.

I received a very satisfactory letter yesterday afternoon from an old gentleman in Maine. He wrote to me for the purpose of having me treat his little grandson, a child about fifteen months, who had been running about all right and all at once his hip gave away. They consulted with the doctors and they decided he would have to go to the hospital and have some ligament or other cut, and then have a plaster of paris cast made to keep the limb in place and give strength, and they said perhaps in the course of some years he would be able to use the leg all right. The grandfather asked the mother and father to have Christian Science treatment, but they had no faith in it and refused. He wrote me and asked me to treat the child. Four weeks' treatment resulted in the baby being as smart as a cricket, running everywhere, and his leg is as good as it ever was.

Another incident is of a young man who had been mentally deranged for a number of years. His sister was a poor girl and wrote to me for treatment. I gave the treatment for a week, and she could pay for no longer time, but I told her I would continue the treatment for a while and see if God would not heal him. I received a letter the other day that he was well and had come back to his normal sense, and was a reader and believer in Christian Science. That was very gratifying to me.

So, take this healing with you wherever you go, this Love God, religion and you will find that it alleviates suffering, destroys all sickness and sin, and restores that harmony which belongs to us as the children of God. Let us be active and earnest in our work, and God will bless us, and make us a blessing to all who know us.

# Washington News Letter

VOL. 5.

WASHINGTON D. C., DECEMBER, 1900.

NO. 3.

## LECTURE.

[Delivered by Col. O. C. Sabin before the Reform Christian Science Church, October 14, 1900.]

The lecture this afternoon is going to take a practical turn. I am now going to commence to teach you how to heal the sick. It is just as well to give you these lessons in a practical way, applying them as we go, as it is to give theoretical lectures and apply them later on. I think it is better, and have concluded during this course of lectures to attempt to heal a patient before you in our mind, supposing the patient to be suffering from the disease called fever. (I want to make the request to the audience—as someone proclaimed last Sunday that I did not speak loud enough to be heard in the back of the hall—that if any of you are laboring under that disability to hold up your hand and I will know what you mean. I can talk as loud as anybody, but do not want to use more exertion than is necessary.) As I told you last Sunday afternoon, Christian Science healing is nothing more or less than a prayer to God Almighty and His answering that prayer. I also told you that attempts had been made to cover this beautiful thought with mystery; but there is no mystery about it. It is as plain as a, b, c, and instead of you and I and all of us going through the world groping in ignorance, suffering the ills of sickness and inharmonies of every kind and character, including all the ills of the mind and the body, not only spiritually, but physically and morally, we can just as well grasp the circumstances by the foretop and control the situation. In other words, it is your privilege to force the circumstances to submit to your will rather than you submit to them. When God created man He made him in His image and likeness; He endowed him with all dominion: He gave him power and dominion over all, and those who do not exercise that power and dominion to day are not exercising the rights which God Almighty intends them to have.

We were created in the Image and Likeness of God, and we have the right of self-selection and can choose the evil or the good. If we choose good, all is ours; if we choose evil, punishment is ours. Our forefathers seem to have chosen the evil, and for that original sin death was the result, and our race has been sinning more and more until instead of a thousand years, as was man's life when we first read of his living, he is now limited to one-third of a century. If this condition had continued, this constant bowing down to materiality and matter, the human race would have been wiped off the face of the earth; but the reaction has taken place, and God Almighty is giving us His power and dominion. They say I am radical when I say I do not expect to die. I do not think anybody needs to die unless they want to. We are the image and likeness of God. God is eternal Life, and we live, move and have our being in God, God's Life is Eternal, and if we can rise to the situation and realize this truth this Eternal Life is ours to day as it was with Jesus after His Resurrection. The power will be given to us to walk with man at our pleasure if we but realize the great privilege which God Almighty intended we should have.

In considering this subject of healing we come back to the subject of prayer, and I am going to talk a little of prayer and tell what it is. Prayer is very much misunderstood. I take it that if any of our Christian friends would kneel down and ask God to heal a very severe case of sickness and the patient should get up well that they would give the credit to the doctors, calomel, or his paregoric, or his quinine. They would not and could not give God the credit of answering their prayers because they know not how to pray. Prayer is something which must be made, in order to be effective, with the understanding and the knowledge that when we ask we are going to receive; not only that you are going to receive, but you have to realize the truth that you have already that which you are asking for. When you pray in that way you always receive an affirmative reply. Your prayer is always granted. It can not be otherwise. God's laws are fixed, immutable, and in every de-



partment of life and creation; each and everything goes with perfect harmony under fixed laws. So it is with prayer. But before I go into this subject of what we think of prayer I want to tell you what others think of prayer, to a certain degree, and will give you the best definitions the world has of prayer.

First I will give you Webster's definition of prayer. I do not give you all for it is very long. It is "to treat," "to supplicate," "to invoke," and "to implore." That is what Webster says of prayer, among other things. If you will bear with me I will read from one of my former lectures for a page or two upon this subject. I give some authorities I want to introduce in these lectures.

"Prayer may well be called the **WORKING TOOLS OF A CHRISTIAN SCIENTIST**. There is a mystery in prayer which human reason has never solved, just as it has not solved many of the occult problems of nature. Even men most learned in physical science are obliged to confess that they daily observe most powerful effects that they are unable to trace to any adequate cause, and that their actual knowledge of natural is confined to very narrow limits.

The great Sir Isaac Newton, after discovering the law of gravitation and attraction, which holds the earth in its orbit and discloses its true relation to the sun and the moon, exclaimed, when complimented upon his scientific achievements, "Alas, I am but as a child who has picked up a few bright pebbles on the border of the illimitable ocean of truths."

It is sufficient for the Christian to know that prayer is the Divinely appointed means by which the creature must seek the aid of the Creator, the child of God implore the assistance and blessings of his heavenly Father. The term prayer comes from a Hebrew word signifying "appeal," "intercession," whereby we refer our own cause and that of others to God.

The learned Divine, Dr. Adam Clarke, in his commentaries on the Holy Bible, defines prayer as "an offering up of our desires to God, for things lawful and needful, with an humble confidence to obtain them alone through the meditation of Christ, to the glory of God. It is either mental or vocal, private or public."

Here I will add a few quotations from the Scripture:

"What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them."—Mark xi, 24.

"Before they call, I will answer."—Isaiah, lxxv, 24.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you.

"Howbeit this kind goeth not out but by prayer and fasting."—Matthew xvii, 20, 21.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, not wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed.

"For let not that man think that he shall receive any thing of the Lord."—James i, 5, 7.

"If ye shall ask any thing in My name I will do it."—John xiv, 14.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly

"But when ye pray use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking.

"Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask Him."—Matthew vi, 6, 8.

(God knows what you need before you ask Him.)

"But my God shall supply all your need," etc.—Philippians iv, 19.

"Open your mouth wide and I will fill it."—Psalms xxxi, 10.

"For all things are yours; and ye are Christ's and Christ is God."—I Corinthians iii, 21, 23.

"Shall he not also with Him freely give us all things."—Romans iii, 32.

"Thou preparest a table before me in the presence of mine enemies; My cup runneth over."—Psalms xxiii, 25.

"Having eyes, see ye not."—Mark viii, 18.

"And God opened her eyes and she saw a well of water."—Genesis xxi, 19.

"The eyes of the blind shall be opened and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out and streams in the desert."—Isaiah xxxv, 5, 6.

"Father, I thank thee that thou hearest me, and I know that thou hearest me always."

The first record prayer was that offered up by Moses for the healing of Miriam when she was stricken with leprosy for her seditious conduct.

The sacred writer tells us that he being appealed to by Aaron in her behalf, "Moses cried unto the Lord saying, 'Heal her, now, O God, I beseech thee.'"

The prayer was measurably answered for, though God graciously granted that she should not be stricken unto death for her grievous sin, He sentenced her to temporary banishment, His mandate being, "Let her be sent out of camp seven days, and after that let her be received again."

At the dedication of the temple Solomon offered up a prayer invoking the blessings of God upon it, and upon all who worshipped at the altar, saying among other things :

"If there be dearth in the land, if there be pestilence, if there be blasting or mildew, locusts or caterpillars ; if their enemies besiege them in their cities of their land; whatsoever sore or whatsoever sickness there be : then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house : then hear thou from heaven, thy dwelling place, and forgive and render unto every man according unto all his ways whose heart thou knowest, for thou only knowest the hearts of the children of men."—2 Chronicles vi, 28-30.

That prayer was answered as no prayer of man's was ever answered before. "And the Lord appeared to Solomon by night and said unto him, I have heard thy prayer and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people ; if my people, which are called by my name, shall humble themselves, and pray and seek my face, and turn from their evil ways, then will I hear from heaven and will forgive their sin, and will heal their land."—2 Chronicles vii, 12-14.

Christ taught the duty of prayer both by precept and by example, even praying upon the cross, and the Apostle Paul enjoins upon us to "Pray without ceasing," and besought his brethren of the church of Thessalonians to pray for him.

Indeed, there is no religious duty so often enjoined upon us both in the Old and in the New Testament as prayer. It would appear to be the brightest jewel in the diadem of Christian virtue.

Prayer and its cognates, pray and praying, are mentioned three hundred and twenty times in the Bible, while Faith is mentioned but one hundred and fifty-three times. Happily, this vital duty, which gives strength to perform all other Christian

duties, fortifying the soul of man by communion with his Creator, requires no learning taught in the schools for its effectual performance.

The humble rustic, of whom it may be truly said that—

"A primrose by the river's brim,  
A yellow primrose is to him,  
And nothing more,"

can make a prayer as effective as any uttered by the most learned theologian.

The poet Montgomery well defined prayer when he said that—

"Prayer is the soul's sincere desire,  
Uttered or unexpressed,  
The motion of a hidden fire,  
That trembles in the breast.  
Prayer is the heaving of a sigh,  
The falling of a tear,  
The upward glancing of an eye,  
When none but God is near."

Prayer transports the soul to the audience chamber of God, to the foot of the Great White Throne, and fills it with the assured glory of His premises. It fixes the eye of the soul on the light of the Eternal Truth, whose express image it is, as the eagle soaring heavenward fixes his gaze upon the sun. Christ in His sermon on the Mount commended praying in private, His words being,

"And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men. Verily, I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

The Lord taught us to pray. He said:

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil : For thine is the kingdom, and the power, and glory, forever. Amen."—Matthew vi, 9-13.

The Christian Scientist's prayer is the prayer which is made with the perfect understanding that which we ask for we are not only entitled to, but we will receive. It goes further and gives you the realization that you have it now, and if we can only teach you, my students, how to realize that beautiful thought, disease will fly from you and all kinds of inharmonies will be brushed aside as

the chaff before the wind. It is this perfect realization of what you are and of your relations to God which enables you to thus pray.

Now, we will suppose that we have this case of sickness before us. To your material thought that patient is racked with pain, fever and delirium, and all of the worst signs. You think that is true; you think that person has the fever and you believe that is true. Now, in the first place, I am going to upset all of your preconceived ideas. That person has no fever, and the belief that he has is a lie. You can understand this when you are in the road of knowledge. I will explain it. The general proposition that is destroyed by truth is true. Now let me illustrate it. You receive a message here now that one of your best friends a few minutes ago was run over and killed by a street car. What is the effect of that message. It first hit you in the head, then makes you weak, unnerves you, unfits you for anything, and sometimes it causes death, but always extreme grief and despair. Ten minutes after that information was received comes another messenger with a note from your friend saying it was not him, and sends you this word that he was not hurt, it was another man. The last message is the truth, the first message was a lie; like that fever, it is a lie. That lie had the effect of almost crushing you, did it not? Did you not feel very bad? But so soon as you touch that lie with the truth what is the result? The burden is lifted and the lie has disappeared! Where did it go? If any one here knows where that lie went to, just hold up your hands. It did not go anywhere; it was simply annihilated. It was not anything, and so soon as it was touched with the truth it was annihilated, never was, and is, it has gone out of existence in thought. You touch that fever with the truth and the belief is gone. You do not know where it went but it is gone. Now you go into a dark room, a very black room; you can not see your hand before you; it is very dark. You turn an electric button and out comes an electric light; the room is as bright as day. Where did the darkness go? Can anybody tell me? What was the darkness? It was nothing; it was a very strong belief, it is true, but it was nothing; it was simply the absence of light. The lie is the absence of truth; inharmony is the absence of harmony, and so you take it throughout the entire universe and you will find that error of every kind or character is annihilated when touched with the truth. Now, why has not that person the fever? What truth is going to

touch that? I am going to tell you but briefly now, but I am going to explain for three or four weeks longer how to do it. I am going to tell you the thought which annihilates that fever and by and by you will be able to realize that thought as rapidly as any other thought.

You realize in your consciousness that the person before you—we call her Mary Smith—is the perfect image and likeness of God; created in His image and likeness, she lives, moves and has her being in God, is a perfect being, living in perfection. Can a person living in God have the fever? Anybody who thinks so hold up your hands. Well, you say, Here is the body living in God. I ask, Is your overcoat you, in a material sense? You go to the tailors and get him to make an overcoat for you, is that overcoat you? Anatomists tell us that our body changes every eleven months. Now, that body does not last as long as a good overcoat. I can wear one for ten years, and have done it, and if my body passes out every eleven months it changes nearly as often as does a person's mind. You take the old theory that the body changes every seven years, it makes it a little longer, but the principles are the same. Now that body is not you personally. The person whom God made, and created in His image and likeness is like God. It lives, moves and has its being in God. God is Spirit. Everything to our senses go by opposites—Truth falsehood, light darkness, and so forth. Spirit, matter. Spirit is the opposite of matter. What is matter? It is the opposite of Spirit; it is the lack of something. Why? Because God is All, God is Spirit, God is All Substance. When philosophers tell us that matter is substance they are mistaken; it is not true. God is All, and in Him we live, move and have our being, and when we realize the Truth that we are God's perfect children, living in the bosom of the Father, in His Love, that fever leaves that so-called body and we have nothing to do with it. How do I know I am right? Because we have demonstrated the Truth; the fact that we heal the sick proves it. Jesus of Nazareth healed the sick in the same way. All healing has been done, and all the numerous incidents I read you of, and many more, by this same thought, by the realization of the Allness of God, and when we learn how to realize that God is All, that you live in this All, then they can not be made sick. You can not make me sick, you can not make a man sick like I am. Why? Because I know sickness is a lie, I know it is false.

The other evening I was reading, and this material thought came up and said "You are a headache."

I said, Go! you devil, you are a liar, Go! It went, so I tell you it is nothing, and when attacked by error kick it out. If you have a dog with the mange, I do not believe in cruelty to dogs, but I will illustrate it, kick him out if you can not get him out any other way. When this thing which comes up and says I am a headache (or anything else) give it the lie; they are all liars, tell them so and they will go. When I was told to do this in the first place I could hardly believe. Well, I could not believe it. I said to the person who told me to deny the existence of pain, I am not very good that way, for away back yonder my mother taught me not to lie, and that is one thing I will not do. I will not lie, I can not lie, and I have this terrible ache, how can I deny it and tell the truth? She asked me to do it. Well, here would come the pain, I had had it for years. I would say, "You are evil, I have no pain, Go!" and it would go. Thoughts are things as we will find out by and by. We are surrounded by myriads of things called thoughts. Up comes the thought you have a headache; deny it, kick that out. These are not very friendly terms, but I am not here to talk beautiful rhetoric, but if error comes up he is going to be kicked out. Do not tempt evil when it comes to you by acknowledging it, but tell it to its face what it is. It is the enemy you do not have to love, the devil, or this so-called evil, you do not have to love this evil; you can not love this so-called evil spirit, so kick it out and deny it.

Now, my friends, when you make the realization that you are the image and likeness of God, living in God, that the real Ego, the you is the spiritual image and likeness of the Father, then sickness can not come near you; it is no more, you and sickness have parted company. We will bring this into a more practical form by and by and teach you how to do these things. Commencing with next Sunday I will take up the subject of Christian Science prayer, analyze it, and tell you how to pray in order to make this realization. In this there is as much science as in any other; you have certain steps or elementary principles to learn; you can not be forced upon the plain of understanding, you must go step by step, but there is nothing in God's universe which is difficult. Jesus taught everything plain, so "He who runs may read." Everything is simple, but we must learn the rules.

I see now that my time has expired. I trust that you will all try and take in this course of lectures and by the time we get through you will know how to heal the sick; you will go out and tell others,

you will scatter this Truth broadcast. It is not going to be twenty-five years before all the world will know how to heal the sick through God Almighty. Why it is God has advanced man so rapidly I can not tell, but when I look in the near future the developments I look for are wonderful. I may tell you of the developments which have occurred to me during the present year before these lectures are over; it is wonderful. There was a lady seated in this room when the lecture commenced, she had to leave in order to take the 5 o'clock train to New York. She called to see me, and she told me that this new revelation that I had sent out is the revelation from God—wonderful. God is giving us wonderful revelations. Now let us all live a life of holiness, live and work for God and His children and we will be blessed as we never dreamed of. God bless you all.

### UNCHAIN THE TRUTH.

BY MRS. F. M. PUGH.

Unchain the Truth, it shall be free,  
This glorious Truth of liberty.  
Unchain the Truth, God wills it so,  
For great and small, for rich and poor.  
Unchain the Truth, the world's in need.  
Its call for help, Oh, brother, heed.  
The galling chains of bondage break,  
Although the powers of earth may shake.

Unchain the Truth, let freedom ring  
Till every heart with raptures sing  
Of the glorious power of Christ to save  
From sin and pain, and e'en the grave.

Unchain the Truth, the Master came  
To free the world from Error's chain.  
Christ healed the sick and broke the fetters,  
And His works are continued by the  
Washington News Letter.

Its watchword is, Onward to victory and peace,  
Its God-given mission, the captive to release.  
Though friends may forsake, your cause never yield,  
The harvest is great, O stay in the field.

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We give away every month several thousand copies of The News Letter for the purpose of calling attention to the Truths of Christian Science. We ask our friends to send us names of those who will likely be benefited. Please attend to this at once, and keep it up.

# LECTURE.

[Delivered by Col. Oliver C. Sablin before the Reform Christian Science Church, October 21, 1900.]

**I**F you were preparing a son or a daughter to enter life in any of the liberal professions you would send them to school and have them taught by the best professors and in the best institutions your means would permit of. If you were going to have your son or your daughter learn any trade you would put them under some one who knew how to teach. If you were going to make a lawyer of your son you would send him to school and have him taught all on that subject in the best institution. If you were going to fit him for the profession of theology you would send him to a theological school after he had gone through his other courses. If you were going to fit him to be a physician you would send him to the school where he could be taught to be the best physician. Now, here is a profession, or science, which is as much beyond any other profession or science as God is greater than man, and yet it is said that this profession goes begging, so to speak.

A few days ago I received a telegram from a mother. Her daughter was suffering, had gone through an unsuccessful surgical operation, and they were then preparing to send her to Chicago to some hospital there. I received a letter from the young lady herself night before last stating that when the telegram was sent, two hours after that time she was well, and has been up ever since, doing her work and that the claim was appendicitis, and they were preparing to send her to the hospital for another operation. The only object in telling you this is that if there was a school of medicine which could teach your boy or girl to heal the sick in this way you could not build a house large enough for the students who would flock to that institution from all parts of the world.

Now, God's works are all scientific, He never made anything which was not scientific. The sun shines, and it shines for all eternity, it never stops; it shines under all conditions and under all circumstances; it shines without change and without variableness, and the thought that God is Love, like that evershining sun, shines on forever and forever. It does not stop and become black, turn into hate, but it shines on forever and FOREVER. This is the God of Love, and if you try to obtain the benefit of the sunshine by hiding yourself in a cellar

somewhere the sunshine could not reach you, you would lose the beneficent effect and you would be destroyed, physically, mentally and every other way. So it is with this God Love. In order for you to obtain the benefit of that love you have to get within the range of it. Prayer is the instrument through which God has taught us to come to Him. We go to Him in secret, we close the windows of our consciences, and we go to God singly, with no other intervening thought, we go to God, and as He told the Samaritan woman, go to Him in Spirit and in Truth, for God is Spirit, and if we would be heard we must go to God in prayer, in Spirit and in Truth, in the sacred chambers of your heart and consciousness pray to God from that pure source, and He will hear you from this source and will answer your prayers, and all the world can see the developments of your prayer when it is answered.

The particular branch of this subject which I wish to take up this afternoon is to teach you how to pray the Christian Science prayer, to teach you how to go into the innermost recesses of your very soul, to go to God and pray and worship Him in Spirit and in Truth, and when you learn how to do this perfectly you can heal everything on the face of the earth. You can raise the sea, you can move mountains, you can do everything because you have God's promise for it, and in all the world there has never been a failure of His promise, and there never can be a failure no more than the sun can be made not to shine.

This prayer, for the purpose of this lecture, I am going to divide into four general divisions, and I will state that if you understand this prayer and get it into your consciousness, that it will enable you to have that faith and understanding which carries conviction with it and insures a perfect healing. The prayer may be divided into first, Introduction; second, Denials; third, Affirmation, and fourth, Praise.

The introduction of the prayer is simply an emptying of yourself to a certain degree, a clearing of the decks, as we call it upon a ship, for action. You are getting all the rubbish out of the way by affirmation of certain truths. We affirm that God is Spirit and that man is made in His image and likeness; that man dwells, lives, moves, and has his being in this Spirit; that he is hid with Christ in this Spirit, and that there is neither life, truth, intelligence, substance, sensation, or causation in matter; all is God and His creation of all is Infinite Mind and its manifestations. We affirm that man being the spiritual image and likeness of that



God, is made like Him and is of Him, and from all eternity has dwelled in the Father, we ignore absolutely the existence of matter, for God is All, God is Spirit, and matter is the opposite of Spirit, Spirit is All, logically matter is nothing, matter is nothing but a temporality which passes away as the Psalmist tells us, "As the wind we know not whither it goeth nor whence it cometh," but the Omnipotent Everlasting of God is there and remains there forever.

