

dation and crime that mortal man is steeped in, and tell me, is it "very good?" Can you conceive of the immutable, good God, able to make His children to reflect Himself, looking down on such things and enjoying them? No, a thousand times, no; such a thing is utterly impossible. These things cannot be clung to as real, but existing outside of and apart from God; for He is omnipresent. Then we are forced to admit either that the Christian Science teaching as to the unreality of sin is true, or else that God is infinitely bad.

Is there no sin? Yes, as long as people believe so, and so long as they indulge in it they shall suffer for it, and there can be no hope of pardon so long as it is indulged in. Christian Science teaches that the only way to escape the penalty of sin is to stop sinning! When sin is abandoned and destroyed, there is nothing left to be forgiven or suffered for and man is free. Sin has no place in the divine creation, is not of God and, in reality, does not exist.

The great sin for which people suffer is the belief in a power apart from God. God is the only Creator and, if such a power exist, He must have created it. If it is true, and who will question it, that "A double minded man is unstable in all his ways," what hope would there be for us in seeking salvation if God be "double minded" and has done this thing? He is the same "yesterday, to-day and forever," and so this power if it exists must be the same "yesterday, to-day and forever," making of evil an eternal reality.

Is it possible for people to be both good and bad at the same time? Would it be possible for God to be so? What right have we to call anything that God creates, bad, when the Scriptures tell us that everything He made is good? If we accept the theory that God creates or permits evil, how shall we know whether that which the world calls good is bad or whether that which it calls bad is good?

Is it not apparent that any such belief leads to "confusion worse confounded," to the depths of mental, moral and physical degeneracy, the destruction in our thought of any standard of good, and finally to moral idiocy?

"Doth a fountain send forth at the same place sweet water and bitter?" When it does, then may we conceive of the possibility of God creating a power opposed to Himself, which humbles even Him, in that sin and suffering seem to so greatly preponderate in our thought.

Some good Bible student will say at this point, if what you say is true, what are you going to do with the Scriptural promise "Whom the Lord loveth He chasteneth." I am going to accept this passage exactly as it reads, but this passage does not mean that we are to anticipate perpetual discord in order that this promise may be fulfilled. The word "chasten" comes from the Greek root "Paiduein," which means to instruct or direct, and when you read the passage as it should be rendered, "Whom the Lord loveth He instructeth," it really becomes another proof of the Christian Science teaching as to the abnormal nature of sin, which Christ destroyed in conformity with the Law which God revealed in Him.

In order that sin may be committed there must be temptation and in order that there may be temptation there must be sin and they must both come from the same source. Is that source God or mankind? If it be God we are lost, but if it is mankind we may be saved.

Hear what James has to say on this subject. "Let no man say when he is tempted, I am tempted of God; For God cannot be tempted with evil, neither tempteth He any man; But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust has conceived, it bringeth forth sin, and sin, when it is finished, bringeth

forth death."

Dare we, in the face of this, any longer associate God with sin in any manner whatever?

Let us be satisfied in knowing that God was talking for the enlightenment of all mankind when He told Isaiah to say to the Israelites "Thy teachers have transgressed against me."

It is impossible to reconcile all the many theories concerning God, and bring them into one harmonious whole, so long as He is believed to be the Creator of both good and evil. The world seems unwilling to accept Christian Science chiefly because it is different in practice and precept from the commonly accepted ideas about God, even though it is the first application of Jesus' teachings, since He was on earth, that has healed the sick from a purely spiritual and, therefore, from a purely good or Godly basis.

There are in the world to-day nearly 150 different Christian sects. Don't you think this condition might well be called the modern Babel?

Looking at the history of Christianity what do we find? That the world has seen more brutality, criminal ingenuity and fiendish torture perpetrated in the Name of Christ than in any other.

Had Christians been obedient to the command "Prove all things, hold fast that which is good," no such record of sorrow, death, and division would have been possible. There would be no one on earth to-day who would hold the gentle, loving Christ or God in aversion or contempt if it were not for the commonly accepted belief that God is the creator of evil or permits it. This very teaching has been the stumbling block to countless thousands, driving them to agnosticism and atheism.

Ezekiel says, "Turn ye, turn ye, for why will ye die." The time has come when we should obey this command and "take up the stumbling block out of the way" of His people, manifesting the Love which "worketh no ill to his neighbor" refraining from all things whereby one of our brothers "stumbleth, or is offended, or is made weak." We must worship God, not with fear, but with Love. He is no longer "the unknown God whom" we "ignorantly worship," but is declared unto us to be Love. Let us fight evil, be it sin or sickness, to its destruction. God, Love, is "our shield and buckler" and we cannot fail for "whose God is so great a God as our God."

We read in the Bible of two minds, the Spiritual and the carnal, and it is the carnal mind which is referred to by Christian Scientists as mortal mind. "The carnal mind is enmity against God," and is the so-called mind of sin and death; for as in the realm of God all is infinite Mind and its infinite reflection or idea, so in the suppositional realm of evil we find it counterfeiting the real and calling itself mind, claiming to have reflection or idea.

The carnal mind always manifests sin and its wages, death; and only the Mind which is God brings to man a sense of health, or dominion and happiness—the fruition and completeness of Divine Love. In turning to God, man finds a satisfied consciousness that God has already done everything for him, and that the evil things that seem so real are only caused by his having yielded to a wrong belief about life.

The truth is, that because it believes that God is the author of sickness, the whole world is held in the bondage of an awful, unjustifiable fear and terror of Him, a fear of disease and death, intensified and ever growing in detail as we grow older, and which has been fostered from the foundations of our theoretical learning.

This kind of fear is the fear we are warned against in Isaiah and is the "fear taught by the precepts of men."

