

Prophecy: Fulfilment: Revelation.

Dunmore

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Seventh Earl of Dunmore

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*"The 'still, small voice' of scientific thought reaches
over continent and ocean to the globe's remotest bound.
The inaudible voice of Truth is, to the human mind,
'as when a lion roareth.'"*

— Mary Baker Eddy

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[Reprinted from *The Christian Science Journal*.]

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Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. — *John*, 8:58.

THE divine idea, or Christ, — which is from everlasting, — has been presented to mankind in three different ways, and at three different periods of the world's history; namely, by prophecy, nineteen hundred years before Christ Jesus (Melchizedek and the prophets); by fulfilment, in the coming of the Messiah (Christ Jesus), and by revelation and demonstration, nineteen hundred years after Christ Jesus (Christian Science). The record of this unfoldment of divine Truth in human consciousness is found in the Old and the New Testament Scriptures, and in "Science and Health with Key to the Scriptures."

Prophecy.

The experience derived from the study of the Scripture history of the last forty centuries proves to us how slow the world has been to accept the Christ-idea, which was first foreshadowed to the world in 1900 B.C., in the person of Melchizedek, who, as his name signifies, was "the king of righteousness." It was this "priest of the most high God" (as he was also called) who first presented the Christ-idea to mankind, and this he did so clearly to Abraham that the latter indicated his recognition of the divine mission of Melchizedek by accepting his blessing, for we find in the 14th chapter of Genesis that Melchizedek said, "Blessed be Abram of the most high God, possessor of heaven and earth."

Concerning Abraham himself, we read that the Lord had said, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." From this we may justly infer that Abraham was nearer to God than any other human being except Melchizedek, who can hardly be

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included in that category as he was so far removed from ordinary conditions as to be described by the writer of Hebrews as one "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God."

The belief in the spiritual nature and origin of Melchizedek seems to have died out in the later periods of Scripture history, although the faith of early ages ventured to invest his person with more than superstitious awe. Some of the rabbinical writers have pronounced Melchizedek to have been a survivor of the deluge, others have averred that he was the patriarch Shem, authorized by the superior dignity of old age to bless even Abraham, "the father of the faithful."

The daring conjecture of Chrysostom, that Melchizedek was "superior to Christ," and the still more startling theory advanced by Hieracas and his followers, that he was "the Holy Ghost," met with stern rebuke and reprobation at the hands of the Christian Fathers of the fourth and fifth centuries; but this did not deter certain members of the Church from holding the opinion that Melchizedek was the Son of God appearing in human form, an opinion which was held by no less an authority than St. Ambrose himself. Notwithstanding the fact that these opinions are unauthorized additions to the Scriptures, and to be taken at their conjectural value, still it must be admitted that there is something surprising and mysterious in the first appearance of Melchizedek, and in the manner in which he suddenly crossed the path of Abraham and was immediately and unhesitatingly recognized by the patriarch as a person of higher spiritual rank than he himself, "the friend of God." Disappearing as suddenly as he had appeared, Melchizedek becomes lost to the sacred writers for nearly one thousand years, until a few emphatic words in one verse of the Psalms bring him into evidence again as a type of the coming Lord of David, — "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek." The relation between Christ Jesus and Melchizedek, as type and antetype, is made in the epistle to the Hebrews to consist of the following particulars: They were both priests, but (1) neither of them was of the tribe of Levi; (2) both were superior in spiritual rank to Abraham; (3) the beginning and the end of each were apart from human experience, and (4) both were not only priests but kings of righteousness and peace.

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Whatever may have been the spiritual attributes of Melchizedek, we know that he has been described in the Scriptures by a title so high and so holy that his exalted nature and station is established by it, — "the priest of the most high God" was his appellation. This it must be remembered was a title never given even unto Abraham, and the fact that he blessed Abraham and received tithes from him seems to imply that his priesthood was something more than an ordinary patriarchal priesthood such as Abraham himself exercised.

Thus was Melchizedek, this "priest of the most high God," the first to present the Christ-idea to a world which by all accounts was not ready for it, a world that did not understand it, and that therefore in its ignorance rejected it. Is the explanation to be found in the fact that Melchizedek was too exalted in his nature to be understood by mankind? Or was it owing to his reported lack of human parentage that he failed to get into sympathetic touch with his fellow-men? These are interesting but unanswered questions.

Fulfilment.

Let us now take into consideration the second period in the world's history, nineteen centuries later, when the Christ-idea was presented to humanity as recorded in the New Testament. In the birth, character, ministry, and supreme triumph of Christ Jesus, as described by the Evangelists, is to be found the very highest manifestation of the divine idea. From the Gospels we learn that the man Jesus who was to redeem the world from sin was not born into that world as are other men. The salutation addressed by the angel to Mary his mother, "Hail, thou that art highly favored," was the prelude to a new order of appearing. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing that shall be born of thee shall be called the Son of God."