We next take up the thought of the Denials. We deny that this spiritual being, living in God, created in His image and likeness can have anything around or about it but perfection. You are the spiritual image and likeness of God, living in the bosom of the Father, and that spiritual image and likeness can not have diseases; there can be no iniquity attached to it, there can be no sin there, but as God is perfect that image and likeness must be perfect and is perfect.

If you are treating, we will say, this case we had last Sunday afternoon, this case of fever, you denounce that fever, deny its existence realizing the spiritual existence of the patient, dwelling in the bosom of the Father, you can truly say in your consciousness that that spiritual being has no fever, that there never was any such thing as fever and can not be and all such manifestations are but the manifestations of the five senses of material mind and are untrue and unreal. The result of that realization upon this physical body is that the fever leaves the body and God Almighty's truth is vindicated. If you have anything else, if you are surrounded with inharmonies, if this wolf is at the door, if poverty is a companion of your hearthstone, affirm your right as the spiritual child of God, created with dominion and power over all and that you have all, peace, and plenty surround your home and settle down upon your hearth stone. If there is any material thought antagonistic in the family, deny the existence of that evil spirit in the spiritual image and likeness of God, and the result is that the spirit of God settles in your family and there is perfect love and perfect harmony.

After you have made all the denials and denied everything you do not want, if you want this or that to go away; if you have pains or aches, deny their existence, do not fail to deny them; realize so far as you can and you will when you come to this truth, and deny their existence and they will leave.

During the last summer I was attacked with diptheria in the night and I woke up with a very

severe attack of it. The physicians know that with diptheria there is a very high fever, and in the morning my pulse was so fast that you could hardly count it. If I had sat down and said I had the diptheria and gone to bed with it I would have been sick and my house would have been quarantined and I would have been secluded from the world for a time, and perhaps died. I did nothing of the kind, however. I simply denounced that manifestation as a lie; that I was the spiritual image and likeness of God and my life was perfect and I could not be sick. I realized that in my consciousness and walked my library floor backwards and forwards denying that evil, shook my fist at it and denounced it. I attended to my work that day just as usual. The next morning it had not all gone, but I went down the river that evening and instead of being shut up in a room with the thermometer just so, I sat out on the deck and enjoyed the cool breezes from the water and came back a perfectly well man. Had I said, Yes, I have the diptheria, I know I have it, I would have been sick and all my work would have been for naught.

It is just as important you should understand that you can not be sick as it is for you to understand that your physical body needs air to breathe. If you want to be well, and always well, you must understand that you can not be sick. Now let us get this denial again thoroughly. I want you to understand it because it is thoroughly practical. You understand you can not be sick. Why? I repeat it; it is because you are the perfect image and likeness of God, created in His Spiritual image and likeness, that you live, move, and have your being in God; therefore you must be perfect, you can not be anything else. Now, of course, there are people here who do not believe the Bible, who do not believe in the existence of God, who do not believe in the divinity of Jesus Christ, but I can not stop to argue with those people, but I am taking the doctrine which was taught by the Blessed Savior, by which he demonstrated the truth of his religion and by which we are demonstrating the truth of our religion every day. You must understand, I repeat and impress it upon you, that the spiritual image and likeness of God can not be sick, and if you acknowledge it you can not heal the sick. But what are you going to do with this body. I think so much of my body, I have had metaphysicians come to me and tell me that they liked their body, it was the temple of God and it is a beautiful body. Now those metaphysicians can not heal the sick. This body, as we are told, changes about once in every

eleven months; it is passing out all the time, is in a constant state of vibration; it vibrates out every eleven months, that is the body. We do not talk to the body, we do not care for the body.

There was a lady down in California who had a running sore on one of her feet. I treated her for a Spiritual being, and told her she did not have any feet, consequently could not have any sores, and she got well. Did she have a foot? Is there a foot living in God Almighty? There are lots of things you do not know. There are lots of things which these five senses tell us which are not true. These five senses are all the time telling you that you are this or you are that, but they are always telling you that which is not true. Sometimes they get on to a Truth when they are directed by Divine thought, but the five senses are material thought, they are blind leaders of the blind, and if you follow their dictation you will fall into a ditch.

Now that which heals is God, is Spirit; and man is His image and likeness, lives, moves and has his being in God, and if that be true, as the Bible tells us and as I believe, and as I affirm to be true and realize to be true, that being living in God can not be sick, and this material manifestation called fever is nothing but the five senses of thought. Now, that is denial, and that which heals.

The next part of the prayer which we take up is the Affirmation. Now, this denial may be claimed to be a cleaning out process. You have brought your patient, or yourself if you are treating yourself, to God in a perfectly pure condition; you have denied there is any evil in them; there is no sickness in them, and you have denied everything about them which is not perfect. Here you come as white as snow before the Throne of God Almighty, and now you are commencing your affirmation, based on the same thought. Why? Because you live, move and have your being in God, are His children and His heirs, were created with power and dominion over the sea, the earth, and all that in them is; we have all, are entitled to all, and the only reason why we do not acknowledge everything is because of our own self made limitations. You tell a person God will take care of him and feed him, he shakes his head, No! it might do for the other fellow but not for me, I was built to be poor, and that person is always poor. You take a person who is sick, in their imagination. Oh! I have the rheumatism, I have the catarrh, and I do not know what else they do not have. You tell them it is not true, and they will say it is true. If you can treat that thought out of them you can heal them, but so long as they

have that thought then they will have it, and you can not heal them. Sometimes when they come to the understanding a little better than they had I succeed in knocking those thoughts out.

I had a young lady come to me who had something, I forget what. She said: "Oh, this is real, there is nothing unreal about that. I can feel it." After a few minutes' treatment the reality passed away, and she came into the reality of God's beautiful love, and was perfectly well. Now, that is the difference between the five-sense thought and the thought of eternal harmony. How the being created in this Image and Likeness, as I say, and endowed with all this power and dominion over everything has the right to claim all. We will say, according to the five-sense, we are very hard up for money, we need some money in order to get along. We say, I live with God and God with me: God blesses me and gives me all the money I need. You realize that thought in your consciousness and the money will come. I know a young man in this city who came to me for treatment, less than a month ago, for a situation. I treated him, I do not know how long, possibly a week, and he had four positions offered him in one day, and he was turning them off, and all the money he wanted. I could go on and tell numbers of instances of that kind. It is as easy to cure poverty as it is to cure a headache. You bring yourself within the sunshine of God's Love and you receive the benefit of it; but if you go down into the cellar and say, I know I am poor and God can not help me, I have to help myself, for God helps those who help themselves, you go down into the cellar and die of poverty. Why? You have gone voluntarily and shut yourself up, saying God could not help you. You want to affirm that you have plenty, that God does give you plenty, and that God does bless you and open up avenues for your sustainment. Realizing the Truth that you have the right to make that affirmation, and realizing the Truth that all is yours, all you have to do is to reach out your hand and take it, and then you are praying as the apostle says: "Realize you have what you ask for even before the asking and you shall have it." If all is yours, all given you by God, can not you reach out your hand and take it; can not you realize the promise of the Father? If you can then you will get it; if you can not you are praying with doubting and wavering; you do not have the understanding, but when you do understand you are God's child, entitled to all, you can not waver. That is where we grow in faith more than the old system of

praying. We get down in the old way and pray for God to do so and so, but wind up by "Not my will but thine be done." Now what is God's will? Has He not told us His will is you may have all this? Before man was created it was discussed, let us make him in our image and likeness and let us give him all. Then it goes on to say that they did make man, and they gave him all this. Now you realize that you have the understanding which gives you all. Suppose there is anything existing in your family you do not want. You realize your oneness with God, the Father, deny that existence, call it material thought and banish it and it will go. It simply goes, that is the end of it. How do I know these things? Because they are subject to demonstration, and are demonstrated every day of my life, and they are not demonstrated by me alone but they are demonstrated by every child of God who understands. The sun shines for all, God's Love is for all, and all we have to do is to get in range with it. His promise is for you, and for you, as well as for me, it is for all. God made no one and made him a special gift. There never was one man in the world made different from another, but all have been made alike and entitled to the same rights, and the only reason why we do not exercise them is because we do not realize the Truth.

We talk about prophets, talk about apostles, talk about healers, but one man is superior to another only because of his coming into the knowledge more deeply than the other. The road is open, and open for all, and every one can be a healer and understand how disease can not exist, we call them healers, but it is simply an understanding that these evils can not exist. The person who acknowledges that disease can and does exist can not heal, because they have made reality of the error, and error controls. The only way to heal disease is to destroy error, denounce it as false, and understand the denunciation while you make it. You have nothing in the world to do with the healing. When you go out into the sunshine you do not have anything to do with the making of your back warm from that sun. You are in the zone of the sunshine, you are in touch with it, and it does its work. You make a perfect realization of this beautiful healing Love, perfect in God, God's image and likeness, living in the bosom of the Father, and that is as far as you need go. God destroy's all manifestations of error as manifestations of this material thought, and the physical body responds to that Spiritual thought.

Now, the next lecture will take up the residue of this prayer, and will go on and give the specific

kinds of prayer for specific kinds of healing, but I want to impress upon your minds this afternoon this thought that as you realize your oneness with God, living, moving and having your being in God, just so far as you realize that Truth so far are you climbing the ladder which brings you the knowledge of the Truth which Jesus says shall make us free.

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## Extract from Lecture.

[Delivered by O. C. Sabin in Reform Christian Science Church,  
Washington, D. C., October 24, 1900]

**I** WANT to talk something of what we might call the difficulties which confront the student in Metaphysics in their healing of the sick, in this, that in one instance you may have an instantaneous healing and in another it may be prolonged for months, and even years.

You remember that when our Savior went back to where He was reared, the historian tells us, He could not do many wonderful works because of their unbelief. Another instance is where a man came to the Savior and brought a man to Him and told Him that His disciples could not heal him. This case shows that these healings were not entirely instantaneous with them always. Of course, they ought to have had a more perfect realization than we have learned as yet. In the practice of Metaphysical healing very frequently we have instantaneous results, and this is especially true where the disease is what we call an acute disease, one of recent origin. If the Metaphysical thought has gotten an even start with the disease I have never known a fever in my life which could withstand treatment of two hours in length; it will break down any fever. You can break down almost any disease if you have an even start, but the trouble is that in our practice we rarely ever get a case until the doctors have given it up to die, and we have not only the belief of the disease to overcome, but have this fear of death which has been built up, and we have what might be called an emaciated body to rehabilitate with strength and vigor. Why we can not give that thought and give instantaneous healing, give instantaneous strength we do not know, nor can any one else tell. All we do know is the facts are as they are.

When you take a case of so-called chronic character, such as the doctors have pronounced time and time again as incurable (a long list of diseases which the doctors say if a man or a woman has any one of them nothing in the world can save them) we have much material thought to overcome. Those cases come to us, even more of those incurable cases than any other kind, and they are certain to be healed if the proper remedy, proper thought and proper attention, is given by the patient and the healer.

I have in my mind the case of a lady living in

West Pullman, Ill. I received a letter from her two or three days ago that she was healed, and when she wrote for treatment a month ago she had everything, to all appearances, all those incurable diseases. For the first two weeks she wrote to me that she was apparently worse than she had been, certainly no better, but before the end of the month's treatment a reaction took place and the diseases left her. There is something peculiar about this Metaphysical healing. You go on with the treatment of your patient, and oftentimes you will see no apparent result, and then all at once the disease will go to pieces, and you will have left to you a perfect person, perfect in physical health. Sometimes the healing will commence, but only a little is felt, then the patient will commence to feel better of one ailment, and then in another, and this goes on by gradual steps to a perfect healing and the restoration of harmony.

I have talked with Metaphysicians with regard to this from all parts of the world, those of long years' experience, and I find our experience is all about the same. On the other hand, occasionally we have a wonderful demonstration of an old chronic disease by an instantaneous cure, and at other times many a like belief will take months to heal on another. There is no fixed rule. My advice to you is when you have a patient you are treating hold to the thought the Spiritual thought of the perfectness of that person in God. Make the perfect realization that the image and likeness of God is always perfect, and hold to that thought. Never for an instant admit the reality of disease, because if you do you give it license, and if you admit it sufficiently in your own consciousness you can not heal any more. Always know that God is Good, God is All and nothing but good can be in God, and when you realize that Truth, that is the Truth which gives you freedom; which gives you the knowledge, and you can not be sick; which gives you the understanding there is no such thing as sickness, and all there is of sickness is the material belief. The belief of sickness is false and brings you down to death and ruin if you follow it. Hold to the thought of universal perfection in God, that you live in God and move in Him. Give your patient to understand this, let him understand the healing Truth, the healing fact, and that it is the Truth which makes him free; impress upon his mind that fact, and then you can pray to God in perfect confidence and your answer is certain.

I wish to mention another thought, and that is about absent healing. The objectors of God-heal-

ing will say "They pretend to heal those who are absent," and quote this as an unanswerable argument, that Christian Science is nothing more nor less than a "cheat and a fraud." They do not know that we can heal the sick in every land. We now have patients in England, Ireland, South Africa, Australia, Germany, Japan, Hawaii, Sweden, Scotland, and Mexico. We can heal them just as well as if they were sitting by our side here, because Christian Science healing is nothing more nor less than a prayer to God, and we can pray for the health of the President of the United States whether he is in the little city of Canton, Ohio, or whether he is in the White House in this city. We can pray for the Queen of England just as well whether we are in this country or in London, and God will hear us and answer our prayers. All that Christian Science is is a system of praying to God with perfect understanding, knowing your prayers are going to be answered. It goes even further. You realize the Truth that you have that for which you ask even before you ask, and when these facts are understood this mystery around and about Christian Science will be thrown away and instead of the people all over this country and all over the world being arrayed against us, they will be our friends because the Christian people of the Christian churches are sincere, and the only reason why they have obtained such a prejudice against this so-called Christian Science is because of the introduction into this thought and into this practice of a personality which does not belong there, which has no part or parcel with God's divine system of healing. All for God and none for self is the motto which must obtain in this religion as well as everything else, and then prejudice will all pass away and all will love to know God and accept of his blessings.

There is one thought I want to impress upon this audience and to the world. You have been hearing, as I did, that you must not help anyone until you are perfectly well yourself; and people will quote a passage from the Bible which says "He saved others, Himself He can not save." Who said that? The hooting, howling mob which surrounded the cross of Jesus Christ told Him while He was on the cross. We often hear "Physician, heal thyself." I have in a number of instances, I do not know how many, when I had a case which was hard and tenacious, told my patient, either by word of mouth or have written them, to go to work and heal the sick. I say to you, my friends, you do not have to wait until you are perfect in order to give the cup of cold water to your

brother. The idea is perfectly absurd. The more good you do the more good you get. As you sow, so shall you reap. If you sow in kindness, acts of mercy, so do you reap kindness and love. Never wait, I say it to you here and I say it to those who may read this in all parts of the world, never wait, when the opportunity offers, to do an act of goodness; do it and God's love will reward you. Continue with your acts of kindness and love and He will make you perfectly whole and make your soul "Whiter than snow." He will divorce you from every ill of physical belief as well as make you perfectly harmonious in your moral and spiritual thought. This I want to say because it is important that all should know that it is a false doctrine that you should be perfect yourself before you can give to another an act of kindness; that is all false and should be stamped as such.

Maj Ford H. Rogers tells an amusing anecdote of the late Clinton B. Fisk. The general was addressing a Sunday-school convention. One of the speakers had reminded the children that it was Washington's birthday.

"Children," said General Fisk, "you all know that Washington was a general. Perhaps you know that I am also a general. Now, can any one tell what was the difference between General Washington and myself?"

"I know, sir," piped a small boy in the back part of the room.

"Well, what was the difference?" said General Fisk, smiling at the lad's eagerness.

"George Washington couldn't tell a lie, sir," cried the boy in exultant tones. Shouts of laughter followed, in which the general heartily joined.—*Detroit News.*

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#### He Will Succeed.

"Did you say that Dr. Small was your biographer?"

"Yes, he is at work on my life."

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#### Telegrams.


Those who may send telegrams to me for immediate treatment in cases of emergency will please observe the following: If telegram is sent in daytime, from 8 o'clock a. m. to 4 o'clock p. m., send to my office, 512 Tenth street N. W.; if sent after 4 o'clock p. m. send to my residence, 320 Second street S. E.

J. H. TURNER, R. C. S.



## Evil Unreal.

Extract from lecture of Col. Oliver C. Sabin in Reform Christian Science Church in Washington, D. C., Wednesday evening, November 7, 1900.]

 ONE topic I wish to allude to to-night, which is often a stumbling block to those who are seeking knowledge under the lines of Metaphysics, and that is the unreality of evil. Our Savior in His prayer, which we are all taught to pray, asked that we may be delivered from evil. "Lead us not into temptation; but deliver us from evil." That is seemingly a recognition of evil from the reading of the context; yet, on the other hand, God is Good, God is All, by Him was all created, and all He made was very good; therefore if this is true there is no evil, because God created everything, and all He created was good. We heal the sick by the spiritual realization that there is no evil, all is from God and is in God, and there is no evil, and without that realization you can not heal the sick. When man was created he was created in the image and likeness of God; not the physical image and likeness, because God is Spirit and He has no physical image and likeness, but we are like Him in mind. God is Love, God is Life, God is Wisdom, God is Mind, God is Power, and God has the right and power of free selection, and we are like Him. This material mind will lead us (unless we control it through Divine laws) down to death. God never created death; death is no part or parcel of God's creation, and no kind of evil is part of God's creation, but if we follow in the leading of material mind it will lead us over the damn and down into this vortex of so called death—that is, it destroys this material body and passes it out of this plane of existence. But when we come to the realization of the influence of the Divine mind this material mind is banished, destroyed, and this so-called evil goes with it into the blackness of nothing, of oblivion. Evil is only in the material, and materiality is only in the seeming. These five senses, what they pretend to say is unreal, and yet they seem very real until we learn to look beyond and see that Spirit, the Ethereal God is All, and then we know that matter is nothing and evil is matter. I promised a certain person here to-night that I would make these few remarks, and I trust they will be understood.

About as quick a case of healing as I ever heard of occurred on the 1st and 2d days of this month. I

received a telegram from a person in Florida asking for treatment for a man and a woman for bilious fever. Commenced to treat them, as I recollect, about 1 o'clock in the afternoon and received a telegram the next morning that the man was substantially well, but that the woman wanted to be treated a little longer for indigestion. We gave treatment that day, and about 9 o'clock that night received a telegram to stop the treatment. Later we received a letter that they were both healed. Now that shows the effect of Truth. Where we take an acute disease we usually make a quick healing. Usually in the cases of children it takes about an hour or two to heal almost any kind of a child's disease when taken at commencement of illness. I have known the worst kind of a case of pneumonia to be healed in eight or ten hours' treatment. Now if this Truth does the work it is God doing the healing, and if God heals one thing He will heal another. He may not heal all in exactly the same time and in the same way. I know a man in New York city who has been treated for about four years. I never treated him; he is being treated by the other school and the Truth has not yet reached his case, but I believe it will. I believe everything can be healed, I believe there is nothing which can not be healed. I think it depends a great deal upon the realization of the healer, and also something upon the patient. Now I do not mean that the patient has got something, as they say, to be uncovered; I do not believe any such thing as that, for Jesus says that those who are to be healed are the sinners more than the righteous, but some minds are stronger, and you have to control the material mind and absorb it, so to speak, and drive out all materiality and supplant it with the Divine thought in order to make a healing. I do not think that human mind does the healing at all. How much we do by virtue of this God given dominion I do not know, but God does the healing in answer to our prayers, and I wish to impress this thought, THE THOUGHT WHICH HEALS IS IN ANSWER TO OUR PRAYERS IN AND THROUGH THE NAME OF JESUS CHRIST. Keep that in the foreground. "IN MY NAME," shall you do so and so. "All that come to the Father come to the Father through Me." Jesus is the Rock upon which we must build in order to obtain the evangelical, God healing. Now people are healed by medicine, and healed through hypnotism and spiritualism, as I am told, but they are not God-healing. Perfect healing is made through and in the Name of Jesus Christ, and that is the Divine Healing there is. It is the only Divine healing there can be, for this we are told by Jesus Christ to be true.

## Soul Building.

WRITTEN FOR THE NEWS LETTER BY FANNY M. HARLEY.

"These who are arrayed with white robes—who are they, and whence came they?"

"These are they which came out of great tribulation." Came out of it, mind you. The pure, white robes are worn by those who came out of their tribulations. The white robes symbolize pure thoughts. Pure thoughts are thoughts that see things only as they truly are; that see no substance as opposed to the One Substance or that see no power as opposed to the One Power.

It is only the pure in heart who see the eternal presence of the invisible Good (who see God). This pure state of mind is only attained by those who come out of their tribulations and are washed. And the only way for a mentality to become washed is to rid itself of error or unclean beliefs, and to train itself to see that the One Substance is Spirit. This sometimes seems to be hard work, but it must be done if clear spiritual perception is to be attained.

Now, if these in the white robes have come out of tribulation, it must be that tribulation is not real, for the real can not be changed, you know. Whenever anything can be changed we may know that it is not a reality. It only seemed to be real. It was only real to our own consciousness.

When you change your thought of a thing the whole thing is changed to you. You may have had a distinct mental picture of a person of whom you have heard but never seen; you meet the person and the picture vanishes, for it was unlike the person. You go traveling and are either disappointed or charmed with the places you visit. Why? Because you had an untrue picture of them in your thoughts. When you see them as they are, what you have believed about them, gives way to the true picture of them as they are. This change of thought amounts to a denial and an affirmation. No, it is not so and so, for it is so and so.

When we deny we simply state what is not true of a thing so that we can see the thing as it is. There is nothing that will help us to see things truly so much as do denials and affirmations. Denials change the untrue. Of course, they can not change the True or the Real, for the True and the Real are everlasting, unchangeable and immovable. So you see that denials will help us to rid ourselves

of false notions about things, for it is only through clear sight that we ever attain true knowledge.