The fear of the Lord, which we must have, is "the beginning of knowledge,"

and "the beginning of knowledge" is "to hate evil."

Our existing bondage is the result of the "fear taught by the precepts of men," and we shall be free in proportion as we refuse longer to submit to its domination and begin to "hate evil."

Christian Science has laid the axe at the root of all evil beliefs and fear, by teaching us that God is—and there is nothing else. It is teaching us daily to more really and nearly know God, and to know that He is the Mind that was in Christ, the God which Christ knew.

As we know God as Mind, and all His creation to be in agreement with Him—as we cast one side the old man-made beliefs about God, we pause in wonder that so many ages could pass in the worship of a man-like God.

No discovery has ever been made by man until man was prepared for it, and the revelation of Christian Science could not come until endeavor had turned actively into the mental realm for cause; not cause that agreed with mutable things, but genuine immutable Cause that agreed with the "substance of things hoped for."

One of the Ancient Philosophers, Timaeus of Loris, a follower of Pythagoras, used to ask the following riddle: "What is that circle whose center is everywhere and whose circumference is nowhere?" The answer is God! and I know of no other words from a human standpoint that more aptly express His Allness.

The way of salvation could only be made apparent through the revelation of the allness of Good, God, and with this revelation all fallacious theories about God were set at naught. Christian Science is revelation, for it opens up the vast possibilities of the infinite God or infinite Love.

Revelation had to have its revelator in order to manifest itself to man, and could not come save as the result of a lifetime spent in preparing for its appearing.

Since 1866 Mrs. Eddy's life has been one of constant self-sacrifice—self-sacrifice such as no one in this audience can imagine—and in all these years she has gone on, serving God in the way of His appointing, a selfless, loving, tender, watchful shepherd, leading humanity out of sense into Soul, taking no thought for her own comfort, looking always to God and finding there her support.

Mrs. Eddy stopped taking patients some years ago, because of the great pressure of other work in connection with the cause, but there are hundreds of well-authenticated cases of healing done by her covering the entire gamut of moral and physical disability.

"Science and Health, with Key to the Scriptures," the text book of Christian Science, written by its discoverer and founder, Mary Baker G. Eddy, is not our Bible but is what its title indicates, simply a "Key" thereto. It has brought to us a realization of the illimitable richness of the Spiritual treasures of the Bible and has disclosed the spirit of the Word so that we know love for God to be innate, and salvation intrinsic in man.

With the aid of the Word as revealed in this book, mankind is learning how to overcome hate with Love, selfishness with brotherliness, sickness with health and death with Life. Because it is doing this "Science and Health" has proved its right to be called the "Key to the Scriptures" for our Master said, "By their fruits ye shall know them."

Instances almost without number are on record of people who have been healed of so-called incurable diseases just by the reading of this book. Those hungering and thirsting after righteousness, not finding in theology the works that satisfy, have found in this book the living fulfillment of Christ's promise "If ye shall ask anything in my name I will do it," and have been saved.

In its closing chapter called "Fruitage," are instanced many cases of heal-

ing through reading the book, and the original testimonials in many cases are in the possession of the Editor of the Christian Science Journal and the Christian Science Sentinel.

The Christian Scientists love their leader and friend with a love that can only be understood by those who have benefited by her tireless serving—who have been raised out of mental, moral and physical death through her endeavor.

They give her loving obedience, allegiance and devotion because of her ceaseless labor in mankind's behalf, and because, by reason of her forty years of labor, the glory of God has again been manifested among men, the mystery of salvation wiped away, and they realize that "to-day is the day of the Lord."

Job said, "That which I was afraid of has come unto me." Take Job's name away from this saying, change it so that it will read, "That which we were afraid of has come unto us," and you have the whole apparent reason for all the paraphernalia of sickness and sin.

Our lives are one long, hideous nightmare of fear and nothing is done by mankind unless consciously or unconsciously there is an underlying stratum of fear governing it.

Mankind fears sickness, fears accident, fears old age, fears, if it has money, it will lose it, and fears, if it hasn't money that it never will have! fears that it will die if it eats and is sure that it will die if it doesn't eat! Fears what it calls the devil and fears God with unspeakable terror, and fears death with the utter hopelessness and helplessness of abject slavery.

There is no satisfaction, no profit, no advancement for man in fear of this kind and we can escape it if we will "seek first the Kingdom of Heaven," knowing that we live, move and have our being in God who is Love. Herein lies our freedom, for there "is no fear in Love."

There are innumerable instances of great panics in which hundreds have been lost through fear, fear which made mankind lose all thought of anyone except itself and engage in a mad struggle for freedom until in its very madness it blocked its own endeavor and the end came to hundreds who might have been saved had they but known how to obey the Master's great command "Love thy neighbor as thyself."

In the history of the black plague in London, we learn that a large proportion of those who died at that time did so solely because of their fear of the plague, and not because they had it.

An old Arabian fable antedating the Christian Era by hundreds of years relates that a man coming from out the City met two spectres going in. He stopped them and asked their names. One said, "My name is Cholera," and the other said, "My name is Fear." The man asked why they were going into the City. Cholera said, "I am going to kill one man," and Fear said, "I will kill the rest."

The medical fraternity is very familiar with the history of the following case.

An English criminal, condemned to die, was told by some students that he was to be bled to death. He was blindfolded, his arm scratched with a lancet and then a small stream of warm water was run over his arm, the students telling him it was his blood. In a short time the man was dead. He died from the belief and fear that he must necessarily die from the effects of the supposed loss of such quantities of blood, when, in reality, he had lost only a few drops.

Until we cease accusing God of being the author of all sin and sickness, until we cease believing that He sends suffering and cease pleading with Him to remove any of those things He has sent