Not only had the prophets of old prophesied about the Christ-idea which was to find expression in the life and ministry of Jesus, but the prophet Micah had also foretold the fulfilment of the prophecy and had indicated the very spot where the birth of the Messiah was to take place.

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"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." This last sentence is a prophetic corroboration of that saying of Jesus, "Before Abraham was, I am."

Again, we find that the manifestation of the Christ-idea (the fulfilment of which had found expression in the birth of Jesus) was not to be limited to the Jews alone; the Saviour of the world was not to be born without the testimony of the Gentile world. Thus the "wise men from the east" came to bear witness to the nativity, and knelt before the Redeemer as a sign that his dominion was to be not merely a Jewish one but as wide as the whole world. The Jews, we read, had been taught by their own prophets to expect the advent of one who was to be called the Messiah. Thus it came about that John the Baptist, who may be regarded as the last representative of the prophets of the old covenant, and whose work was twofold, namely, to enforce repentance through the terrors of the Jewish law and to revive the almost forgotten expectation of the Messiah, sent two of his disciples to ask Jesus, "Art thou he that should come, or do we look for another?" The answer Jesus gave was very significant, and showed the manner in which he considered the Christ-idea — of which he was the exponent — should be manifested, for instead of acknowledging in words that he was that Messiah whom the Jews were all expecting, he replied, "Go and shew 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;" thereby attaching value to his power to heal the sick as proof of his right to the title of Messiah.

Revelation and Demonstration.

Let us now consider the third presentation of the Christ-idea to the world, which has come at this epoch of history through revelation and demonstration, as in the time of Christ Jesus. No one could expect to attain unto a knowledge of divine Truth alone and unaided, but the way has been made smooth through the revelation of Christian Science, — through the "Spirit of truth" which has come and will guide us "into all truth." This redemptive truth is conveyed to human thought in "Science and Health

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with Key to the Scriptures," the text-book of Christian Science.

Under the head of Prophecy we have seen how Melchizedek attempted to convince the world of the existence and truth of the Christ-idea in all its spiritual beauty. We have ventured to conjecture that his failure may have been attributable to his asserted want of human parentage, to his being too far removed from ordinary human conditions. We have also seen that Jesus came much nearer to mankind, was much more in touch with men, and for that reason was undoubtedly much better understood than was Melchizedek. Christ Jesus was the ideal man in the midst of universal imperfection and sinfulness. His life was one continued act of self-consecration to God and man. He combined innocence with strength, love with earnestness, humility with dignity, wisdom with courage, devotion to God with interest in man. And yet this perfect man, whose manifestation of the Christ-idea through his humanity was the best proof of his divinity, was "despised and rejected of men." "He came unto his own, and his own received him not."

Nevertheless, notwithstanding the cruel treatment which he suffered at the hands of the Jews, notwithstanding the hatred of the Pharisees and the fickleness of the people, who cried "Hosanna" one day and "Crucify him" the next, there were many thousands of good men and women who believed in him and accepted the Christ-idea as manifested in his sinless life, many to whom the perfection of his humanity appealed, in addition to his immediate followers. The world at that epoch was nearly nineteen centuries older than it was in the days of Melchizedek, and probably more receptive and better able to understand how much nearer Jesus really was to mankind; yet it is sad to think how imperfectly Jesus was understood by those he came to redeem.

And now it rests with us to-day to accept or reject that "Spirit of truth" which has come to guide us into all truth, — the Christ-idea, which heals and saves. Just as the Jews were taught by their prophets to expect the advent of one who was to be called the Messiah, so have we lived in expectation of the fulfilment of the Master's promises concerning the Comforter: "And when he is come, he will reprove the world of sin, . . . howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . . and he will shew you things to come. He shall glorify me: for he

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shall receive of mine, and shall shew it unto you." These promises are being fulfilled anew to-day; this Comforter, this "Spirit of truth," has come to the world to guide mankind into all truth, and it has come through the revelation of Christian Science.

Thus does history repeat itself in the fact that to-day, nineteen hundred years after the birth and ministry of Jesus, the Christ-idea has been presented again, — revealed to the world through one who was near enough to God to understand both Melchizedek and Jesus, our revered Leader, Mrs. Eddy; and it is through her teachings and example that the world is gaining the true idea of the Christ, the "Son of God."

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ON GUARD.

Stand porter at the door of thought.

Science and Health, p. 392.