"In the world ye shall have tribulation, but be of good cheer for I have overcome the world."

We must rid ourselves of all error beliefs regarding the world, as did Jesus. We cannot see the sun clearly while our windows are very dirty, neither can we see things truly if we have clouded error beliefs. Our word has power to change our beliefs. If we use a cleansing, washing word we will become clean. The word of denial uncovers or unsettles belief, while the word of affirmation ratifies or confirms one in a certain way of thinking. "Straight is the gate and narrow is the way which leadeth unto life." The nothingness of all appearances and all seemings must be declared by him who walks in the path that leads to life. The path that leads into a realization of the Real acknowledges only the Real, and all appearances to the contrary must be denied. The word of denial with its correlative affirmation will lead one right up to and through this straight gate into a more full conception of life.

Do you believe in tribulation? If so, you believe in death and its ways. They who put themselves into the narrow way that leads to life are they who come out of their tribulations. Tribulation is only in your view point of life. You have tribulation because you think so and so, you have joy because you think so and so. Everything is to you just as you think it is. There have been many wise and good people who have testified as to the true way of thinking and they have made the use or the misuse of the thinking power responsible for man's conditions and environments, for as a man thinks so will he be. In other words, that instead of man being made to think according to circumstances and conditions, that his circumstances and conditions will be according to the way he thinks, and that they will correspond to his thoughts. It is worth our while to learn to speak truly and to think truly.

All things were in the Infinite Mind before they made manifest. Since God is Infinite Mind, creating Man of Its own Substance, Man must be and can not be other than Idea, living, moving, and having his being in Infinite Mind. Since Omnipotent Law compels the God Idea to become manifest. Since Mind is Principle, and since It manifests, It must be an active working Principle. If Man is the likeness of God he has the power to do like God—think or form ideas. If Man did not have this power He would not be like God but un-

like God. Man, the created of God-Mind, is forever Ideal in that Mind, but his ideal nature and its powers and all of its possibilities are evolved to manifestation by means of his conscious thinking. The name of Ideal Being is Man—spelled with a capital M—the name of the evolving Man as the conscious thinker, is the "living soul". God made Man and pronounced Him good. It must therefore be good for Man to evolve his nature, His powers and His possibilities until He realizes them and makes them manifest for the blessing of humanity.

When a little bird first makes effort to get out of the nest it is only trying its power to fly. When it finds that it can fly it sings for joy, it is so glad to realize its powers and its freedom to use them. There is but one final end for living soul, and that is to think itself back to the real realization of what Man is as the exact image and likeness of God, but, like the little bird, living soul must discover its own ideal nature and powers and possibilities and use them before it can rejoice in its divine birthright of realization of what it truly is as the child of infinite God.

As living souls we must individually find out the truth about our real Being, our real Self, and in finding out the truth about our real Being we are finding out the truth about God our Creator. The first and best way to find the truth is to clear away from our mental storehouse all images that are not true. If we were to find a picture that had been hidden away for generations, all covered with dust and mold, we would first have to clean these things away before we could see the picture as it really is. Now, if wrong beliefs have been piled up about God and Man we must clear away these wrong beliefs before we can see God as God is, or Man as Man is.

Why did not living soul always think truly when it would have been so much better for it to so think? Because it would not have been proving its self-acquired knowledge nor its freedom to gain it in its own way. Suppose God had said to Adam, "You must call everything good," and Adam had felt that he must obey and call everything good without proving it so in his own consciousness, where would there have been any free will or power of choice to Adam?

There is no bondage like the bondage of ignorance. We must strike off the shackles of ignorance to gain freedom. When we are bound by false beliefs we are in ignorance. "In the beginning was the word, the word was with God and the word was God." If the word was enough for God to work

with it is enough for man to work with when he has attained knowledge of how to do so. Man should wipe away all erroneous beliefs about God and God's Idea—Man. His word is his weapon. One can use one's word to bring oneself into a realization of what is true or into a consciousness of what is not true.

If the room in which a personality is sitting is very close and the air hot and stifling, he opens the window, and then what? The fresh air flows in and gradually the room becomes cleansed of impurity and filled with pure air. What did he do, make new air? No, he only allowed WHAT is to come in. So when one denies and affirms he clears away untrue images that his consciousness may become filled with the eternal truths of divine, changeless Principle and its eternal image and likeness.

The following will be found to be helpful Soul Alternatives for daily use:

Monday.—My humanity is disappearing; my divinity is the eternal image and likeness of God.

Tuesday.—I do not allow myself to be deceived by the illusion of matter, for my inner sight perceives that Spirit is the one Primal Substance.

Wednesday.—Sin and sickness are mortal sense delusions. The child of God is purely spiritual.

Thursday.—Fear vanishes when I remember that I am enfolded in God.

Friday.—God's child is wise and capable and efficient.

Saturday.—The light of Truth illumines my way.

Sunday.—God is Love.

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## Lecture on Money-Getting.

[Delivered by Col. OLIVER C. SABIN, before the Reform Christian Science Church, Washington, D. C., November 4, 1900.]

Our Savior told us that in order to enter the Kingdom of Heaven we must be born again, and in the continuation of this subject of prayer this afternoon, I shall speak something of this new birth, for without that you are simply powerless.

This new birth is something which does not come through the intellectual part of our body and our minds, but it comes through God. It is something which I can not give you, but is something which you can obtain for yourselves by prayer to God. You must thoroughly understand the theory of metaphysical healing; you must understand all the different departments of prayer, but unless this truth has sunk into your consciousness and given you the perfect understanding that you are God's perfect child, living in God, all that knowledge is naught. You can obtain this new birth for yourself by asking God to give it to you, and God alone can do it. Remember when I say this I do not desire to intimate that God makes any special provision for you, but in your seeking, asking and knocking, you bring yourself within the zone, so to speak, of that Divine influence. In other words, you come out from the cellar and walk in the sunshine, and the sun shines on you and blesses you. If I have tried to teach anything it has been that God does work by His natural law in everything. I do not believe there ever was any such thing as a miracle ever occurring, that is as we used to understand miracles. Everything which God does He does in accordance with fixed and immutable laws, without change and without variation from the never was to the never was; laws fixed and immutable never to be changed and can not be. In order for us to obtain these blessings from God Almighty we must place ourselves in touch, or in tune, with the Infinite Power. If we want the sunshine we must walk in it, we must place ourselves where it can strike us. If we want God's blessings we must ask, and we must place ourselves in harmony.

Jesus says, "Seek, knock and ask, and you shall get the blessings," and unless you do you never get them. You go to God with perfect sincerity in your heart, knowing when you ask you shall receive; yea, you will know more, when you come to the true knowledge you will know that you have it

before you ask, but at first you can not understand this. I am talking now to you who have not this new birth. Go to God in prayer; ask for spiritual understanding, spiritual wisdom, love, that the love of God be shed over you; ask, knowing that you will receive, and God will give it to you abundantly. Later on, when you have had this new birth, you will ask knowing that you have it already even before you ask.

I have felt it my duty to give these primary thoughts before going further into this subject of prayer because I want each and every one of you to understand that God alone, working in you and through you, is what gives you power. This power of God Almighty's love, working in you and through you, is the power which heals the sick. It is in answer to that prayer of Love which the Great Jehovah hears and heals. This law of healing as well as the law of Salvation works by perfect and exact rules, as much as any other part of God's creation, and if you have the perfect understanding and perfect faith you will always have the perfect reply. There is no such thing as failure. The only reason we ever fail is because we lack the proper understanding, our lacking of this perfect faith, the perfect faith which Jesus tells us would move a mountain, but it becomes stronger and stronger, and by and by as we come into the perfect understanding we can move mountains and we can raise the dead. The time is coming, and is not far distant, when sin, sickness and death will be banished, and we will walk with God and walk with man at our pleasure. That is the outcome of this Christian Science thought, so called, it is the bringing of us back to where we were before our parents were whipped from the Garden; bringing us back into the realm of eternal love where God is with us, of us, and taking care of us, visible to us, and we see Him as He is.

The subject which I promised last Sunday afternoon to take up this afternoon is the question of money, the prayer which obtains money. The passage of Scripture which I read to you, the last ten verses of the sixth chapter of Matthew, gave the perfect rule how to obtain God's blessing as we walk through this vale and shadow of so called death. Jesus lays down the proposition, argues the case and gives us the remedy. He starts us by saying we can not serve God and mammon. St. Paul tells us in another place that "The love of Money is the root of all evil." I sometimes thought that Paul did not always know what he was talking about. If we are right there never was any evil, and if there

is evil I think there are some evils money is not the root of, but it may have been in His day, but let that be as it may. Jesus has laid down the perfect rule and perfect answer. You can not serve God and serve mammon at one and the same time. If you are working and striving for dollars and cents it blots out, so to speak, the spiritual thought, and you are nothing more nor less than a piece of mortal mind, groveling with mortal minds on this mortal mind sphere. Mortal mind can not serve the Divine because one is directly the opposite to the other. God is Spirit, God is All; therefore, we must serve all, serve Spirit as we are His image and likeness; but, on the other hand, if we drift to this material thought and make this money-grabbing our aim we do not succeed. We are told, and we also know, that a great many people succeed in getting money abundantly who do not try to serve God. That is true, but does their money do them any good? Has any person ever gotten any money not in accordance with God's Divine Law that that money ever did them any good? It is nothing but permitting the spirit of grasp, grasp, grasp to dwell in their consciousness, and the idea that any person who loves money, and works for money for money's sake, can have happiness is a farce. They never have it and never can, for there never was a rich person who placed his confidence in his riches, his pleasure in his riches, who had any happiness, never. You can not find a case in all your experience where they did. Therefore to be utterly rich, to be utterly blessed, you must place yourself in the position where God made you and you have all, for He created us with all power and dominion, endowed us with power over the earth, the sea and all that in them are.

Now mind you, if we appropriate that gift, realize that gift as ours, we have all, and when you pray for money as you have the perfect right to do, as I will teach you later on, you not only pray with realization and understanding that you will have it, but you pray with the realization and understanding that you have it now. Why? Because God gave it to you, and all there was. He gave you perfect dominion and it is yours, and when you come to the realization of that thought and that prayer all you have to do is to thank God and reach out and take it, for the money will pour in to you.

Now, if you are serving mammon, keep this thought in your mind all the time, that you can not serve God and mammon at one and the same time. If you want the money for the sake of money, money does not come, but if you want money for legitimate

necessities of life and the comforts and elegancies of life, you are entitled to everything. If you want it for the purpose of scattering God's Truth broadcast over the world; if you are wanting it for the purpose of helping your fellow-men, then money is the legitimate instrument to forward God's propaganda of His Truth in this world, and you are entitled to it. When the Savior was asked for money He did not have any. He told His disciples to go and cast their nets into the sea, and to take the money out of the mouth of the first fish they caught and pay the people. Money is yours for the asking, it is only a question of what do you want to do with it. If you are seeking money for selfish purposes—what I mean by selfish purposes is for the love of money, to be great in this world, to be rich in this world, to be a materially-minded grandee, so to speak—you will not get the money, not a cent of it; but if you ask for money for your own legitimate purposes, for the purpose of the gratification of your own proper desires, you are entitled to it.

Did you ever think how beautiful God made everything? The little verses I read to you about the lillies, how beautiful they were. You take God's entire creation, everywhere, and see how beautiful it is. He made man as beautiful as anything else He ever made, and the only reason why we are not all beautiful is because of these mortal mind fears which have been dragging the race down, down, down. I can remember when I was a boy living in a State far west from here, that a woman who wore a fingerring or an earring, or a bonnet with flowers in it, were criticized, and I know my own mother was much criticized because she would not wear what they called sunbonnets to church. Women must disfigure themselves in order to be religious; that is, disfigure themselves in their plainness. How absurd that was. There is nothing too pretty for you, there is nothing too good for you. You ask God to beautify you and he will give you beauty as well as He will give you health. He will give you money, He will supply you with all the necessities of life in every department you want, He will make you powerful and strong so you can go out and help spread His truth and do His work, and all you have to do to obtain these blessings is to keep yourself in tune [with the Infinite. Keep yourself close with God, keep your heart pure towards God.

Jesus tells us further on in these verses that we should not worry. Do not worry about what you are going to have to eat. Do not worry about what you are going to wear. That was a beautiful



scientific thought. Why? Because you have everything and why should you worry? Everything is yours now. Why should you worry because you have not got more. All you have to do is to realize what you are and what you have. Do not worry. Look at the birds; God feeds them. Look at the lillies of the field how beautiful they are, God made them, and for you, His child, He will do more for, than He does to the birds and the lillies if you will only ask and trust. He tells us what to do. He says "Seek ye first the kingdom of God and its righteousness and all these things shall be added unto you." How many of us understand what that means? I used to think, if I thought anything about it, and I presume I did, that when we came to die that if we had more good things put to the credit side of the ledger than we had of the evil things that we would be permitted to walk through the golden gate and get into the Kingdom of heaven and stay there, and then we would receive the blessings.

In other words, it was a condition we were in, where we had to die to win, and then we had to win under great trials and troubles. Here was an adversary who had charge of a broad road, and most everybody was going that road, and only the few who went the narrow road had any show of getting into this heaven. Now, that is not right. That is not heaven at all, and heaven is not there. Jesus tells us where heaven is. The kingdom of heaven is within you. Seek ye first the kingdom of God and its righteousness. Now, where are you going to seek? God is Omnipresent Good, we live, move and have our being in God. God lives in Heaven, He lives in the Kingdom of Heaven. Now, where are you going to seek? You seek within your own consciousness for the kingdom of heaven, because we are told it is there. Seek ye first the Kingdom of God and its righteousness, which means seek ye the Kingdom of Good and its Rightness, and all is yours. It means exactly as I told you this afternoon in the introduction; it brings you within line of the new birth; it brings you where God Almighty's sun shines down upon you, into your consciousness, and when you get there, you not only have all, but you have always had it, and you come to the realization that God is your All, your supply, and all you have to do is to reach out your hand and take it.

I am going to give a little personal experience here. I had been losing money for over five years every day, and by accident I came into this Chris-

tian Science thought. I had been studying it perhaps for ten or twelve months when this incident occurred. It seemed as though my business affairs were continuously going back and I would be left without a dollar. I spoke to the lady who was treating me and told her I had had some trouble with my business affairs which I thought, perhaps, was the cause of my not being so well. She asked me why I did not go to God for help in my business. The idea had never occurred to me. I enquired how it could be done, and she told me. I gave myself a treatment that night and also the next morning. There had been a contract hanging up between two or three gentlemen and myself for about six weeks. They thought they had me in a corner and I got so I would not talk to them about it. Perhaps there had been a month in which I had said nothing about the contract as I had determined not to move from my position. They came to me that morning, about 10 o'clock, and told me that they had a conversation and had considered my proposition and believed I was right, and if I would make up the papers they would sign them and that would close the contract. The papers were made and signed before 12 o'clock that day. Ever since that day I have made money, and have asked God every day for assistance to do His work, and for help in my business affairs, and I never worry about them any more than if they never existed. One time I was going to have quite a number of bills to pay. I did not know it, because I paid no attention to such things, and my son, who had charge of the business at the office, said nothing to me about it, but his mother spoke to me of it at breakfast. I asked my son how much it was, and he said something over six hundred dollars. "Well," I said, "I suppose you will pay it." He said he did not have any money. I asked how much he had, and he told me he had nine dollars and sixty-five cents. I said, "You will get the money out of the morning mail." His mother spoke, and said: "Suppose you do not get it in the mail?" I said it was a case where I did not suppose anything about it, the money will come. Well, she said: "Suppose he does not get it?" Well, I said: "If he does not I will go out and kick a brick out of the sidewalk and it will turn to greenbacks and he will pay the bills." He paid the bills that day, and that evening had over a hundred dollars in bank. God Almighty never fails us. If you want money, want to buy anything, do it, but do not go around pinching and seeing how mean you can be and how much you can rob,

A man came to me a few days ago and said to me: "You are paying too much for everything, I will take your business and relieve you of everything and save my own salary and help you very much." I told him I did not want his salary saved; I am not trying to pinch anybody; I wanted everybody who works for me to make money, and that was the end of the conversation.

There is nothing so sure as that what we sow we shall reap. If you are mean and parsimonious, pinching after money, it will always be given you in parsimonious amounts. Bob Ingersoll never spoke a truer thing in all his life than when he said: "If you have but a dollar spend it like a king." Do not pinch when you go to buy anything. If you go into a store to buy a dress do not get the meanest stuff in the store; there is nothing too good for you in the world. I do not mind paying fifty dollars for a coat any more than I used to mind paying ten or fifteen dollars. I do not think anything about it. God furnishes me money for everything I need. He will furnish it, and He will furnish it to you or to anyone who seeks the Kingdom of God and its rightness within themselves.

See that your heart is pure, see that God is within you; see that you have an open hand for your fellow-men, and God Almighty will give you resources. He gives. It is a constant giving and comes all the time, and you must let it go. Do not hoard, do not worship money, worship God Almighty, worship the Kingdom of Right, Good, and its Rightness, and all good there is shall be added unto you.

Now, I find this afternoon that I can not close this subject entirely. We are going to have a musical treat, and my time is about up. I will ask you to come next Sunday afternoon and we will continue this subject of prayer until we get through. There is a great deal in this subject of prayer which has not yet been touched upon, but let me impress this thought upon your minds, everyone of you, ask God Almighty from the sincere, innermost resources of your heart to give you wisdom, to give you spiritual understanding, to fill your hearts with Love, Love for God and Love for your fellow, and you will be seeking the Kingdom of God and its rightness, and God will bless you and give you plenty. God bless you all.

#### Church Notice.

Immanuel Church of the Reformed Christian Science Association, 271 Macon street, Brooklyn, N. Y., Walter J. Vinall, pastor, hold services Sundays at 10.45 a. m and 8 p. m. Wednesday 8 p. m. experience meeting.

#### Seeing Things in a False Light.

JULIA B. FOSTER IN SUNDAY SCHOOL TIMES.

A CERTAIN MAN had eye trouble, and by reason of it he could not see clearly; yet he did not know that he had eye trouble. He did not even guess that it was the way he looked at people which made them appear so ugly. But he became aware that a melancholy and bitterness afflicted him, and, hearing of a physician who bore a great reputation, he resolved to consult the famous practitioner. "I will visit this great physician, for I am sure I have a secret malady of some strange sort," he thought. When the interview occurred, the physician said, gently: "Yes, you have a serious trouble, a trouble which you share with half the world. By reason of a cast in your eye you see things in a false, distorted fashion. I have a mirror which will reveal to you your fault and its effect."

So the physician turned the mirror, and in it the patient beheld himself and his vision as it really was. And he also saw how a man could not fail to look to those eyes—cross, ugly, twisted, stooped, hump shouldered, crooked-limbed.

"Look through the spectacles I will give you now," said the physician, again most gently—for healing comes most often by gentle means—and with a cool, soft touch he slipped the glasses in place. "Let me hold the mirror again," he said, almost tenderly.

And when the patient looked into the mirror, behold, the glasses had remedied the defect. His bitterness was gone, and, as he looked abroad, he saw all things as God had made them, in beauty and goodness. For him the waters ran and danced, the trees waved and spread their leaves, the flowers opened and shed fragrance, and every creeping thing, in the perfection of its being, told of the wonder of its creation. Above all, in a man he saw his brother, him whom he had always longed for, made in the image of God, and standing upright before his Maker.

"Oh!" cried the patient with rapturous breath, "Oh, sir, tell me your name, that I may never forget who has worked for me this great transformation."

"I am LOVE," answered the great physician with a smile.

We do nothing well till we learn our worth, nothing best till we forget it.—James Martineau.

## Treatment of the Insane.

### *Materia Medica's Dismal Failure.*

We are informed that in addition to the Government Hospital for the Insane in the District of Columbia there are seventy State institutions of the same class.

The patients in these establishments are said to number in the aggregate about one hundred thousand.

The medical staff of each is composed of physicians of the Allopathic or *Materia School of Practice*, all doubtless in good standing in their profession. They are provided with corps of trained nurses, and with the most modern means of promoting their system of treating the insane.

The patients in such hospitals, or asylums as they are generally termed, have been committed "for curative treatment," as stated in each order of commitment, and it is claimed in their behalf that cases of insanity are more successfully treated within their walls than in private practice. Without entering upon the question whether the treatment of the insane by *materia medica* physicians in their private practice has been successful in any marked degree, we shall show, by unimpeachable evidence, that their treatment in public asylums has not only failed to be curative in cases recognized as curable, but that such institutions as at present administered propagate insanity. Before doing so, however, we shall revert briefly to the history of institutions for the seclusion and cure of persons afflicted with mental aberration, and the benign changes that have been made in their administration through the progress of civilization.

These changes, it will be seen, are all in the direction of more humane and kindly methods of control, and mark no advance in the cure of insanity.

That distinguished alienist, Dr. J. Batty Tuke, of London, in his authoritative work entitled the "Psychology and Treatment of Insanity" states that in Egypt the temples of Saturn, and in Greece the Asclepia were resorted to by lunatics, and the treatment there adopted was identical in principle with that of the present day." (p. 120.)

This is an admission by an eminent *materia medica* physician that the men of his profession have in the treatment of insanity failed to keep abreast with modern progress, having now no more knowledge of this vitally important subject than

was possessed by the Egyptians and Greeks more than two thousand years ago.

There were no insane asylums maintained by the Jewish authorities in ancient times, and lunatics among them were either cared for by their relatives, confined in the common prisons, or left to wander at large. They were permitted to frequent the porches of the synagogues, and many of them were successfully treated by the priests, who, however, through their sins and corruptions, had lost their power of healing before the coming of Christ, for which cause the Lord of hosts, had declared unto them by the lips of Malachi, the last of the Hebrew prophets, "I will curse your blessings."—Malachi ii, 2.

As related in the gospels of Mark and Luke, among the first persons healed by Jesus was a lunatic, who is described as "a man with an unclean spirit."

The insane were deemed by the Jews to be possessed with devils, as clearly appears from the fourteenth and eighteenth verses of the seventeenth chapter of St. Matthew's gospel, in which it is stated.

"And when they were come to the multitude there came to him a certain man, kneeling down to him, and saying,

"Lord have mercy on my son, for he is lunatic, and sore vexed, for oftentimes he falleth into the fire and oft into the water.

\* \* \* \* \*

"And Jesus rebuked the devil, and he departed out of him, and the child was cured from that very hour."

It is a remarkable fact that there was no hospital for the insane in Great Britain until the year 1537, when a house was purchased by the corporation of London and fitted up for the reception of fifty lunatics. It was known as the Bethlehem Hospital, the term Bethlehem having since been corrupted into Bedlam.

These institutions were in general very harshly and even cruelly administered both in Europe and in this country until about the close of the first quarter of the nineteenth century, when they may be said to have passed from the barbaric into the humane period.

Legislative committees brought to light through their investigations in England and the United States the appalling fact that as late as the year 1824 the unhappy inmates of insane asylums were often immured in dark cells, chained to the walls, severely flogged, and sometimes killed outright.

That eminent alienist, Dr. W. A. Hammond, formerly Surgeon-General of the United States Army, in his *Treatise on Insanity* published in 1883 thus depicts a typical instance of the barbarities formerly inflicted upon the inmates of lunatic asylums:

"Less than seventy years ago a lunatic named Norris, an officer of the British navy, was confined in the great madhouse Bethlehem.

"For a threat of violence against the superintendent, Dr. Haslam, he was subjected to restraint of such a character that we wonder now how the mind of a human physician could work out the details. An iron collar was put around his neck, another broad and strong band of the same material encircled his body, his arms were confined in the same manner, and the bands around them were united to the one that was fastened around the chest. The ankles were fettered, and then the neck collar was connected by a chain six inches long with an iron ring, which slid up and down on a stout bar fixed to the wall at the head of his bed.

"It was impossible for this unfortunate wretch to lie down, to stand up, or in fact to assume any other position than that of sitting up on his bed of straw, and yet he lived in this way for nine years in a store cell."—Hammond's *Treatise on Insanity*, pp 733-734.

The same learned author thus condemns the whole system of immuring the insane in public asylums, except in cases of uncontrollable violence due to confirmed dementia, and requiring special supervision and means of restraint:

"The great difficulty with asylums is that they contain only insane people. The lunatic should be placed in such a situation as will secure for him safety, the companionship of sensible people, and the influence and control of some one skilled in the philosophy of the human mind, in the anatomy and physiology of the brain and nervous system, and in medical science generally. The association of an insane person, day after day, year after year, with others similarly affected, with scarcely the least contact with people of sound minds, is certainly in opposition to the first principles of scientific medicine."—*Ibid.*, 722.

Dr. R. Dickson, in his work entitled "*The Science and Practice of Medicine in Relation to Mind*," (London, 1874), says: "As a matter of principle I should strongly recommend that a patient should never be sent to an asylum if it can be avoided. There is no law prohibiting the treatment of a patient at home." (p. 389.)

Dr. Maudsley, a leading authority on the subject of mental and nervous disorders, says: "The true principle to guide our practice should be this, that no one, sane or insane, should ever be deprived of his liberty unless for his own protection or the protection of society.

"It is a common thing to hear from an insane person bitter complaints of the associations which he has in the asylum, and of the scenes of which he is an unwilling witness—scenes which can not fail to occur, notwithstanding the best classification, where all sorts and conditions of madness are congregated together. What again can be more afflicting to a man who has any intelligence left than the vulgar tyranny of an ignorant attendant, a tyranny which the best management can not prevent in a large asylum.

"And I might go on to enumerate many more of the unpreventable miseries of life in an asylum which, when superintendent of one, forced themselves painfully on my attention, and often made me sick at heart."—*The Physiology and Pathology of the Mind*, London, 1887, p. 423.

The fundamental error in the treatment of the insane is not referred to, however, by the very able and conscientious materia medica physicians, whose works we have cited. They could not do so without discrediting the false system which they uphold because of their professional training, with a blind idolatry which disables them from duly weighing the facts that must discredit it in the judgment of impartial and enlightened observers. That error consists in ignoring the man in the treatment of insanity and dealing with the afflicted patient as a mere physiological structure in a state of disorder, to be repaired only by material agencies. They take no note of the immortal soul that constitutes the real being of the individual and empowers him to declare "I am."

This doubtless inheres in the very nature of their profession, as to which Dr. Oliver Wendell Holmes, one of its most distinguished members, said in his address delivered before the Medical Society of Boston in 1870, "Physicians in general are essentially materialists."

To attempt to cure a disorder of the mind by medicating the body is as irrational as if one should endeavor to put in order a watch that had stopped or was not keeping good time by working on the case alone.

Shakespeare, whose immortal works are a chart of humanity, points out this error in the colloquy be-

tween Macbeth and his physician, at whose hands he sought relief in vain for his perturbed spirit:

Macbeth:

"Canst thou minister to a mind diseased,  
Rake out the hidden troubles of the brain,  
And cleanse the stuffed bosom of that perilous stuff  
That weighs upon the heart?"

Doctor:

"In that regard, the patient  
Must minister unto himself."

It was a wise answer, and just what a Christian Scientist might well have made. We do not treat the so-called insane patient for insanity but for sanity, enabling him to "minister unto himself" by realizing that he is the image of God, the reflex of His attributes, who is the All Good, Eternal Life. Truth and Love, and as such man must be in harmony with the divinity that is in him, that his mind is a divine unit, one harmonious whole, created by the fiat of God. There is no lost chord in the immortal harmony with which the soul of man has been endowed.

He must be dealt with, therefore, as an immortal spirit—spiritual throughout the law of his being, and not as gross, discordant matter, to be drugged into mental health behind stone walls and iron bars and bolts.

The Christian Scientist thus comprehending man as an integral part of the intellectual system of the universe, invokes in his treatment only a spiritual force, and through and by his practice of divine metaphysical healing in the name of Jesus of Nazareth, daily demonstrates the truth of Christian Science by dispelling the mental cloud with which carnal mind has enveloped the so-called insane, as many a grateful patient will attest, who though once deemed "a hopeless case" in the purview of materia medica, now stands "clothed and in his right mind."

#### She Never Had Seen It.

The other day a little girl was saying her commandments. "For in six days," she repeated rapidly, "the Lord made heaven and earth, the sea and all that in them is." Then she stopped. "Mamma," she said, "I've seen the heaven, and the earth, and the sea, but I never saw and all that in them is. Where does God keep that?" The child had really believed that there was a certain separate creation called "all that in them is" that she had never been able to find.—*New York Evening Sun*.

## Choked by Imagination.

The fact that the throes of the imagination under great nervous excitement often produce a corresponding physical frenzy was illustrated recently in the case of a man who had gone to sleep with his artificial teeth in his mouth.

Waking suddenly with a choking sensation he found his teeth had disappeared. He looked in the glass of water where they were usually deposited, did not see them there, and realized that they must be far down his throat.

Choking and struggling, he hammered on the door of a friend sleeping in the house, who, seeing his critical condition, vainly tried to draw the teeth out of the sufferer's throat. He could feel the teeth but had not the strength to extract them. He ran for a blacksmith who lived a few doors away, but the blacksmith's hand was too big to put into the man's mouth.

A doctor had been sent for, but he was so long in coming that the victim of the accident seemed likely to die of suffocation before the physician arrived. A little girl of ten years was brought under the impression that her small hand might reach the obstacle and withdraw it, but she got frightened and began to cry.

The sufferer became black in the face, his throat swelled out, and his friends expected every moment to be his last, when finally the doctor arrived. He heard the history of the case, saw that the teeth were not in the man's jaws nor in their nightly receptacle, felt the throat and cast his eyes seriously upon the floor.

There he saw the whole set of teeth. He adjusted them in the jaws of the patient, told him to breathe freely and every symptom of suffocation disappeared.—*Philadelphia Record*.

Man is the artificer of his own happiness. Let him beware how he complains of the disposition of circumstances, for it is his own disposition he thus blames. If this is sour, and that rough, or the other steep, let him think if it be not his work. If his look curdles all hearts, let him not complain of a sour reception; if he hobble in his gait, let him not grumble at the roughness of the way; if he is weak in the knees, let him not call the hill steep. This was the pith of the inscription on the wall of the Swedish Inn, "You will find at Tolhate excellent bread, meat and wine, provided you bring them with you."—Thoreau.



## The Grace of God.

"We then as workers, together with Him, beseech you also that ye receive not the grace of God in vain."—2 Corinthians, vi, 1.

Grace in the Christian sense of the word means the love of Jesus Christ so filling the soul that man becomes Christlike. Unlike faith it comes from without, being an endowment of the Holy Ghost.

It is not a mere passive virtue but an actual spiritual force, and can no more exist in us without our striving to do the Master's work than can the beams of the sun and stars exist without radiating light. It is indeed the light of the Sun of Righteousness in our souls and must shine in our lives.

The Psalmist, predicting the coming of Christ and describing the majesty of His heavenly kingdom, said:

"Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee forever."—Psalm xlv, 2.

And again: "The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly."—Ibid. lxxxiv, 11.

Solomon tells us that grace is invited to us by our humility. His words are—

"Surely He scorneth the scorners, but He giveth grace unto the lowly."—Proverbs iii, 34.

The prophet Zechariah declared that grace would come from Christ, and represents him as saying, as he proclaims the final restoration of Judah after all her sin and suffering:

"I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for me, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."—Zechariah xii, 10.

The perfect fullness of God's grace came to man only with the coming of the Saviour of men; for the Apostle John tells us—

"The law was given by Moses, but grace and truth came by Jesus Christ."—St. John i, 17.

The Apostle Paul never wearied in glorifying the grace of God, for through it he had been "snatched as a brand from the burning," and gratitude blended with his praise, he says:

"Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound.

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—Romans v, 20, 21.

He says further:

"I am the least of the apostles that am not meet to be called an apostle because I persecuted the Church of God.

"But by the grace of God I am what I am, and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I but the grace of God which was with me."—1 Corinthians xv, 9, 10.

Grace does not always operate in the same way for the conversion of sinners. At one time it is a piercing ray which, emanating from the bosom of Jesus, strikes humbles and enlightens those upon whom it descends. At another time it comes in subdued brightness, gradually progressing in effulgence and power as it battles with and disperses the dark clouds of sin with which carnal mind has enveloped the soul of man, and is often repulsed before it wins the victory which brings to the vanquished sinner "the peace of God which passeth all understanding."

It came to the mighty King Nebuchadnezzar—him who was typified in his dream as the "head of fine gold"—through years of a debasement lower than any to which man was ever brought.

Driven from the homes of men, his dwelling made with the beasts of the field, wet with the dew of heaven, he became brother to the ox. Yet still there lived in him a manhood divine, the ineffable "Image of God" and the grace of God descended upon his soul, and his understanding returned unto him and he "blessed the Most High," and declared "Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all whose works are truth and his ways judgment, and those that walk in pride he is able to abase."—Daniel iv, 34 37.

It came to the deeply sullied soul of Mary Magdalen, while revelling in the pride of her beauty, and led her to leave the chambers of her guilty pleasures in Jerusalem and wend her way to the humble village of Bethany, there to seek the homeless Christ, and in the infectious atmosphere of a leper's house to kneel before him and mingle her tears with the costly perfume with which she bathed his tired feet and wipe them with her glorious hair, with which but late she had lured men to destruction.

Only the grace of God could have inspired such a

deed, which attested alike her faith and her penitence, a deed of which Jesus declared:

"Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done be told for a memorial of her."—Matthew xxiv, 13.

It came through earth's awful shudder to the steel clad breast of the Roman centurion as he stood amid his armed guard on Calvary to execute upon his sinless prisoner the most unjust judgment ever rendered, and as the light of truth broke upon his spiritual vision moved him to exclaim, "Truly this man was the son of God."—Mark xv, 39.

It came in the light that shined round about the vengeful Saul of Tarsus, as he journeyed to Damascus on his mission of death, and led him, as he arose from the earth, where he had fallen trembling and astonished to recognise Jesus the Christ, and to ask in penitence, "Lord what wilt thou have me to do?" (Acts ix, 6) And it was with him in the hour of his glorious martyrdom, when with serene fortitude, he shewed the Roman Emperor Nero, and his fierce soldiery in what peace a Christian can die even though he be called upon to meet death by the cross, the flame, or the sword, because he realizes the truth of the Master's promise given in the last words that he uttered before his final ascension to heaven, "Lo, I am with you always, even unto the end of the world."—Matthew xxviii, 20.

The grace of God thus often awaits man at the very gateway of sin and crime. It transfigures him, as it were, lifting him often to a higher life through great suffering, but making him feel at last that all the bitterness of soul, the disgrace, the want, and unspeakable sorrows that he endured because of his sins were but ministrations of God's mercy, and he feels at last that all his troubles have been changed into consolations, and all his weakness into strength, and if he do but hold fast to this divine grace, naught shall ever swerve him from his fidelity to the duty he owes to his God and his fellow men. No danger shall shake his firmness and no pleasure, however seductive, shall turn him away from the path of righteousness.

### The Idea of Time.

Time is an appearance, not a reality. All who get into "the silence" and some others realize this. Time is no part of eternity. Eternity is not made up of and does not contain time. Eternity is a reality but time is not. Whatever is infinite, like

eternity, partakes of none of the characteristics of the finite or of time. Time is divisible. Eternity is not divisible. It is a unity and can have no parts. Time is cognized by the ego but is a false appearance. Eternity can be cognized by the soul which can separate itself from mind and by no other. This can be done in the silence which but few acquire. Eternity has no past, present or future. It is all now to him who cognizes it, but it is utterly unthinkable to mortal mind. It is one of the attributes of "The Unknown," the Absolute, but it still becomes known to the redeemed—to those who have been born again. None are redeemed or born again except those who in the silence where all human faculties are hushed cognize the Absolute. Even they who have cognized can not explain in human language what they have cognized in the silence. Eternity is of so different a nature from time that the two ought hardly to be compared or mentioned together. But as each are mutually exclusive of the other the two comprehend all of reality and all of appearance.—*Occult Truths.*

### The Health of Jewels.

It is interesting to know from a Chestnut street dealer in jewels that pearls are in particular good health this summer. "Good health" is the expression of the dealer, and he meant it literally. "These gems are particularly liable to disease," he said yesterday. "Commercially, the health of a pearl refers to its lustre, and when it becomes dull you may know that it is sick. Salt water is the only tonic that is known to be efficacious in such cases, and after being immersed in brine for several days, the gems will be found to be restored to their usual health. The summer months are usually hard on pearls, but this year, for some reason, there is very little illness among them."—*Philadelphia Record.*

One can not too soon forget one's errors and misdemeanors. To dwell long upon them is to add to the offence. Repentance and sorrow can only be displaced by something better which is as free and original as if they had not been. Not to grieve long for any action, but to go immediately and do freshly and otherwise, subtracts so much from the wrong; else we may make the delay of repentance the punishment of the sin. A great soul will not consider its sins as its own, but be more absorbed in the prospect of that valor and virtue for the future which is more properly itself than in these improper actions which by being sins discover themselves to be not itself.—Thoreau.

## WHO AND WHAT IS GOD?

Who and what is God? Is a question asked down all the ages,  
It has burst from the lips of babes and out from the heart of sages.  
But though children ask of children and wise men seek from above,  
None will receive a better answer than St. John's—"God is Love."

What is Life? has also perplexed philosophers of every age,  
For an answer they have searched the ancient records page by page.

But only the ones have found it who could turn away and look  
Deep down in Nature—God's masterpiece—the greatest, grandest book.

We could write, and there learn the lesson taught in every word and line,

That Life is God, and God is Life, immutable and Divine,  
Pure, perfect, whole and eternal, without beginning or end,  
God, Nature, Life, all into one harmonious unit blend.

What is Truth? as asked by Pilate in the long, long ago,  
Will be repeated by his brethren till each has learned to know  
That Truth is God, and God is Truth, unalterable, the same  
Yesterday, to-day, and forever, no matter by what name.

You wish to call it, whether God, Love, Life, Truth, Nature or Spirit,

It is the Creator, and all things are created in it;  
It is the Great Primal Source of man and beast, and plant and clod;  
It is the very Life of all that lives, but men have named it God.

Yet its real name—the one which descended on Christ as a dove—  
Is ever and always the sweetest, and this one name is, Love.

From it springs all our loyalty and trust, our patience, hope and grace,

It is immortal youth and beauty, the soul behind each face.

God is Intelligence itself, and has made all that is made,  
From the giant worlds that roll through space down to the grassy blade.

God is the "over-soul" of the universe; the great I Am,  
The ego, Christ, or individuality of every man.

Christ is the Light that shineth in the secret place of the Most High,

The soul-center—where God seems to leave off and man begin—the I

Of each of us, see this infinite side of every one you meet,  
Be he a prince within a palace, or a beggar on the street.

God, the one creative energy, limitless and without flaw,  
Is the Omnipotent, Omniscient, and Omnipresent Law  
Underlying all phenomena; complete, changeless Being,  
In which there is no variableness or shadow of turning.

It is the "still small voice"—that inward monitor which speaks to all—

Aye, more, the very force which prompts us to listen and heed its call.

As God is Unity, Law is one all-wise, universal will,  
To acknowledge it in all our ways, is to this Law fulfill.

God is Perfection, and includes the sum total of All Good,  
The only Presence, the only Power, and is understood  
To be the Divine Principle or Cause, which lies back behind  
All action, all thought, and all form—the one and only Mind.

Cause is the builder of all form, for all form is but effect,  
Back of visibility lies this invisible Architect—  
Formless Mind—in which we are lived and moved and have our being,  
For God is all there is to be, to realize this is seeing.

That "All is Infinite Mind and its infinite manifestation;"  
That God is the Creator, creative action and creation,  
Both noumena and phenomena; expressor and thing expressed,  
Cause and effect, founder and foundation on which all things rest.

As there is only God and Him manifest in all nature and  
All living, there is no room for evil or a satan. Grand  
Is this conception of Deity as All in All. One Wisdom,  
One God rules without a rival, supreme in the only kingdom.

One Substance, in, out of, and by which all things are created,  
One government sustains and governs all, and all are related,  
Are bound together by common ties into one vast brotherhood,  
Are of one blood, each heart fed from the Great Heart of Absolute Good.

This Source and Cause is Consciousness itself, thus we can comprehend

How God is as a loving Father, tender Mother, faithful Friend,  
Overshadowed by His presence, though we feel as a little child,  
We can subdue the heart within us, which sometimes beats so wild.

God is all the health and strength and joy that we can ever possess.  
All the vigor and vitality that any one can express.  
But we must first fulfill the law, and though we fall a thousand times,

We must follow the Principle, or we need not look for the sign.

We must live the life for life's own sake; seek the Truth because 'tis true,

And with its holy presence be permeated through and through,  
Be at one with God, who is the Light that banishes the night.  
Do as we would have others do. Do right because it is right.

Abide in the center of our being, in the innermost I—  
Man's trysting place with the Divine, the secret place of the Most High.

Be the Love which forever flows alike to every child of earth,  
No rich, no poor, no low, no high, for all are divine by birth.

Creative Love is Omnipresence, filling every point of space,  
It is the Law of Attraction, and holds each plant in its place,  
It is the substance of the spheres, and keeps the stars a-shining;  
And with its tender glow gives to our clouds their golden lining.

It portrays the glorious sunset with all its varied hue.  
It sends the blood through every vein, and sparkles in each drop of dew.

It binds the atoms of the granite rock, and lifts the ocean's foam,  
It is the essence of all friendships and the light of every home.

It is the whiteness of the lily fair, the crimson of the rose,  
It forms the dainty snowflake and nourishes everything that grows,  
It is that wondrous something which makes our lives worth living;  
Which overlooks all human errors and makes us all forgiving.

It guides each wandering comet as it rolls to and from the sun.  
We have all been prodigals, and it brings us back one by one;  
For no man will ever turn away from what he knows to be true;  
And boundless, immeasurable Good enfolds every one of you.

You have heard this same old story, doubtless, many times before.  
You read it in papers modern, you find it in ancient lore;  
But its sweetness never changes, whether found beneath or above,  
it is the same dear old story, the story that "God is Love."

But pardon, pray, this repetition, as this is the month of cheer.  
The merry month of Christmas, and you know it comes but once a  
year,  
Yet it means far more than feasts, gifts, and the loads of sweets  
and toys,  
That fill the hung up-stocking, the delight of the girls and boys.

It means to the grown-up men and women, and the little ones, too,  
That "the Christ" is born in the very core of every one of you,  
At the very center of your being, where each is a son of God,  
Born of Spirit immaculate, of a Love fathomless and broad.

The old Law ever holds true, that all things bring forth after their  
kind,  
As Father, so son. The race was born in the Bethlehem of Mind,  
And the star that stood over the city shines as bright now as then.  
The wise ones follow it, and find Christ in all the children of men.

"Like begets like," That which is born of the Spirit must be Spirit:  
That which is born of inherent goodness must All Good inherit.  
"God has only Himself to make His children out of," thus every  
Birth is a Christ birth, and every child a Christmas child. Merry

And happy should be the heart from the cradle to transition.  
Could we but bid the seemings stand aside and give Love permis-  
sion

To reign supreme; destroy all unlike itself, and thus cast out fear,  
We would have a truly merry Christmas, and have it all the year.

Let's look beyond man's error and see in all faces the Divine,  
Hold Faith in our Christmas manna, and pour Love in our New  
Year's wine,

Then Peace shall come with good will to men, and Heaven draw  
very near,

The News Letter wishes you just such a Christmas, just such a  
Glad New Year.

New London, Ohio.

ESTELLE D. KING.

## Thoughts Are Magnets.

**W**E have been told many times that thoughts are things, but what kind of thoughts? When I wrote the article entitled "God made the dogs and made the fleas to bite them," I told a lady this law and asked her to think out how it could be right. Her mind was on the subject thereafter. The next day, as I was seated in a park, a dog, which proved to be covered with fleas, came and lay down on the grass near by me, a thing which has not occurred before in many months. The following day a dog came in the same way to the lady and actually followed her home. He stayed all night. As he was full of fleas she gave him away the following morning. The next day a dog came to me and persisted in paying his attentions. As he had lots of fleas I declined them.

Whatever we choose to hold a right form of thought about will come to us but not to "the world's people." This is because we are living the true life, and that ours is the true one is proven by such facts as these. Try this experiment while you are in Christian dualism, belief that there is good and evil, and I promise you shall not succeed. Try it while the "self" remains and I promise you shall not succeed. Try it after you have renounced self and Christian belief that there is evil, use the right form of words and I promise you that instead of dogs with fleas you shall draw to you anything you choose to name. One of our subscribers has been wanting a wife for four years and none has come. Here is a sure way to magnetically attract her. I attract whatever I concentrate upon and have to beware what I think about.—*Occult Truths.*

OF all the love affairs in the world, none can surpass the true love of the big boy for his mother. It is pure love, and noble, honorable in the highest degree to both. I do not mean a dutiful affection. I mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of a husband, nothing so crowns a woman's life with honor as this second love, this devotion of a son to her. And I never yet knew a boy to "turn out" bad who fell in love with his mother. Any man may fall in love with a fresh-faced girl, and the man who is gallant to the girl may cruelly neglect the worn and weary wife. But the boy who is a lover of his mother in her middle age is a true knight, who will love his wife as much in the sere leaved autumn as he did in the daisied springtime.—*Exchange.*

THE great silent men! Looking 'round on the noisy inanity of the world, words with little meaning, actions with little worth, one loves to reflect on the great Empire of Silence. The noble silent men, scattered here and there, each in his department, silently thinking, silently working, whom no morning newspaper makes mention of. They are the salt of the earth. A country that has none or few of these is in a bad way. Like a forest which had no roots; which had all turned into leaves and boughs; which had must soon wither and be no forest. Woe for us if we had nothing but what we can show or speak. Silence, the great Empire of Silence higher than the stars, deeper than the kingdoms of death. It alone is great; all else is small.—Carlyle.

## ■ Prosperity--Its Practical Side.

**T**HE term "prosperity," as the progressive mind understands it, implies the gaining of a livelihood honestly and fairly, and, after years of patient endeavor, the use and control of a reasonable competence for needs later in life. Secondly, it implies an acquirement of those certain soul qualities which fit us to become living factors of prominence in the social and religious circles of the day. Lastly, and according to the highest concept, prosperity means a never-failing possession of that individual self poise which makes the man or woman a power, either in the silence or out of it—masters, if you will, of that degree of spiritual understanding which fits us to live in either the spiritual or the mundane realms, with ready conformity to both.

Here we have three statements of what prosperity means. These statements I propose to consider upon their respective merits, in the space allotted me in three brief magazine articles. It may be readily surmised that, for a person who has demonstrated fairly well any or all of these stages of growth, it is manifestly easier to write of the first stage, since it has to do with the every day requirements of life as well as a greater number of people or classes.

We hear it said that such and such a person must have been born to succeed, and that prosperity to him is only a matter of course, anyway. If we grant this to be true, we will need to consider only those who, not competent at first, have at last succeeded in mastering the social problem by dint of hard labor and incessant application. Such men and women we have among us, and others are to come into visibility as the light of the new day becomes more effulgent, and when man's dual nature, the outward and the inner, pull together with a better understanding of the Science of Being as it is promulgated by our New Thought advocates. Does it not prove that the purpose of this life is to carry to greater completeness what our predecessors have left undone, when a soul, covered with scars from repeated contests, can arise from the ashes of defeat into a better and nobler inheritance? We talk of self made men. It has been a pet observation of mine, during a long and active career, that the more enduring sinews of success very frequently belong to the plodding soul rather than the brisk traveler upon life's unending highway. There are none of us but have associated with that dull and reticent pupil in school, the fellow slow to anger,

the dreamer who feels deep down in his being a glow of something which the poets know as inspiration. Plenty of bright minds there are to scoff at the genius who blushes and hides because his feelings run too deep for utterance. Cuffed about by the more ostentatious youths, pitied by his teachers, and kindling but little hope in the minds of his parents, we perhaps find our once dreary friend building ships and railroads in after life, or opening mines or mills which tired hands have long since abandoned. Or we occasionally find among us the contumacious miss who wonders what rules were ever made for, much less put into books. She abjures the limitations set up in the graded schools and longs to renounce the lingo of popular education for something she knows not which smoulders deep down in her heart of hearts.

Let these strange children, who live so much in the spirit until the shell has burst, be studied with care. The world goes in for volume, for noise and personal shrewdness, until the scholar in spiritual ethics longs to be rid of the deafening clatter and make-believe of modern civilization. I consider that it is the first important duty of every teacher in the Science to demonstrate clearly that true power lies beneath and not above the surface of things. A recognition ever so slight of this fact may turn many a life into prosperous channels. I remember how I was once asked to give credit to a moderate-going chap who wanted to bring to public notice a certain proprietary article of his own manufacture. I did so, but he was very slow to pay, indeed; so slow, in fact, that I at last refused him further credit. Not in the least disturbed, he went his way and found credit elsewhere. In time I had quite forgotten him. But one day I partly recognized the face of some one I had known somewhere in years gone by. Sitting in a nicely decorated delivery wagon was our friend the plodder. He was still at it, and, I learned upon inquiry, had built a small factory of his own. Still later I found his goods on the market and advertised everywhere in the store windows. What could it mean? Had I actually refused credit to a fellow who had thus had the element of prosperity about him? This set me to thinking. Indeed, but it was by dint of that same steady gait that I, too, had come upon the scene, and why had I not estimated more wisely the true worth of this embryo citizen?

Analyzing my feelings now, I clearly remember that my early dealings with this man had caused little prejudice in my mind toward him. Had he blustered and plead with me, I might have counted



him a ninny and loathed him. As it was, we remained friends then; we are friends now, for we have both prospered in our respected callings. What discouragements must he have encountered, and how my refusal of credit might have unnerved him then and there. But failure he knew not. He had his eye riveted upon a single focus in the lens, and a'l else was outside his range of vision.

Webster would define this as persistence. It is more than that—it is the soul illumination which seldom catches the eye of the staring multitude. Hall a person moving ever so slowly along the road to Prosperity, and so absorbed is he in his work that, though business be dull, discouragingly dull, he may not yet have had time to discover it, plodder that he is by name. You couldn't dishearten a chap like that were you to emphasize your complainings about the dull times with a trumpet or a band of music. A theorist, out at the elbows, may salute you on the street corners and pour a tale of worry into your ears about the probable effect that this or that election will have upon business. Your best defense is to smile upon him fondly and offer not a word. Such people have been with us since the days of Abraham. Set our theoretical friend up in business, and in a few months he gives a chattel mortgage upon his stock. That much dreaded depression which he predicted to you has positively overtaken him, and he feels sure that if the other party had gone into office he would have prospered without a doubt.

Non-sense. The prosperous people I have known in commercial life haven't any set theories about anything, and very little politics. Somehow they seem to grapple with a difficulty with deft hands, but seldom in the same way they ever grappled with it before. Their wits serve them in emergencies. You can not offend them—they will laugh you in the face and good naturedly turn your thrusts aside. You are not aware just how they do it, but they do, and you go right on counting them your friends just the same.

I wish it were in my power to tell others how to prosper. It can not be told. There is a certain truth back of every human effort that defies complete revelation. One says that pure animal pluck wins the day; but that is not always true. Modest and unassuming creatures are frequently found at the top. Have they craftily stolen their way up the ladder? Our foremost students in the Science of Life feel this Truth, but words fail to express it. Our teachers of Prosperity have much more back of what they have already given us. A new power

is at hand—subtle, confident and effective in a degree beyond what the world has heretofore recognized.

We find much said in the Science about fear. What hosts of careers have been nipped in the bud by this bogymen of the brain. When we see that the most enterprising people of the earth are those who do not know fear, will we heed the lesson or not? It is just coming to be understood that thought, mixed with fear, invites paralysis in the toilers' bodies, puts a long face upon our patrons' faces, and, though we speak not a word, somehow they get the notion that they would rather trade at the other store. Here is a secret that the ultra materialist will do well to know about. Thought is potent, more potent than words. A'l the glittering forbelows and advertising possible will do no good if we stage the scene with a background of fear. I remember when I made my first investment in business. To start another concern in a city where my branch of trade was already overdone, seemed like a rather reckless notion, but I recollect now that I did not know fear—it seemed not a part of my nature. I had started in to win; and, though I was poorer every day for over a year, still I feared not, but kept steadily at it, actually enjoying the freedom of knowing that I was my own boss and dictator.

Well, the crisis came. I found myself heavily in debt. Word came for me to pay up or be closed out. Possibly this word did bewilder me at first, yet something inside secretly impelled me to hope even then. Does the reader of this know how ready the world is to recognize true pluck? At the eleventh hour a man of means, in another branch of business, came forward and offered to carry my entire indebtedness. To this day his offer is a mystery to me. I do not know how he came to make it. It was not the security I could give him, nor his disregard for money values, for he wanted a bonus and good interest, both of which I allowed him. From that time on I prospered. Men of sterling qualities began to patronize me and my trade grew steadily popular. Having now climbed the ladder where I can look leisurely back upon those early years, I do not think I am saying these things boastingly, but for the good of those for whom the advice is intended. It is the world as we find it, not as the theorist would make it, that we must face in this most interesting period of progress.

Now, about non resistance. It is the central teaching of our Science that the art of overcoming

can be made most practical—hourly and daily practical—in all the walks of life. Early in my career I was in the habit of boiling inside with indignation over trivial mishaps and the occasional attitudes of others toward me. A trifling incident one day set me to thinking seriously upon this, and, though it took much time and discipline, I at last overcame the weakness almost wholly. The study of children was one of my favorite pastimes. A little misunderstanding between two ads had been in progress beneath my bedroom window, and the smaller of the pair had received a sound slap in the face. Either the little fellow was too much shocked to retaliate, or he dared not strike back, but for a full instant he gave his adversary a look that is seldom seen in human eyes. It was not grief, exactly, nor was it anger. Since pondering over the incident for many years I have concluded that it was a look of Love—nothing more. Did the lad repeat the indignity? No, he did not. For days I observed him looking carefully after the welfare of his playmate, and, because of the incident in my hearing, and which did so much for me, I sought to keep myself posted regarding them both, and found they grew to manhood the closest of friends, and became thereafter good and worthy citizens. It is easy to predicate what might have been the breach between them had an open quarrel actually tainted their friendships.

My way has been to invariably treat an untoward act, an intruding thought, a meddlesome intrigue of another or a seeming failure to succeed, as if they did not exist. The moment we recognize these things we resist them. When we resist them their importance grows upon us, and beautiful and helpful thoughts which we might otherwise have are crowded out. In my next article I expect to dwell more particularly upon this as having to do with our moral and spiritual salvation. Many out-of-date rules have been laid down in our text-books of the past, but in the new Science of Life we find one truth of intrinsic value, and that is that each individual is or can be a law unto himself or herself. Now, will we be able to lay aside the printed page and take up the unwritten law that rarely applies to two persons alike. Temperament, we know, enters largely into our prospects for success. But even temperament can be improved upon. We need to work as if eternity was our day and our compensation the universe. Haste makes waste and the waste places of earth are almost always barren.

We have but to think for a moment how forgetful humanity is. The most bitter attack upon us will

be forgotten in a year if we do not resent it. By a mere hint of retaliation or anger we start a little fester which may ultimately develop into a cancerous tumor. This is a fact most serious. Letting go is an art. To prosper is an art, but we learn the methods of both non resistance and prosperity by letting go of much that the old school has taught us. Even the artist must let go the painful remembrance of that day when his fount of inspiration seemed to have ceased to flow. On that very day his latent forces may have been gathering new vigor for a work never before attempted. So with the mechanic, the housekeeper, the scholar or the man of the world. All may gain the reward of prosperity awaiting them just over the way, almost within easy reach, could they but have a little more faith in themselves. It needs a still patient hand and heart to delve a little longer, be a little more cheerful, speak still gently to the passing neighbor, and sometimes, in the twinkle of an eye, the dawn of a prosperous day is upon us and all is well, because we have worked humbly and seldom out of harmony with our surroundings. S.

## FACTS.

**I**N answer to a friend who, in the course of a discussion, quoted the old adage, "Figures never lie," that profound thinker, Thomas De Quincey, said: "There is nothing that lies so much as figures unless it is facts."

It was a smart saying, and was doubtless prompted by his having observed that both figures and facts are often perverted to support theories that can not stand the test of practical experience.

Yet a fact can never lie, although often falsely interpreted, for it is a recognized Truth, which is either directly revealed by God or evolved by man's reason through his study of the laws of nature, or made apparent by his intelligent observation.

To acquire a vast number of important facts is to be learned; to apply them usefully to ourselves and our fellow men is to be wise.

Christian Science is a system of facts, recognizing God as the Supreme Fact of the Universe and man as His image, and the continuing power and presence of Jesus of Nazareth, in whose name the sick are healed.

In this respect it differs essentially from Materia Medica, which is founded not on facts but theories, its practice consisting of an endless chain of experiments with unknown drugs on unknown bodies.

Christian Science deals with actual demonstrations and leaves nothing to mere theory. For example: a Christian Scientist is summoned to treat a patient who is stricken with what the doctors term typhoid fever and he at once enters upon the treatment. The patient may be thousands of miles away, across continents and seas, but thought is not hemmed in by geographical lines, and every spot on earth is equally near to God, and the patient steadily improves and soon declares that he is well and goes about his daily business.

Here we have a fact by actual demonstration, but the skeptic, while admitting that the man was very ill when the treatment began and steadily improved until his health was perfectly restored in the course of treatment, may insist that it was a mere coincidence, and that he might or would have recovered in any event through his natural bodily vigor; that "one swallow does not prove that summer has come," etc., and that the Latin maxim applies to the case, "post quod non est propter quod"—After, but not therefore because of.

In answer to this, the Christian Scientist can point to thousands of like cases, proving the healing power of prayer, and thus convince the candid doubter by the argument of undeniable facts. In the purview of Christian Science there are no incurable diseases.

Indeed, the true Christian Scientist never treats disease, so called; he treats the man, in whom the image of God has become clouded through the delusions of carnal mind, but yet is still there, an everlasting fact, impressed and fixed forever by the fiat of Him the All Good, Eternal Life, Truth and Love, the Omnipotent and Omnipresent Creator of the Universe.

What is termed disease is only disharmony, the soul out of harmony with God. It is a spiritual condition and not a material fact and must be dealt with spiritually. Materia Medica failing to recognize this truth and seeking to bowl down all who do recognize and act upon it, treats disease as an outgrowth of man and an existent fact in his body, and then unwinds an endless chain of drugs with a theory attached to each of them like a tail to a kite. Its treatment is thus wholly empirical, and every drug that it administers is followed by some other drug to counteract the effect of the one previously administered. It works in the dark and gropes and guesses its way from the cradle to the grave.

The path of the Christian Scientist, on the contrary, is illumined by Him who declared "I am the Way, the Truth and the Life." On this immov-

able rock Christian Science is built, and here it will stand forever, four square to all the winds that blow. It does the Master's work and thus obeys His last command, given just before His final ascension to heaven: "Follow Me." It is the gospel of healing, and it breathes its benedictions upon all humanity. It teaches that the highest wisdom is to know that "God is love," and its final triumph will be the union of all men in the common bond of love for each other.

It holds that man is the paramount fact of the created universe, since God assumed his form, and that he best serves God who most truly serves man.

The Christian Scientist, having an understanding faith, studies and comprehends natural law, and "looks through nature up to nature's God."

He does not look for a daily miracle, but regards man himself as the only miracle upon the earth, who, by his sovereign birthright, has dominion over all created beings in this world of ours which was made for him, and not he for the world, if he will but assert such right.

But rights and duties are reciprocal—wherever there is a right to be exercised there is a duty to be done.

Man was not endowed with power to "subdue the earth" that he might dwell upon it as a mere beneficiary of his Creator, and lead an earthly existence unmindful of his divine origin and destiny. He must not only live, but earn the right to live.

To do this he must assert himself as a spiritual being by working for the glory of God, not for time only, but for eternity. Each must serve all, for "God is love," and man best proves himself the "Image of God" by love for his fellow-man.

But it must be a real, practical love, not in mere creed, but as a benign fact, the love that abounds in good service, lifting up the lowly, comforting the sorrowful, feeding the hungry, clothing the naked and healing the sick. Only thus can he be Christ-like.

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# WASHINGTON NEWS LETTER.

—Published Monthly—

512 Tenth Street N. W.

Washington, D. C., U. S. A.

OLIVER C. SABIN, Editor and Publisher.

Entered at the Post Office at Washington, D. C., as second-class mail matter.

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# Unchain the Truth.

We publish a number of lectures in this paper which have been delivered from time to time in the Reform Christian Science Church in Washington, as they all tend to enlighten our students, not only here but everywhere. These lectures, of course, do not take the place of the Correspondence Course, as we found it to be impracticable to bring a popular lecture before an audience partially unlearned in the subject of Metaphysical healing, and bring the lecture down to such exact points as will do for perfect teaching. The Correspondence Course was prepared for exact work, and these lectures are in no way supposed to take its place. We are endeavoring, however, to fill in, so to speak, or to elucidate points which will make the practical healing seem more rational to the uneducated, and to destroy if possible the prejudice existing in the minds of the uninformed.

Christian Science healing, as I have repeated a number of times, is nothing more nor less than a system of praying to God and receiving an affirmative answer to those prayers; and when this becomes thoroughly understood by the people at large, and

especially by the Christian people throughout the world, the prejudice which now exists against the so-called Christian Science healing will have vanished and all will hail it as one of God's means and methods to help us, His children.

The trouble has been that heretofore there has been so much secrecy thrown around this so called Christian Science, and the students of that faith have been prohibited, and are now, by the Eddy Churches from reading any other literature than that which is issued by a certain publishing house; in other words, it is making dummies, we might term them, out of their students, dwarfing their intelligence and narrowing their comprehension. Such practices have, and very justly, called down the condemnation and prejudice of all the world. The Reform Christian Science Church has no such practice. We not only hail with joy the teaching and the words of our Savior, but of any person or persons who have written along the lines of Truth, or whose writings have a tendency to elucidate the Truth. We furthermore teach our students that all the promises upon which we may rely for healing and for blessings must be, and are to be, obtained in the Name and through the NAME OF JESUS CHRIST, Our Savior. We have no sympathy with any claim that any person or persons living on the earth represent the second coming of Jesus Christ; neither do we have any sympathy with any book or books now written, as being the book spoken of and held by the woman in the cloud as related in the Book of Revelations; neither do we believe that that woman is now living in the city of Concord, in the State of New Hampshire. We have no sympathy with any such claims, and regard them as nothing less than sacrilege. We believe Jesus will come again, and will come as He went, and that we will know Him and will see Him as He is, and this impersonal thought as given out by those trying to upbuild a false Christ only to mystify the unlearned and to hoodwink their followers is wicked and should receive no countenance from us.

We believe the Truth is free, and believe it should be given to all the world, and that no person has the right to say to this one or that one "Thou shall" or "Thou shall not." We believe God gave to each

one of us certain talents, and that we are responsible to Him, and to Him alone, for the proper use and exercise of those talents.

#### ANNUAL MEETING.

Our friends are reminded that the annual meeting of the Reform Christian Science Church will be held in the city of Washington on the first Monday after the first Tuesday in January next, which will be the 7th of January, 1901. The time and place of the meeting will be arranged later on, but the delegates or those expecting to be present ought to write to Mr. John H. Turner, 512 Tenth street, this city, Clerk of the Church, and notify him of their expectations to be present; and should anyone desire the church authorities to arrange for their place of stopping, they should write to the clerk. At this meeting the officers of the church will be elected by the vote of the members of the Church entitled to vote. These officers will hold their office for and during the period of one year. It is desirable that as many as can should attend.

#### PROGRESS.

It is with pleasure that we can report progress during the past month in the advancement of the Truth. A great many new students have been added to the rolls of the College, and the work of UNCHAINING THE TRUTH is being rapidly pushed, not only by the workers at these headquarters, but by our students throughout the civilized world, and wonderful healings which are being reported by them rejoices our hearts. We know that God is with the movement. We take the Name of Jesus Christ, His teachings and His words, as our guide and our rule, and IN HIS NAME are we doing our work. Jesus said "IN MY NAME" shall you do so and so. Peter said, "IN THE NAME OF JESUS CHRIST OF NAZARETH, I command you to rise and walk." We have no promise and there are no promises of healing or of success in God's work, except in and through the Name of Jesus Christ, our Blessed Savior. We are impressing that thought upon the world, and the evangelical churches, so called, are fast coming into this thought, more or less and it is now no unfrequent thing to see ministers of the gospel listening to our lectures every Sunday afternoon. We not only have

the physicians and many ministers as our friends, but we have the lawyers and people generally as our friends, and the hall of our church is crowded every Sunday afternoon with anxious and earnest listeners, seekers after the Truth. It is a source of great rejoicing to us that such is the case. We have added another attraction to the church, which is music, beautiful music. We have excellent performers on the piano and violin, and solo singers. The progress of the church is phenomenal, and it is making the Christian Science idea popular in Washington, because they see that the Reform Church has all the good that has ever been claimed for Christian Science, and has eliminated all the evils.

#### NEWS LETTER.

It is with much thankfulness that we are able to report that the fund for the advancement of the News Letter has been absorbed, and we have had a large number of new subscribers added to the lists by the donation. These in six months' time will know enough of Christian Science to want to know more and will go on and study and investigate, and all those who investigate this truth are convinced because the facts are overwhelmingly on its side. That the sick are being healed there can be no question, and all the people have to do to understand these things is to investigate and study. No great fact has ever been unearthed, no invention made, and no great things accomplished, without labor, LABOR, LABOR. We must work if we will win, and unless you investigate you can not understand this subject any more than any other. We hope and trust that every one will make it a point to push the News Letter everywhere, find subscribers for it and work for the scattering of the Truth. Send in names for sample copies, also circulate the News Letter leaflets. Do something; everyone ought to do something for the Unchaining of the Truth.

"As we sow, so shall we reap," and nothing truer has ever been written. You sow the Gospel of truth, you sow seeds of kindness, you scatter thoughts of enlightenment and all those seeds will bring forth an abundant harvest and return to you for your own upbuilding.



## SLANDERS REFUTED.

It is with pain that we have to again refer to the slanderous attacks which are being made upon the Editor of this paper by the Eddy School of Scientists. One of the latest is the report being sent out that the Editor of The News Letter was forced to leave the Mother Church and that our attempted Unchaining of the Truth is but a ruse.

It seems as though God had anticipated, if we may so speak, that such slanders would be started, and before we were permitted to leave the Eddy Church the strongest kind of documentary writings were sent us in order to annihilate all such stories, and I beg to reproduce a few of those statements for the benefit of our readers.

The first document I will present is a copy of a resolution sent me by Mrs. Eddy, a resolution which had been passed by the Mother Church. I quote it exactly:

"Resolution passed by the First Church of Christ, Scientist, Boston, Mass., July 17, 1899.

"*Resolved*, That the First Members express their kindly interest in the welfare of The Washington News Letter so long as it keeps free from matters injurious to the cause of Christian Science, and stands out, AS IT NOW DOES, in the defense of the Truth."

The next document is a telegram I received but two days before The News Letter came out Unchaining the Truth, and is as follows:

"Boston, Mass., September 4, 1899.

"Col. Oliver C. Sabin,

"Washington, D. C.:

"In talking with the members of the Christian Science Publishing Society, and some of the workers at headquarters, I find they have very kindly and friendly feelings toward you and your paper.

"EDWARD P. BATES."

Mr. Bates, it will be remembered, is now the President of the Mother Church. I quote the following letter written by Mr. Frye four days before The News Letter came out:

"Pleasant View, Concord, N. H.,

"September 2, 1900.

"Colonel Sabin, Washington, D.C.

"Dear Brother: Your letter indicates a very dis-

torted sense regarding Mrs. Eddy, and I fear that you have been influenced by some very malicious reports concerning her which at the present time seem to deluge the atmosphere of mortal mind, but are nevertheless untrue. She is not an enemy either to you or to your paper. About a year ago, in order to benefit you, she recommended all Christian Scientist to subscribe to your paper, and they did so most generously, and through it you got well on your feet. Recently again she was asked whether she made it obligatory for them to continue to subscribe, and through our periodicals she replied "they are under no obligations to me." She did not mean by this she was declaring against you or your paper, the 'News Letter,' for she has had most kindly feelings for both. Her heavy pressure of work of late has prevented her from keeping up her correspondence.

"Yours fraternally,

"C. A. Frye."

I will further add, without quoting that I am in receipt of numbers of letters from Mrs. Eddy and others, also letters from the membership of this Church breathing perfect confidence in The News Letter and its editor, and the statement made now that I was driven out of the Mother Church is simply without foundation in the slightest degree.

## CLASS TEACHING.

The statement has been revived that I know nothing about Christian Science because I have never been through class. The facts regarding class teaching are these. At one time I would have gone through a class, but that year there was no class teaching. After I studied to the bottom of the concern I saw that all students who entered a class put themselves under the teacher's control, as they had to do if they went through class, and became, therefore, nothing more nor less than the slaves and dupes and almost dogs of those teachers. I, of course, then made up my mind that I would never go through class. The teachers in this city were preparing to teach a class and notified me that myself and wife had been selected to go through that class. I did not want to break with those teachers right out, but I knew I would never go through, and determined I would not. A Scientist friend of mine from the West

was staying at my house, and I was telling her of the situation. She told me that I must never go through class with those teachers. I asked her what I should do. She said "Write to the Mother." I wrote to Mrs. Eddy regarding the matter, and told her there was talk of a class being taught, and I had been requested to go through the class, but before taking the step I desired to know what her thoughts were regarding it, and she very kindly sent me the following letter:

"Pleasant View, Concord, N. H.,

"January 20, 1899.

"Colonel Sabin.

"Beloved Son: I have more than one beloved son, therefore I am not placing myself above the feet of my Master. By all means preserve the sanctity of your teaching. As it stands, God is your Teacher, and I have seen human teaching turn the thought from the spirit to the letter of Christian Science and dim the former. I regret deeply that I did not have you in my last class; but, if I never teach another class, keep up your daily study of all my books, and that is sufficient.

You will listen for His voice,  
Lest your foot-steps stray;  
You will follow and rejoice  
All the rugged way.

"With love,

"Mother,

"Mary Baker G. Eddy."

Mrs. Eddy knew perfectly well that her students were not competent to teach me, and that if I went through class that their teaching would have the tendency to destroy the Spirituality with which God had been pleased to endow me.

It is a source of great sorrow to me that the Eddy Scientist can not go on and do their work in peace. If they are working for God, and are doing their work, and walking in the light as they see and the light, would stop their ceaseless misrepresentations of The News Letter and its editor they would do better. We are doing our work Unchaining the Truth and giving it to the poor and distressed, as well as to the rich and opulent, and we are sending it broadcast throughout the world and receiving hundreds and thousands of letters from all points of the compass, thanking God for the good work which is being done in Unchaining the Truth. God is blessing us in the healing of the sick infinitely

more than I have ever known of under their system. All those things prove to me that God is with this work, and, furthermore, He has prospered the cause and prospered the News Letter and prospered its editor in his work, notwithstanding the myriads of enemies and the myriads of malingers which have been constantly at work against us. Nothing has stayed the march of events from going forward from the start. This proves to me, and should prove to them, that this is God's work and they ought not to try to destroy God's work; they can not do it. If they must teach it in their way and charge enormous prices for teaching let them teach; yes, teach it that way, but teach religion and not hatred, and let them abandon this iniquitous and monstrous system of Malicious Mental Malpractice which is fast making the name of Christian Science a synonym of the most monstrous wickedness which has cursed the human family for past centuries. Why can not they see this? Must they continue in this downward course until God strikes their whole system from the face of the earth? Here is a great Truth God has given to man, giving us the benefit of His power and of His Love, and all we have to do is to take it and to exercise it in the spirit of kindness and brotherly Love, teach our fellows and spread the Truth broadcast throughout the whole world. Let the world be blessed by it and God will bless us for the giving, but if we attempt to corner it or turn it into channels of selfishness, destruction alone will be the crop, for "as you sow, so shall you reap" and nothing truer than that has ever been written.]

#### HOW TO TELEGRAPH.

I wish to give instruction to our patrons who telegraph us that it is important, where it can be done without extra expense, that they give the name of the patient and the belief of disease, and if of a child under ten years of age, give the name of the mother, if the mother is living. To those who cable us from foreign countries where cable dispatches are at a very high rate, economy is of the first importance, for every word counts. It costs something like five dollars a word to cable from Japan, India, the Philippines, or Australia, or even South Africa, and if our friends will take these instructions as their

rule they will save much. For instance, if one desires to cable me from Melbourne, Australia, I understand the name of the town does not count but the date line does, so do not date the message. Supposing the dispatch was for me to treat some one for fever, you might word it as follows:

"Oliver Sabin, Washington:

"Fever. John Smith." Being only six words to pay for. That telegram would indicate and I would so understand, that I was to treat John Smith of Melbourne, Australia, for fever. There is no necessity for signing the name of anyone, for John Smith is the one to be treated, and the word "Treat" is not necessary because I will understand that is what is wanted. Furthermore, an answer will never be returned by me to a cablegram or a telegram unless requested, but when you send your dispatch you may know it will be delivered. I have never known of a case otherwise, and you may also understand that when the message is received that treatment will be commenced at once. What we term "Heroic Treatment" will be given; that is to say, we put the patient under treatment by first myself, Mrs. Sabin, and one of our best healers, and we keep the patient under constant treatment for several hours until we have the witness of the Spirit that mortal mind has been destroyed. Persons ought not to wait until death has set in before telegraphing us for treatment. The Reform Christian Science Church does not require you to turn off your physician; let your physician do the best he can, and God bless him in his work; but where you want this help of God healing and send for it it seems to be much easier to destroy error when sickness is in its incipient stages than it is after death has commenced. Why this is true of course we do not know, but it is true. All should stand as "Porter at the Gate" as much as possible and use every known means to destroy this error called sickness and prevent its entrance. The time will come when all physicians will learn this Metaphysical thought of God healing, and instead of losing their patients, as they unavoidably do now, they will be enabled to heal everything, because God's power is omnipotent.

Lovingly yours.

*Oliver E. Sabin*

## The World Moves.

### The Recantations of Galileo.

THE case of Galileo, the great astronomer, is often referred to as a memorable historic instance of a vain attempt to stay the march of mind by the edict of authority.

That he first demonstrated the Copernican theory that the sun is the fixed central orb around which the earth revolves daily, and that he denied and repudiated his own demonstration under the threat of torture at the hands of the Roman Catholic Inquisition are well known facts, but the circumstances of his trial and condemnation will bear recital, and must prove of interest to our readers.

It will be seen that Galileo was twice tried and twice recanted.

In the year 1615 he addressed a letter to his friend, the Grand Duchess Christina, of Tuscany, in which he very conclusively proved the immobility of the sun, and the diurnal revolution of the earth around it. That enlightenend woman fully endorsed his views, for, as usual, when a great Truth is proclaimed to the world woman is found enrolled among its earliest champions, and, unlike man, she never recants, but declares her convictions to the bitter end. The contents of the letter having become known Galileo was summoned before the congregation of the Holy Office or Inquisition at Rome.

Upon his appearance he was charged with having committed "a most grievous and damnable act of heresy" in asserting that the sun does not move, thus contradicting the Holy Scriptures, which plainly teach the diurnal revolution of the sun since it was made to stop in its course and stand still over Mount Gibeon at the command of Joshua.

The renowned Scientist urged in his defense that it was not the object of God in the Holy Scriptures to teach us Science and philosophy, and that physical events were described therein as they appeared to the eyes of men without unfolding the principles on which they rested, and which produced them through the operation of natural law. The Inquisitors, however, clearly had the best of the argument, for they were men of blood and iron, and after two days of discussion they convinced the philosopher that he was wrong, or, at least, that he had selected the wrong time and place to demonstrate the truths of Science, as was made evident by the formidable array of instruments of torture within his view. Accordingly, upon the command of the Pope (Paul V)

given in his edict approving the judgment of the "Holy Office," Galileo retracted and allowed the sun to move on and the earth to keep still, yet could not help solacing himself by whispering to a friend who stood near him, "The sun will be stationary and the earth will roll on notwithstanding all this."

It was a great triumph for orthodoxy, and it was at once signalized by burning publicly the works of Copernicus and the alleged heretical letter of Galileo.

The illustrious astronomer was clearly not the stuff that martyrs are made of, but yet he repented of the retraction that was so unworthy of him, and sixteen years later he boldly published a book in which he proclaimed and demonstrated the Truth of the Copernican theory of the relation of the sun to the earth.

The work was entitled "A Dialogue on the System of the World," and was made especially offensive to the Papal Hierarchy by the fact that the character in it who supported the orthodox view of astronomical Science was exhibited as a stupid ignoramus bearing the name of Simplicio, and was made to use the most absurd arguments abounding with pious ejaculations.

Urban the VIII was then Pope, and when he read the book he became very angry, and at once wrote the Grand Duke of Tuscany, in whose service Galileo was at the time, to send him to Rome at once for trial before the Inquisition, in chains if necessary. Galileo arrived at Rome in February, 1633, and took up his abode in the residence of the Tuscan embassy.

He was at once taken from there and placed under guard at the house of the fiscal of the Holy Office.

He was then in the seventy fifth year of his age. The trial lasted ten days, and during its progress Galileo maintained that the accepted Ptolemaic system could no more be reconciled to the orthodox interpretation of the Scriptures than that of Copernicus, and he made the extraordinary defense that he had forgotten the prohibition laid upon him in the year 1616 not to advocate the immobility of the sun.

To commend himself to the mercy of the Inquisition he abjured his condemned conclusions as to the relations of the sun and the earth and swore never to teach them in the future.

He was thereupon sentenced to be imprisoned during the pleasure of the Holy Office, and to repeat the seven penitential Psalms once a week for three years to come. He was confined to the precincts of his own villa, at Arcetri, near Florence, where he died nine years later.

John Milton visited him there in 1638, and thus

wrote of his visit: "At Arcetri I found and visited the famous Galileo, grown old, a prisoner to the Inquisition."

To show how the minds of men widen with the process of the suns, and that "truth crushed to earth will rise again," we should state that in the year 1757, one hundred and twenty-four years after the condemnation of Galileo, Pope Benedict the XIV issued a bull rescinding the decree of the Holy Office that condemned him as a teacher of heresy, and his works are no longer included in the "Index of prohibited books" promulgated by the Roman Catholic Church, which proves that it has moved forward itself by consenting that the sun shall stand still.

The orthodox churches of the present day would no doubt with one accord condemn the harsh treatment to which Galileo was subjected by the superstitious bigotry of his day, that hoped to blot out the Truth by closing their eyes so they could not see it, a course as irrational as if we should attempt to darken the sunbeams by denying that they radiate light around them.

Yet those very churches are engaged virtually in this enlightened age, when they put under ban and pour out their execrations upon the Christian Scientist because he holds to the faith and translates it into practice, that Jesus of Nazareth has endowed the true believer with the power to heal the sick in his name, and that when he said: "These signs shall follow them that believe, they shall lay hands on the sick and they shall recover, He conferred a perpetual endowment to continue as long as the need for it exists.

They practically deny that "the sun of righteousness has risen with healing in his wings," by denying that there is a healing power in prayer offered in His name. And yet that healing power is daily demonstrated, and the voices of grateful thousands proclaim it in all lands to the glory of God, the Eternal Life, Truth and Love.

Orthodoxy may chain the Galileo, but it can not chain the Truth, for the hand of Omnipotence impels it on its eternal march, and it will not halt at the bidding of man.

## TUESDAY EVENING QUIZ.

Students and all others interested in Christian Science, are welcome at the Quiz Meetings at our residence, every Tuesday evening, commencing at 8:30, lasting one hour—remember the place, 1800 Weymouth Avenue, N. W. OLIVER C. SABIN.

## Conscious Volition Controls Involuntary Activities.

KATE ATKINSON BOEHME IN FREEDOM.

**T**HE body is like a clock which has been wound up at some time in the past, and death is the running down of its mechanical action. The conquest of death then, is the winding up of that clock, and the process is simple when once learned.

Let us see if this is not true.

Long ago in the early beginnings of life on this planet that little protoplasmic form, the amoeba, had a desire for food. Impelled by this desire it floated here and there until it came in contact with the object of its desires, when it folded itself about that object, absorbed that which it could assimilate and released the balance. As time went on its desire grew stronger and stronger, and its need for more varied food greater, so that instead of letting its prey go quickly it held on to it, so as to extract, if possible, still more sustenance. This resulted finally in a settled contractile effort which converted the flat surface of the amoeba into a tube like formation, the first nucleus of a stomach.

But this little stomach could not digest all that it stowed away, and would probably have had a severe touch of indigestion had it not in time gotten rid of that portion of its food which could not possibly be assimilated, therefore ducts or channels were formed for liquid and solid matter to pass out of the little organism which no longer needed them. These ducts were primitive bowels and kidneys. To supply other needs, eyes, ears, heart, lungs and other organs were formed.

These organs owe their origin and growth to conscious action on the part of the individual projecting them. No matter how low the form of life, if it has any knowledge of external objects it possesses consciousness, for to be conscious means simply to know, the word "conscious" being from the Latin *conscius*, from "con" and "scire," to know. The amoeba was conscious, because it knew of the presence of its prey, and it had volition because it willed to grasp that prey. It acted then with conscious volition and in this way it projected the organs which it afterwards developed.

But as its desires grew apace it dropped the control of the first established activities, because it could do so by virtue of mechanical law. If you

set a ball rolling it is carried forward by the momentum given by your hand, which is the agent of your conscious volition, and the ball rolls on until the force transmitted is spent. By the same law the mechanical action which was set up at first in the body by conscious volition continues until the force imparted to it is exhausted.

In this way our bodies are running as the result of an action set up long ago. As we go from childhood to old age we get farther and farther from the original impelling force until finally the mechanism runs down, just as a clock would with no hand to wind it.

But just so surely as a clock can renew its action, just so surely can the human body do the same and escape that cessation of activity which we know as death.

When, as a child, you began your alphabet, you traced with difficulty the letters composing it. Next, you combined by slow degrees those letters into words of one syllable, then into words of two syllables, and so on until you could frame the letters into sentences. Now you run down the columns of your daily paper with lightning glance, catching at the ideas which are there expressed without discriminating between A and B or C and D; that is, you do not do it consciously, for the conscious recognition which you once gave each individual letter has been converted into what is called a subconscious activity, and now this activity takes care of your letters, words and sentences, leaving your mind free to transcend them and grasp the ideas which they convey. If you stop for an instant to consider whether a sentence is grammatical or to note the spelling of a word, you at once lose your grasp on the idea which it expresses.

Without the activity of the subconscious mind you would, each moment of your life, take the first step of your babyhood with the same hesitation and fear of falling which attended your initial effort, and such later feats as running, leaping, dancing and riding the wheel would be utterly unattainable. It is only because of these subconscious processes that dexterity, skill or progress of any sort become possible.

This is why prisoners who are shut away from communication with their fellows lose the power of speech. The sub-conscious activity when no longer receiving an impulse from the conscious mind runs down like any mechanism which depends upon an impelling power external to itself.

The conscious mind which is ever thinking live thoughts gives a stronger impulse or wind-up to



the automatic action dependent upon it, and therefore it rests with that conscious mind to whether the bodily activity shall run down or be endowed with a renewal of motion.

And there is no danger of the mechanism really wearing out as it might with a clock, for this subconscious mind differs from wood or steel in that its particles can continually be replaced by new and living discretions from the conscious mind.

If you should lose for a time the sense of hearing or that of sight and only regain it after an interval of many years you will lose to a degree, or perhaps entirely, the subconscious action which regulated the lost sense, but on the recovery of that sense you could begin over again, and step by step, recover your old facility in reading or speaking.

Each one of us has lost conscious control over the involuntary action which regulates the heart, that great vital center of force in the body. We have even lost the memory that we ever possessed such control, and so the conscious mind settles down into the belief that it is under subjection to the automatic action of the heart, and usually a weak heart at that, for, strange to say, you never hear of anyone being subjugated by a strong heart.

And so this weak heart, like the miserable invalid in a family, goes on making all things awry until something or other happens to upset the tyrannous control of which only a weak creature is capable.

This something which happens is a happy turn of circumstances which places true power where it rightfully belongs.

When it is clearly seen that we regain conscious control over all subconscious activity and that the latter is only a stratum of mind discreted continually from the conscious mind, and that, instead of being a stratum of rock, it is more like one of clouds, then will a new lease of life be taken by the sick and despairing.

To hold, even for a short time, in the conscious mind the thought that one can control involuntary action in the body is to begin to establish that control. It is equivalent to taking one's seat, prior to grasping the scepter of government. To still further pursue this advantage by assuming immediate control of this bundle of habits we call the body, is to extend the scepter and inaugurate the reign of a good, happy and healthful govern-

ment, a government based upon this mighty truth that conscious volition does control involuntary activities.

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JUSTICE is the scales in which all thoughts are weighed by a law that knows not malice and has no fear. Love stands for a boundless freedom which says, You don't have to be what you are, your right is just what you will.—*Unity*

## GIVING.

Perhaps the shortest and most effective charity sermon ever preached was that delivered by Dean Swift, in St Paul's Cathedral, London, on the text—

"He that hath pity upon the poor lendeth unto the Lord: and that which he hath given will he pay him again."—Proverbs xv, 17.

After twice reading the text impressively he thus addressed the vast congregation.

"My Christian friends, if you like the security for the loan that the poor ask of you to day then down with your guineas."

The result was that five thousand pounds sterling, or about twenty five thousand dollars, were placed in the collection boxes.

The strictly commercial form in which the great preacher put the question to them deeply impressed his audience, for the English are essentially a mercantile and banking people, and look well to the "security" offered by those to whom they give credit or make loans, and here was a guaranty of payment from God himself. No such security had ever been offered on the Royal Exchange, or by the Bank of England, and they accepted it at once and gave their money to the poor.

It was the best investment they ever made for they thereby "laid up treasure in heaven."

The Apostle Paul, addressing the elders of the Church at Ephesus, said to them:

"I have showed you all things how, that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive"—Acts xx, 35.

Why giving in charity blesses the giver more than the receiver is due to the fact that the receiver of the gift has only his material wants relieved, while he who gives in the name of the Lord enriches his soul with grace and secures the priceless satisfaction of feeling that he has done a good deed to his needy fellow-man.

It is remarkable that the only gift that Christ received was from a woman, and she, too, one who had sullied the immaculate jewel of her soul, and was known in the City of Jerusalem as "a sinner," one of the baneful class of whom the wise Solomon said, "Her house is the way to hell, going down to the chambers of death."

Yet by giving Mary Magdalene was saved; the perfume that arose from the costly ointment with which she laved the weary feet of Jesus purified and sweetened her whole nature, and her tears of

penitence became more glorious than any pearls that ever shed their lustre on her wanton beauty, as he the sinless said unto her:

"Thy sins are forgiven. Go in peace."—Luke vii, 50

Behold the reward of her giving, we are told in the Scripture that out of this same penitent Mary Magdalene Jesus cast seven devils, and her eyes that had once been wont to gleam with an unholy light were the first to look upon the risen Christ and he made her the herald of his resurrection.—Luke viii, 2

It may be asked To whom shall we give?

The answer is To all of God's children who need your help, and thus be like God who gives to all.

Jesus laid down the rule for giving in his sermon on the Mount thus:

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."—Matthew vii, 11, 12.

"Give in the name of Jesus of Nazareth, with the sure faith that as you give it shall be given unto you.

"Have no fear that you will bankrupt the treasury of heaven by your gifts to man.

"The widow of Zarephath, though she had but a handful of meal and a little oil in a cruse as her whole store of food in a time of famine, gladly gave them the prophet Elijah, and the barrel of meal wasted not neither did the cruse of oil fail until the Lord sent rain again upon the parched earth, and for a greater reward of her faith in giving to him he raised her son from the dead."—I Kings xvii, 14 15.

Let the measure of your gift be the need of him who wants it.

If you have neither food nor raiment nor shelter to give you can give good service, you can give him good counsel and your prayers.

The cripple who lay at the gate of the temple, which is called Beautiful, appealed to a homeless and penniless man when he asked Peter for alms, but he received a gift greater than he could have hoped for, as the apostle answered him:

"Silver and gold have I none, but such as I have, give I thee. In the name of Jesus Christ of Nazareth rise up and walk.

"And he took him by the right hand and lifted

him up and immediately his feet and ankle bones received strength.

"And he leaping up stood and walked, and entered with them into the temple walking, leaping and praising God."—Acts iii, 2, 9.

That was giving unto him the coin of Christ, the Healer of the nations.

You must not always expect to have your good gifts or kind service appreciated by those on whom you have bestowed them. You may often have cause to exclaim in the words of the wretched King Lear, who gave his kingdom to his ungrateful and cruel daughter, "Ingratitude, thou marble-hearted fiend!"

Look for your reward to the Master, whose promise can never fail, and who has said:

"He that overcometh and keepeth my works unto the end to him will I give power over the nations.

"And I will give him the morning star."—Revelations ii, 28.

Keep on giving and Love will conquer the vilest in the end; it will never fail to establish its dominion over the human soul however marred and stained with sin.

There is an oriental story of El Harasch, an Arab chief, who owned a beautiful mare that was known far and wide as the "Pride of the Desert." She was Arab all and Arab bred, and he had reared her in his tent among his children, who loved her as a sister. Sinewy strength was in her veins, her nostrils were blown abroad by the pride within, and her pace was swift as light.

Much treasure was offered El Harasch for his peerless horse, but he held her priceless. Having occasion to make a journey he provided himself with a good store of food and water, and mounting his mare he rode away. As he was riding on over the hot desert sands, with nothing but the blank horizon around him, he saw a man lying prostrate, not far away from him, and heard him exclaim; "In the name of Allah (God), the Merciful, leave me not to perish here. Give me drink."

El Harasch was as famed for his open-handed charity to all in need as he was for his bravery in battle, and springing from his horse, and casting aside his fire-lock, the only law of the desert land, he raised up the head of the suffering man, who soon revived after being given water and a handful of dates, and said that he had been set upon the evening before by a band of robbers, who, after taking his camel and all his merchandise and what he had upon his person, had left him to perish. The mare was waiting her master's call, not far off, and

suddenly the stranger leaped upon her back, and with her bridle in his hand gave a yell of triumph, and revealed himself as the chief of a distant tribe with which that of El Harasch was at war, who had long watched for an opportunity to secure the mare, and had resorted to that ruse to accomplish his purpose. As he dashed away upon her El Harasch called to him, "Stop one minute, I ask you in the name of Allah the Merciful." Heeding the earnest call of his enemy he drew rein, and El Harasch said to him:

"The mare is your's, you have won her by your craft, but I implore you to promise me that you will never tell by what guile you came to possess her, for it will prevent many from giving their aid to the really needy who have fallen by the way in the desert."

The moral sublimity of the appeal so impressed the stern and crafty warrior, that dismounting he exclaimed, as he knelt before El Harasch, and grasped his hand: "Allah is God, and Mohammed is his prophet, henceforth we are brothers."

Love conquered where the steel of the scimitar and the leaden bullet had failed, and thenceforth there was peace between them and their long warring tribes.

Jesus met with but little gratitude during his ministrations among men. When he was met by the ten lepers in Samaria, who lifted up their voices and said; "Jesus, Master, have mercy on us," He bade them go their way, and as they went they were cleansed; but only one, when he saw that he was healed, turned back and fell down at his feet giving him thanks, and he was a Samaritan. Jesus noticed their ingratitude, saying:

"Were there not ten cleansed? but where are the nine? There are not found to give glory to God, save this stranger."—Luke xvii, 12, 18.

Yet Jesus went on healing, and still continues to heal an ungrateful world, for He, the Divine Giver, will never be weary of giving good gifts to all who ask of Him, worshiping God in Spirit and in Truth.

### GIVE THANKS AND SING.

ISAAC WATTS.

Sweet is the work, my God, my King,  
To praise thy name, give thanks, and sing;  
To show thy love by morning light,  
And talk of all thy truth at night.

My heart shall triumph in my Lord,  
And bless his works and bless his word;  
Thy works of grace how bright they shine!  
How deep thy counsels, how divine!

## Thanksgiving Day of Long Ago.

AYDA BELLE SAWYER, IN HARMONY.

**A**BOUT three hundred years ago the good people of England were not allowed to think of God as they liked, and know that they were God-like, and all were like Him, but instead were made to pray as the king told them to. They did not like this and all joined in saying, "Let us go away to another place where we will be free to think and do what is right."

In far-away Holland they found a quiet, happy home, but they did not have everything to make them comfortable, so when some of their children grew to be men and women, they again wished to find another home large enough for all. They called themselves Pilgrims; pilgrims, you know, are people who are always traveling to find something they love, or to find a land where they can be happier. After a long time planning and making arrangements, the Pilgrim fathers and mothers, with their children, came to America.

They hired a big vessel called the *Mayflower* and one hundred and one men, women and children were safely carried across the big ocean. The children grew restless at times on the long trip of two months, and longed for a good run on their old playground or a glimpse of a tall tree with spreading branches inviting them for a climb. One morning a little baby came on board the ship, and he was a welcome visitor, for his mamma let the little ones play with him when they were tired of their other sports, and it always brought smiles to their faces when that time drew near. They named the little baby Oceanus, for his birthplace.

One morning in the month of cold November, a point of rocks was seen, and as they grew nearer and nearer more plainly could they see land, and they all thanked God for His goodness in all things and around all things. When they drew quite close some of the Pilgrim Fathers went on land to see if they could find any houses or people. Indians were the only people on the land, and not being used to seeing white people, ran to their huts.

After a few trips to and from the ship, they found a pretty place to make their home, and called it Plymouth. The winter was long and cold, but they had plenty to eat and to wear, and when spring broke they were already for work of all kinds. The green grass began to grow, and wild flowers of every hue covered the hills and fields, and the trees sent

forth new branches as if God's hand in them was extending welcome.

Some friendly Indians came to see them, and month after month the numbers grew, until most all the Indians who were so frightened at first came to see them. They were kind and showed the Pilgrims how to plant grain and corn, and all kinds of good things to eat.

In autumn the grain was harvested that is, put into sacks and stored away for winter, and they thanked God for leading them to a country where they were free, and could see God's will working in all for such great good. It was at this time when the first Thanksgiving party was given. The grains of all kinds had grown so abundantly, and the sweet berries that had grown wild on the mountains and had been cured for winter use, were made into many kinds of good things, and the little ones looked on then to the making of plum pudding just the same as they do to-day, and no doubt thought it better.

The day for the feast was set and the Indians invited. They came, dressed in their best coats of fur, and their faces painted with bright red marks as wide as your fingers, running in every possible direction on their faces. The children did not like this very much, and would not go near them at first; but the Indians soon made the little ones their friends, and they found that good was in them even if their faces were not just as God had made them to be.

The Thanksgiving party was a happy one; the time was spent in playing games, shooting, and in sports of all kinds, and they were happy together for three whole days. Before each meal they would thank God for His goodness to them, for their happy homes, for all their wants that were supplied, and their oneness with the All Good.

Nearly three hundred years ago this Thanksgiving took place, and just so to-day do the fathers, mothers, grandfathers, grandmothers, and children give thanks to the good God that is in all, through all, and around all, and just so should our Thanksgiving to God go forth each day of our lives.

"I searched through strange pathways and winding  
For truths that should lead me to God;  
But further away seemed the finding  
With every new road I trod.  
I searched after wisdom and knowledge—  
They fled me, the fiercer I sought;  
For teacher and text-book and college  
Gave only confusion of thought.  
I sat while the silence was speaking,  
And chanced to look into my soul;  
I found there all things I was seeking—  
My spirit encompassed the whole."

## Extract from Lecture.

[By Oliver C. Sabin, in Reform Christian Science Church, Washington, D. C., Wednesday evening, Nov. 14, 1900]

THIS subject of Protection, as beautifully alluded to by our sister from San Francisco, is one to which I have given a great deal of thought. When one comes into this thought of so-called Christian Science they are covered, so to speak, with the wings of the Almighty and protected by His love. When I am on a ship on the ocean, or on a car on the land, or anywhere we formerly frequently looked for danger, the one thought always comes into my mind and consciousness that God is with me now, Omnipresent Good, ever my Protector. If you will hold that thought it matters not where you go you will ever be protected. I have heard ladies say that they did not like to be out in the night, but if you will only think, my dear ones, that God Almighty is with you, leading you by the hand and covering you with His beautiful Love, protecting your every footstep, all the world can not harm you, nor all the world can come near you and bring you discomfort of any kind and character. IT IS ABSOLUTE PROTECTION. A man has his hand raised to strike you. Give the thought that God is your protection, and, before that hand can come down God will smite it with death, if necessary for your protection, and you will not be harmed. The one who trusts in God for protection as well as for everything else can never be injured or be harmed. Trust God in all things. If it be in your business life, trust God and know that He is your ever-present supply; that He gives you all and all comes from Him. You live in God, and want shall never cross your hearthstone; it is impossible.

If it is health you want recognize the fact that you are protected by the omnipotent love of God. His goodness surrounds you, and God is Love, Love is Health, and that love is in you, and of you, and is yours, and it is just as impossible for you to be sick as it is for you to fly.

Trust everywhere, trust in God, and if you have trouble, as the old Psalmist says, "If you have trouble anywhere, take it to the Lord in prayer."

I am so rejoiced when I think of this grand thought, not only of this thought but of the practical realization of God's love, that I have lived to see the day when this realization has come. I do thank God from the very innermost recesses of my

very soul that I have lived until I can see the day when we can call God, our Father, and realize He is All in All to us. This is not a platitude, not simply beautiful language, but a hard sensible fact that God is our ever-present help; that He does sustain us; that He does take care of us; that He does protect us; that He does take care of us in every vicissitude of life, it matters not where it is nor what the surroundings. You realize that God is with you and that you are perfectly safe and all the world can not harm you, poverty cannot overtake you, sickness will never come near you, and environments of an unfriendly character cannot surround you; all Love will be yours and you will live in Heaven for Heaven is here.

We do not have to die to win, we do not have to die to go to heaven, and you do not have to die to go to hell. You make your heaven on earth, and you make your own hell by your own conduct or by the conduct of the mortal mind surrounding you; but as soon as you have the perfect thought, the perfect trust in God Almighty, nobody's made hell can touch you, for "As a man thinketh in His heart, so is he." That is the thought. It is living in touch, in tune with God, trusting Him as we would our father on earth, and a hundred thousand times more because we have the realization of His Omnipotence. I can imagine I can see our sister upon the hills of Portland looking northward where can be seen the most beautiful snow-capped mountains in the world, and I can imagine when she was there God would not let her go down in that car. He was protecting her. In a number of instances I have been protected from taking cars, and those cars have run away, or something has happened to them. God protects you and never fails. We must trust absolutely, and we are safe.

He Wouldn't Bite.

Killopath (casually) — "Well, Mr. Levelhead, how are you to day?"

Levelhead (defensively) — "Oh, I am all right, doctor. There's nothing the matter with me that would be worth \$2 to you."

## SAMPLE COPIES.

We give away every month several thousand copies of The News Letter for the purpose of calling attention to the Truths of Christian Science. We ask our friends to send us names of those who will likely be benefited. Please attend to this at once, and keep it up.



## Extract from Lecture.

[By Oliver C. Sabto, in Reform Christian Science Church, Wednesday Evening, October 31, 1900, at Washington, D C ]

**W**E are told that we must stand porter at the gate when those unfriendly thoughts in material belief make their appearance and tell them to stay out. Our sister who has just taken her seat is a new student, and the only error she made was she did not tell that unfriendly thought to stay out, to begone, to "Get behind me, Satan," when it first appeared, for, if she had, she would have been saved two or three days' trouble, which she had before the true realization came to her and she became the conqueror. That is the way with this beautiful Truth. We first commence as babies, we grow in strength, and ultimately there is nothing God's love denies to us, because He has said we shall have all power on earth and in Heaven through God's will.

The chapter read to-night, referring to the prodigal son, gave a fair representation of a person who is being controlled by mortal mind. That prodigal son wanted what was coming to him, and he did not want to wait until his father died and the property was divided. He wanted it now; he wanted to have a big time; no doubt but that he got drunk and had fine mortal mind sport, and all such things as from a material standpoint was fun, living in a riotous manner until his money run out and he found himself in a land where there was a famine. He was sent to where material minded fellows sooner or later all go. He went to feeding hogs—that is all mortal mind is fit for. He became so hungry that he almost robbed the hogs of their husks. Finally he came to himself and said, "I will arise and go to my father." That was the turning point of his life—it is the turning point in any one's life when they turn, and they all will turn sooner or later, either in this dream or the next. He came back a very different person from what he was when he went away. He came back without a penny. He did not come back dictating; he came back asking to be blessed. He wanted to be only as one of his father's servants, but his kind and loving father took him in his arms, sent out and had the fatted calf killed and had a good time of rejoicing over him. His orthodox brother did not like it. He said, "I have been serving here all these years and I have never had a calf killed for me. I

belong to the orthodox church, and I do not like to be thus neglected."

Now, that goes to show what orthodoxy is when selfish, and it shows what true repentance is. It is, "Come back to your Father, and live in God." It does not mean that when you come back into the perfect understanding that you are to shut yourself up like a clam and give out nothing in return. The true Christian not only gives, but receives. God gives in a constant flow, but if we set down and will not open our minds and give anybody the benefit of what we have, what we know, the reservoir becomes full and stagnant, such christianity as that is worth nothing; it is simply stagnation. Christianity, which moves the world and is sending its blessing out into it, is reaching out for something to help all the time; not looking, on the other hand, for something to receive; not crying "Give, give, give" to me. All christianity which gives to your fellow man wherever you find one to give a happy thought and a blessing to, or a cup of cold water, is the true religion. Do it; do it constantly; go after them; go out into the fields and hunt them, for God keeps your reservoir full. You need not be afraid of it, but when you turn around and say, "Give, give, give me," and shut yourselves up and give nothing, such christianity as that dwarfs the possessor and is only a curse to those who have it and to the community in which it is practiced.

What we want, all want, to learn is to know how to give out. Every time we make another happy we bless ourselves. "That which we sow we shall reap." You never send forth a good thought into the world but that it returns to you laden with its good things to bless you and make you stronger and happier. I like this Christian Science religion because it is a religion that gives. It is a religion which gives to the poor and the rich alike; it gives God's mercies, takes with it God's comforts, heals the hurt body, stricken mind, and makes the world better because of its practices.

I suppose, this being an experience meeting, we ought to tell something of what Christian Science is doing.

I received a telegram a few days ago, it may have been ten days ago, from Ohio, asking for treatment for a boy who was suffering from what the doctors called meningitis. The doctors had given him up to die. I received a letter last night not to treat any longer; the boy was perfectly well. Now, that one evidence of healing is just as effective as if I gave a hundred. If God Almighty does heal the

sick in answer to our prayers in one case He will heal every case under like conditions. This great Principle called God is unvariable, without variability and without shadow of turning. It is like the eternal sun, it shines on forever and forever, and when we come within the range of the blessings we are sure to receive them. Christian Science is either all false or it is all true.

I heard an eminent Christian Scientist of the old school in this city speak to a number of his students that there were many cases which Christian Science could not heal. Now, he does not understand what Christian Science is, or he is mistaken. If Christian Science is the work of God, God healing the sick through natural law in answer to prayer, it is God's power, and God's power is Omnipotent, it can not be measured; and if God will heal the whooping cough He will heal the worst kind of a case just the same, because all is equal with God. If none of it is true, then you can not heal anything. You can either heal all or you can heal none. I do not say you will heal all at the same time, nor do I say that all healings are made instantaneously; I know they are not. Sometimes a case, very bad to material thought, will come to you and you give it a treatment and that is the end of it. At other times it takes months to heal a case which is not so bad to material thought as the other. The same person who is treating both cases is healing other day by day cases right along. In my own individual case it took me nine months to be healed. My friends thought I had more diseases and more annoyances in the latter part of that nine months than they had ever known me to have before. I could not tell why it was, but it seemed as though I was never well a minute until finally the Truth came into my consciousness of my relations to God and God's relations to me; my being a spiritual being, living in God—perfect—when I realized this perfection, every vestige of disease left me and has not been back since. Others do not have to go through this long ordeal, and some are healed with no apparent mental effort. Why these things are I can not tell, but that God can and will heal everything, I firmly believe.

I wish to add another word just here. This Christian Science healing is simply a system of God-healing by the answer of prayer, simply a praying to God, and God answering our prayers, and all healing is made in and through the NAME OF JESUS CHRIST, as was done by His disciples while on earth. That is all there is of Christian

Science, and anything else which purports to be the healing of the sick through Divine power, except through the Name of Jesus Christ, is NOT Divine healing, nor of God, for in His Name alone have we the promise.

### The Nerves Never Grow Old.

Commenting on the common causes of nervous disorders, Prof. W. H. Thompson says: "The message of modern science about the nervous system has a greater store of reserve vitality than all the other bodily systems put together. It is the only texture that is found not to have lost weight after death by starvation as well as after death by any cause. It is the last to grow old; and as to the mind, it need not grow old at all, provided it be steadily applied with that mighty spiritual element in us which we call interest. Even the muscular system can be wonderfully sustained by interest; for should a man attempt the same muscular work on a treadmill which he lightly endures along the mountain brook after a trout, he would faint dead away. But the mind will by interest grow steadily, even while bone and sinew are wasting through age."—*Practical Review*.

### A Southern Story.

During the closing weeks of the siege of Petersburg, Gen. Robert E. Lee's headquarters were in a private house. One morning he was standing with several members of his staff under a large tree when a heavy shell landed not far distant.

"Lieutenant," said he, "the enemy have evidently got our range, and we had better retire."

Of course, nobody would retire until the chief set the example. The next moment another shell crashed through the top of the tree above their heads, and all followed his advice except himself.

"He stopped; and for what do you suppose?" asked the old Confederate officer, who told this story. "The shells had knocked down a nestful of young birds, and when the retreating officers looked back they saw General Lee pick up the nest and place it carefully on one of the lower branches of the tree."—*Atlanta Constitution*.

### To Our Friends.

We have about one thousand copies of the August and November numbers of the NEWS LETTER, and we desire them put in good hands where they will be read and do good. Please send us addresses to which we can mail them, and oblige.

# Health and Longevity.

LIDA MAY SMITH.

People have always been interested in matters pertaining to health and longevity, but of late years these things are receiving more attention than they ever did before. Scientists are seriously seeking for the undiscovered fountain of perpetual youth, physiologists are finding out new things about the human body, and clubs and societies whose object is to promote health and longevity are being organized on every hand. Of course they all go at it in a different way, each society having its panacea for all the ills of the flesh, and maintaining that it is the only one which has discovered the real road to immortal life. Prominent among these is the Ralston Health Club of America, which estimates its general membership in the millions. The articles of faith of this club are pure food, pure water, pure air and plenty of exercise. The founders of the club claim that not only the body but the mind and general disposition of a person is affected by the kind of food he eats, and by this means they explain why the Englishman (a pork eater) is so stubborn, Chinese (rat and reptile eater) so low in civilization, but they fail to say what causes the go-ahead-activeness of the American who eats everything under the sun he can get. Among the class who take a physiologist's view are the vegetarians who insist on a strictly vegetable diet, while others stoutly protest that meat is the staff of life. The physical culture clubs who claim that physical exercise and training will keep the body, and through it the mind, in a normal, healthy state.

The No-breakfast club, an eastern organization, says it does not matter what you eat, so that you don't eat too much or too often. The members of this club rise early in the morning and work until noon without breakfast, claiming that the healthful results of such a course highly justify the small sacrifice it demands, but I suspect this club was organized by the weaker but more scheming sex who didn't like to get up early and get breakfast, and although I haven't the statistics before me I'm led to think that its members are composed of women only, for whoever heard of a man going without breakfast and being lived with at the same time?

Other advocates of longevity look with scorn on these gross, material means of obtaining a longer lease of life and preach the power of mind over all

earthly conditions. The most prominent of this class are the mental scientists led by Helen Williams. They claim that they have made up their minds to live forever, and this is all that is necessary in order to do so. The methods do not matter in the least. They cite in proof all their doctrines that men who observe all the known laws of health and men who break every one of them are equally long lived, that the only universally observed law among long-lived people is that they do not worry.

New York City boasts of a "Don't Worry" club, whose members are pledged not to worry, or if they do, not to let any one know it. In this same city is the "Laughing Club," whose members, led by Eleanor Kirk, editor of "Eleanor Kirk's Idea," meet once a week and under penalty of fine are compelled to laugh whether there is anything to laugh at or not. This is certainly the most pleasant road to travel towards good health and longevity and is as liable to carry its advocates to the desired destination as any of the more uncomfortable and stringent methods. Another health club in the Empire City is the One Hundred Year club, whose members will attempt in any way they can to live a century.

And after we weigh and consider all sides of the question, does it not seem reasonable that a person who would combine all these methods, never allow himself to worry, eat only pure food, take physical culture, always be pleasant and free from care, would have the best chance for a long and useful life?—*The Suggester and Thinker.*

## Class Instruction by Correspondence.

We have hundreds of testimonials from our students who have taken class instruction by correspondence showing that it has enabled them not only to get the letter of Christian Science, but also the spirit, which enables them to teach others and to heal the sick. Christ said: "Ye shall know the Truth and the Truth shall make you free." A great many people become discouraged in their efforts to obtain the Truth as taught in Christian Science because they fail to get the proper knowledge upon which this Truth is founded.

The course of class instruction given by our International Metaphysical University is composed of ten well-prepared lectures covering the entire subject from beginning to end. Everything is taken up in its regular order, thoroughly discussed and explained, so that anybody who is willing to lay aside prejudice and make an honest effort to obtain

the Truth can learn and understand and demonstrate. People who have read books on the subject, and who are desirous of obtaining a deeper understanding so that they can realize the Truth and demonstrate its power, have an opportunity here that has never been offered before by any institution. This course of lectures is given by correspondence in such a way that the student thoroughly understands each step taken. Attached to each lecture are full instructions and a list of questions covering the subject matter of the lecture. The student is required to answer these questions and send the answers in to be corrected so that the thoughts of the student shall at all times be directed in the proper channel.

This university has been thus teaching for nearly a year, and several hundred students have been taught, covering almost every State and Territory in this country, and quite a number of foreign countries. So it is no experiment. We know exactly what can be done, because our students stand ready to testify to the truth of what we say.

It is now time of the year when people have more or less time on their hands that should be profitably used. The evenings are long, and most every one desires something to read or study. Therefore we make this special appeal to all such, asking them to take this course of class instruction by correspondence and utilize every minute of your time preparing yourself to do God's work. Become a healer and teacher of this blessed Truth. We have known many persons who had been afflicted for years with various claims, to heal themselves by taking this course of class instruction by correspondence.

The price of the entire course, together with diploma from the International Metaphysical University, is \$10. If you desire further particulars address

J. H. TURNER, Dean,  
512 Tenth St. N. W.,  
Washington, D. C.

### Healing in Georgia.

Lately, while visiting my old home in Georgia, it was my good fortune to call at the house of a neighbor whose wife was nursing a six-weeks-old baby. The mother was complaining bitterly of what the doctors called Nurses Sore Mouth. Her mouth was in a horrible-looking condition; her throat, tongue and entire month being spotted with ulcerous looking sores. To add fuel to the fire, a neighbor had just left a few minutes before I called, who told her of a case he had known to die from just such a sore mouth

as hers, and that the only hope was to take the breast from the baby at once. She told me she had made up her mind to wean the baby in order to save her own life. Her mouth and throat were in such a condition that she could scarcely eat anything at all. I talked with her awhile about Christian Science, and advised her not to wean the baby, for God could heal that mouth in a very few days. I commenced to treat her at once, and in five days her mouth was perfectly well, and she was happy.

(The above testimony was given by Prof. J. H. Turner at testimonial meeting of Reform Christian Science Church, Washington, D. C., Wednesday evening, November 21, 1900.)

### A Good and Quick Demonstration.

On November the fourth I commenced to treat Mrs. E. E. Turner for rheumatism in her arms. She stated to me that her arms had pained her continually for more than two years.

The following letter was written to me just seven days after I commenced to treat her :

Fredonia, Ala., Nov. 11, 1900.

Mr. J. H. Turner,

512 10th St., N. W., Washington, D. C.

Dear Brother : I will write you a few lines to let you know how I am getting along. I feel perfectly well and free of pain for the first time in two years and three months. In that length of time I took gallons of medicine. I got no permanent relief from it.

You can discontinue the treatment, and if it comes up again I will let you know at once. I will always praise Christian Science for the great good it has done me.

Thanking you many, many times I will close.

Your Loving Sister. MRS. E. E. TURNER.

### An Up-To-Date Combine.

"How does your medical son like his partner?"  
"He's immense; you see, my son gets up new diseases, and his partner cures them."—*Chicago Record*.

TO THINK is to organize mind. A thought, then, is an organic entity. And organic entities are ready to become embodied. The thought is the soul, the manifestation is the body. Be sure you create good, strong souls.—*Life*.

## Death as a Part of Life.

BY EDWARD A. PENNOCK, IN UNIVERSAL TRUTH.

**W**E hear a great deal nowadays about over-coming death, by which is meant, of course, the postponement and ultimate avoidance of physical dissolution. I believe in the possibility of such an attainment, because I regard it as the only logical conclusion of our new thoughts about the body as the instrument and garment of an immortal soul.

But the vast majority of people still expect dissolution, and, in the very nature of things, it is certain that it will be the common experience of generations before a higher ideal is reached and realized. I have no desire to quarrel with the immortalists; they are helping us all to a fuller conception of the possibilities of life. But to those who can not take such a position I would say: Do not despair; there is another way of looking at this question that may be just as helpful as immortalism.

All experiences are a part of Life and are alike Good. It is because we fear our experiences that they cause us so much suffering. We think some evil may befall us and we shrink from it. We struggle with the forces of the world because we believe them to be hostile. But once we understand and believe that all experiences are the reaction of our consciousness toward an Infinite and omnipresent Law, Wisdom and Love we can no longer fear and struggle. Once we accept Life as the supreme and only fact of the universe and believe that because it is it must be Good, then all that comes to us will be acceptable and will bring us its measure of goodness.

From this standpoint let us consider dissolution. Take evolution as the method of creation and we will find that dissolution is a part of that method. Forms of life are dissolved that new and higher forms may come into being. Only thus has there been any progress; except for this, we should all still be dust and clods. The forces of life do not die; they are ever working in matter to the end that more glorious and beautiful expressions of life may appear. Not loss, but only gain, can be the result of such an experience when it comes, as it always does, through the working of an unalterable and beneficent law.

Dissolution comes to us in such terrible forms as it does largely because we fear it, because we fear

much in life, and because we are out of harmony with the forces and purposes of life. From these causes it comes permanently, and it comes through sickness and suffering, much of which we ought to avoid. The mental states that hasten dissolution are fear and wrong, anger and jealousy a general distrust of ourselves and the Infinite. We take things too hard, we are too easily hurt, too sensitive. We need more confidence and trust, more selflessness, more wisdom and Love.

When once we have come to desire these latter things earnestly and to seek them sincerely, we need not fear any experience that may come to us. Filling one's thoughts with ever-enlarging conceptions of life, all its varied experiences are only occasions through which we grow. We need not spend any time in denying death. We need not strain ourselves to the point of declaring that we are going to live forever in the flesh. Once know that dissolution is only a part of the life process of the soul, coming when it needs must come for our growth, and all fear of it is removed. We are at ease on that point and free to give ourselves wholly, unreservedly to the Spirit of Life. There is no better way to promote growth and hasten the coming of all desirable things into our lives.

You do not have to be what you are unwilling to be. A man is a selecting factor. Let him reason himself into a knowledge of his position in the universe and his relation to the law of growth, and then go coolly to work to sort himself out. In doing this he will soon find that there are a lot of conditions or beliefs (they are the same thing) about him that he does not want, and that his desires point to other conditions that he does want, and he will readily see that what he desires is already his, and claim it as his own under the Law of all Life—that of attraction.—*Freedom.*

Not long ago an insect-lover watched a party of about a dozen ants who had found the body of a small spider and were dragging it toward the nest. The spider had hairy legs, which stuck out in every direction and caught on obstacles, greatly retarding its progress. For several minutes the ants toiled away with their awkward booty, and then stopped and seemed to hold a council. A minute fragment of dry leaf was lying on the ground, and presently they all lay hold and pulled the spider on top of it. Then they seized the edge and slid it along without difficulty.—*Ex.*



## A Letter.

Washington, D. C., October 29, 1900.

Hon. L. M. F.,

Madison, Wis.

Dear Sir and Brother: Your favor of the 26th of October received, and questions carefully noted. You ask substantially how you are to know that you live, move, and have your being in God, or how can you tell when you realize the Truth which heals.

In replying to your questions will say that first you must understand that you are created in the image and likeness of God; that God is Spirit; that you are the image and likeness of Him in a spiritual way. It is not possible for mortals to know what God is, but we do know that He is Love, Life, Goodness and Power. We know also that He is Omnipresent, that means all presence; He is Omni-Love, that means all Love; He is Omnipotent, that means all power; He is Omniscience, that means all knowledge; in short, these all mean that God is All in All. Now, of course, your material mind can not grasp this thing in its entirety, but you can grasp enough to know that God leads, directs, and controls you, and when I say you I mean that part of you which God made, that part of you which is His image and likeness, that spiritual being of yours.

Now, my friend, I wish you for a moment to consider in making these realizations that you do not have any physical body whatever, forget there ever was anything but spiritual life, know that this EGO, this YOU, is all of you, and simply ignore matter entirely. Now you live in Spirit, because if God is All Presence He covers everything; He is everywhere, and in order to be living you must live in God. God is All Power, and all power you have comes from Him. If God is All Wisdom, all wisdom you have comes from Him. If God is All Love, all the Love you have comes from Him, and you are saturated with Love. Now, remember, I am talking of this spiritual being of yours, this image and likeness of God, I am ignoring all personality. You make the realization that this is you.

Now this child I have been picturing to you, this spiritual being, can not be sick, it is impossible for it to have anything around it which is not perfect harmony. Why? Because it is "Hid with Christ in God," a perfect being, living in perfection and no ills, no sickness, no kind of inharmony

can come near it. Now make this realization and stop. Do not try to drag in this physical body, because there is no room for a physical body in God. God is Spirit. Realize your spiritual perfection, that you are the perfect image and likeness of God and are perfect; realize that Truth and let this physicality alone, go away from it. When you make that spiritual realization it forces by God's natural law this physical body, so called, to respond to the spiritual thought, and when you make this realization of spiritual perfection, bodily perfection as a natural result follows. You have nothing to do with the healing.

Let me illustrate. If you turn a barrel of water in the gutter do you have to pray to God for that water to run down hill? It runs down hill by reason of natural laws. If you throw a stone in the air do you have to pray to God to make it come down? It comes down by virtue of natural law. When there is a vacuum formed by the expulsion of air, and after an avenue is opened, do you have to pray to God to send the wind in to fill up the vacuum? In other words, do you have to pray for the fulfillment of any natural law? Do you have to pray for any of the phenomena of God's creation? Just so with this healing. You make the spiritual realization that your Spirit is the indwelling entity in the bosom of the Father. Let your body go, pay no attention to it. Let the body take care of itself, you have nothing to do with it.

The trouble with you and the trouble I encountered was that I could not, and you can not, divorce your material thought and take up this purely spiritual thought. You can call it impractical, or what not, but it is the only real Truth there is, and all others are impractical. God will heal your body as I mentioned by your making this realization.

If you take the other horn of the dilemma and say your body is sick, acknowledge you are sick and pray God to heal that body, you are sick and can not be healed in that way, but if you would be healed you must realize that the body is not sick, never was sick, and can not be sick; there never was any such thing as sickness, and there never can be. Why? Because we live in God and are perfect, and all so-called beliefs of sickness are but the imaginations, you can call it, of material mind, and are false, untrue and a lie. There never was any sickness and never can be for the reason that God is All, and God is Good, and sickness is evil. We live in God and are perfect; we must be perfect; then let us do as our Savior did, drive it behind us, and say: "Get thee behind me, Satan?" All such

material beliefs which come up and say I am this, or I am that, is nothing but material thought, and material thought is a lie and belongs in the pit of oblivion.

You go into a dark room, it looks as black as night, but press an electric button and the room is as light as day. Where did the darkness go? It was nothing, simply nothing but the absence of light. It is just so with every kind of error. Falsehood is simply the absence of Truth; inharmony is simply the absence of harmony; inharmony is nothing, harmony is all.

It seems to me that a man of your intelligence, and I know you to be more than the ordinary, can grasp these plain A, B, C facts, and when you do grasp them the whole science of healing is made plain to you, because that is God's plan for the healing of the sick. Our perfect realization of His Aliveness, and our oneness with Him is the Truth which heals.

Yours in Love and Truth,

## A LETTER.

November 3, 1900.

Col. O. C. Sabin,

Washington, D. C.

Dear Brother: I take the liberty to write direct to you for treatment for my son. The first of last February I put him under treatment of a leading Christian Scientist of the Eddy School, Principal of the Institute here. She had the case three months, and he was gradually falling until he could scarcely fill his position. She was a dear friend of mine, and had made some beautiful demonstrations for me in the past, and I was undecided what to do; but when he got so bad I went to another healer, also a "friend." She treated him a month. His general health improved, but lately his health has been failing. My son and I were expecting to go through this friend's class, and had spoken for class room, but, do you know, she failed to notify us, and the class was partly taught before we knew of it. I called her up. She said certainly she had been teaching her class for several days. I said to her, "You think you have a corner on God, but you

haven't." Now, she is the only one here, or in this part of Washington, that I know of, who can teach, and only two classes a year; so that meant for me to struggle on in the same old way for six months more, or to suit her convenience. This set me to thinking, and I concluded God had nothing to do with such limitations; and when I had demonstrated this to my own satisfaction I sent for your lessons, or class instructions by correspondence. In fact, I fairly devoured them, I was so hungry for an understanding of this Truth that I could not get from Science and Health alone.

I will tell you of a demonstration which was made while I was studying the lessons. My son had been troubled with boils for two years. I had him treated and treated, but still he had them, and he had one very bad one, and I read the lessons to him and treated him, and he has had none since. I have had other demonstrations, so I plainly see the necessity of Unchaining the Truth. That one demonstration alone was worth ten times the price of the lessons.

I want to tell you of a demonstration I made over malignant mental malpractice. I felt the mental wave strike my consciousness. I was driving to the office for my husband. Before I got there I had cramps in my stomach and those dreadful symptoms. I knew what it was, and commenced work at once; but I struggled all night without relief. About 9 o'clock the next morning I thought of the treatment in lecture No. 2 of your lesson course. I studied it awhile and I felt the spell break or retire, and I was free at once, and I said "Thank God for that lesson." I have had a little anxiety ever since I commenced the reform study and work that this evil influence would reach my son. I tried to meet and destroy the thought, but for a month or six weeks it seems he can not get along with his work at all. He has gotten along nicely until lately. There would be a promotion ready for him now if this confusion did not surround him. He seems to limit himself; says he lacks speed. Of course I know it is all this evil thought. I also know my duty, but I presume the mother's anxiety is more than I have been able to overcome. I am sorry to have to write such a long letter, but I felt I must do so. If you find any extracts from this letter that will help any one you are at liberty to publish them.

My son is pleased to have me write this to you.

I remain, a Sister in Truth,

Mrs. ————.

## REAL LIFE.

HORATIO W. DRESSER IN THE HIGHER LAW.

**T**O the question, What is real life? the majority even of the most thoughtful people would doubtless find it difficult to return a satisfactory answer. The opinions given would differ. Even a comparative study of the answers would reveal such a wealth of results as to make a synthetic description very difficult. Let us look into the question for a moment.

If we examine the most realistic novels, what do we find? Is this real life, these blood-curdling details, intermingled with a long array of graphic and harrowing events? It would seem rather to be a mere aspect of it—overdrawn and elaborated for literary effect. To describe the merely darksome doings of men is not to tell what life is. These are mere details picked out of ten thousand, all of which are essential. We must know the inner lives of those who have thus wrought and suffered. We must know the meaning of their struggles—the causes, compensations, and outcome. In a word, we must have a total perspective; and no realistic story-writer is likely to give that.

Thousands of us could write such novels if, possessing the art of story-telling, we should consent to build upon, exaggerate, and suppress details. The bare facts out of which stories are constructed exist all about us day by day. The life that is "stranger than fiction" would not be quite itself if we permitted it to assume the story-book form. We should be compelled to make the utmost of certain characteristics and evolve what was a perfectly natural desire into a deep laid scheme, making a villain out of a plain human being. It would be necessary, too, to introduce a few more accidents. We could not tell all the good that was wrought. The novel would be dreadfully prosaic, and would not sell. The general public is not developed to the point where it cares more for fact than for fiction.

Yet, if we turn from fiction to science, with the hope that she at least will tell us what real life is, we learn that life is divided into many departments, each of which become the sole object of pursuit of a special science. Physiology is not life. Biology, pathology, psychology, all the ologies, what are they? What would they be, even if summarized and unified? There is no science of life. There is

no branch of scientific knowledge which even attempts to set forth all the facts, even the mere uninterpreted data.

No one would think of turning to the business man to ask what life is. He is glad to drop the cares of the commercial world and return home; there is life. But the philanthropist assures us that we must leave our comfortable homes and go into the slums to find real life. There hard-working men, women, and children struggle and starve; there one may witness the real contest for existence. Yet what a gap between the high-class observer and the low class sufferer! How hard it is for the philanthropist either to appreciate the point of view of the slum-dweller or to adapt himself to it! To know what life is in the slums one must live there. But, to live there truly, one must belong to the lower class. And, if one belongs to the lower class, one surely is not a philosopher, seeking to learn what real life is. Life is too severe a struggle to permit of serene and unbiased philosophical meditation.

If we turn now to the theologian, we learn that he knows all about life.

"Life is a boon to mortals given,  
To fit our souls for bliss in heaven."

The real life is yet to come—if we believe in the Lord and become regenerate. The whole scheme is as simple and as clearly tabulated as mathematics: The genuine theologian points out the course as confidently as one might turn to a map of Boston and point out the way from Salem Street to Trinity Church. But somehow the people of our day manifest less and less interest in the orthodox scheme. We are living in the present as never before, and the best prospect that the present holds is far removed from the formulas of orthodoxy.

Turning, then, to the living present, we are welcomed by the artist, the scholar, the teacher, and the rest, each with a different answer. Some incline to the opinion that a man must taste all of life's pleasures to know what real life is. But many are applying what they preach so well that they never pass beyond the pleasure-seeking period. Those who argue that a "man must sow his wild oats" are apt to be those who were severely bitten in their youth, and misery loves company. It is a low philosophy which contends that a man should do evil that good may come.

Yet naivete is not real life. As interesting as it may be, it is only a form of childlikeness; and real life begins only with manhood. It begins,

too, with suffering. Those who have floated along with the tide, who know not what it is to battle with pain, endure hardships and separations, have not yet truly lived. There are many in the world, however, who have suffered deeply who do not know what life means. One must not only suffer, but think. What life means for us depends upon what we make out of it, through thought and through development. And now we are in sight of a definition of real life.

Life is for character, if for anything at all. A man who throws himself into life's darker and more painful experiences may have a great amount of knowledge, but he knows what life truly is only to the extent that he is made a true man by it. All realists possess knowledge of fact; the difficulty is that they stop there. The idealist's knowledge is no less essential; and, if a man can not turn his realistic knowledge to idealistic account he had better never write a book or paint a picture. The world may need to be informed; but, when you give information, do not stop half-way, do not paint only the distressing.

Of course, all this is matter of opinion only; for the wild-oats sower would not follow us here. But if the ultimate reality of life be Spirit real life is spiritual, and failure to find that which satisfies implies that one has not yet touched the spiritual plane. All life is real when seen in relation to its origin, existence, and purpose in Spirit. It follows that the sooner a man finds the Spirit the sooner will his sufferings cease. Do not, then, advise the innocent to sow wild oats, but point out the road to the Spirit.

Suffering and pain are not ultimate realities; they are not ends in themselves. They are ladders whereon we may climb, through character and thought, to that life of spiritual activity and service in which our truest being consists. We are therefore cooperating with the Spirit when we try to lessen the world's misery. Suffering is never to be courted, yet its meaning must be known by all.

The true incentive to goodness is the search for the fruits of the Spirit. Mere goodness, the "goody-goody" kind, is simply an undeveloped condition, the remedy for which is the expression of the highest that is in us. And this highest is more than mere goodness, because it has met the tests of the spiritual life and grown strong through victory. That which, on a lower plane was known as pain is understood as a phase of creative power, when seen from the spiritual side. Thus all suffer-

ing is absorbed and transcended by the spiritual life; and, although the spiritual life still has its strenuous periods, they are of another sort.

But our statement of what real life is would be incomplete unless we made explicit the love element. "Real life begins with married life," so a man of fifty once said. He did not speak sarcastically. He was not one of those who are perpetually bored; nor was his wife a disciple of the new thought, while he was only a business man. Alas! there are many such. His was one of those occasional experiences where its partners are lovers throughout their lifetime. He spoke from a rich experience of true happiness, mingled with years of service wherein the two worked and overcame side by side. Without exception, he was the most spiritual man I ever met; and his life proved to me for all time that the single life is never the highest life. And his life was real because he lived with God, because he triumphed over the flesh and over self, and lived to serve his fellow-men. Yet I who write can not speak of all the respects in which his life was real; for the only way fully to know is fully to live; there are no short cuts to reality. But I know this: that, when I climb to that height I shall know. And thus we suggest at last the noblest quality of a life that is truly real; it inspires, it brings us nearer the same great Life whence its power came. And he who has felt even the passing touch of that real Presence knows that a peace is for us, a joy, a love, a power of helpfulness, far surpassing in beauty all that the man of the world deems real.

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### LIFE IS GOD.

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Life is real, Life is earnest;  
Every thought that's pure and true  
Has its manifest reflection  
In the work we have and do.  
Then do!

And let our thought reflected,  
Manifest to us the way;  
Lead us upward, onward, Heavenward,  
Into harmony each day,  
Until

This constant conscious oneness  
With the Good our souls possess,  
Shall through this same Life so real,  
Speak: God is manifest.

—M. A. N.