WHAT a wealth of meaning is contained in this short but forcible injunction of our revered Leader! To arrive at a thorough understanding of the thought intended to be conveyed by it, we must endeavor to realize the manifold possibilities embraced therein, — the vast benefits which would accrue to the human race were we to observe a strict obedience to this precept. Seven short words, but how replete with power, with wisdom, and with understanding!

"Stand porter." Who is this porter but the janitor or doorkeeper whose duty it is to keep strict guard day and night over the door which gives access to that part of the house in which are stored the articles most precious to the owner, — this porter whose duty it is to keep that door secure and to defend it against all those marauders who come with evil intent to "break through and steal"?

"The door of thought," — what is this but the entrance to that storehouse called the human mind, which, if purified and governed by divine Love, — the one Mind, — will reflect everything that man counts most precious. At the entrance to this storehouse it behooves us individually to act as porter and to stand on guard. Each must be his own janitor. This is a trust that cannot be delegated to a subordinate. This is a duty that the richest man in the world is unable to pay another to perform for him.

When we once come to recognize the fact that the so-called human mind has no power to originate anything at all, and that all the thoughts which touch the consciousness of a human being are either good or evil, — then it is that we ought to realize the necessity for exercising that strict watchfulness which is enjoined upon us in this vigorous command to "stand porter at the door of thought." It is then that we should realize that every

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thought we admit must of necessity do us either good or harm, because in this case there is no half-and-half measure, there is no middle course. Some one has said that in Christian Science we must be always "either imbibing error or radiating love." Why therefore admit sinful thoughts and thus "imbibe error," when by keeping strict watch over the door of thought we can exclude all that is evil and injurious and "radiate love" alone?

To keep error on the outside of the door should be our earnest and hourly endeavor. We must realize that it is always there, only watching its opportunity to slip in unobserved. "Think before you speak," is an old-fashioned maxim not sufficiently often put into practice. If we did it, there would be less trouble in the world. David recognized the necessity of this when he invoked the Almighty in the 141st Psalm, saying, "Set a watch, O Lord, before my mouth; keep the door of my lips;" and again in the 39th Psalm, where he says, "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle."

We read in Science and Health, p. 234, that "Sin and disease must be thought before they can be manifested." Sinful thought, therefore, is not only a powerful incentive to sin, but becomes the actual instigator of every crime that is committed. In other words, were it not for the sinful thought, there would be neither motive nor incentive, and consequently no crime. Here, then, we have one of the manifold possibilities alluded to; namely, the possibility of abolishing sin by keeping such a strict guard on the "door of thought" that wicked impulses which culminate in crime are never allowed to enter in.

Consider, therefore, what an unspeakable benefit would accrue to the human race were we to maintain a strict observance of this injunction. We have the power by being always on guard, of excluding one of the most subtle impulses ever projected by error into the human mind; namely, that of fear, because there is no doubt that thought governed by fear is as much the immediate author and producer of sickness and disease as is sinful thought the primary instigator of sin and crime.

Here again we come face to face with another of those manifold possibilities; namely, that of exterminating sickness and disease, and thus

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conferring an everlasting benefit upon the human race by acting in strict obedience to the injunction of our revered Leader and standing porter at the door of thought.

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UNCONSCIOUS IDOLATRY.

There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God. — *Science and Health*, p. 228.

WHAT a stupendous area of thought does this pronouncement of our Leader open out to us! What a field in which to exercise our reasoning powers with a view to arriving at the truth concerning the absolute omnipotence of the one Mind, God, and the equally absolute impotence of any mundane counterfeit of power! As our Leader says, "To acknowledge any other power is to dishonor God" (*Science and Health*, p. 228). This is a strong but thoroughly wholesome declaration, which every one would do well to ponder; one on which to ask one's self the question, "How far does this saying apply to myself?"

Now I feel sure there are scores of well-meaning persons in the world whose sensibilities would be greatly shocked were it suggested to them that they were ever in the habit of doing anything, consciously or unconsciously, which would dishonor God; and yet, if these same people were to apply to themselves a system of honest, unsparing self-examination, on the lines of the Christian Science interpretation of this phrase, "to acknowledge any other power is to dishonor God," they would be forced to confess that they were frequently in the habit of acknowledging the presence and reality of some lesser power, — a power apart from God, — a power of whose existence we have no evidence except that of the physical senses.

To illustrate: Let us take the case of an individual so engrossed in his particular work or so absorbed in his particular profession as to be quite unable to spare any time to turn his thoughts to any other subject. That individual is making an idol of his work in so far as he is placing it before God and God's work by allowing it to absorb most of his time and energies. Does such an one realize that by acting in this manner he is guilty of breaking the First Commandment, which says, "Thou shalt have no other

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gods before me"? There are scores of such people, I repeat, excellent, law-abiding citizens, who are nevertheless living in this same erroneous condition of unconscious idolatry. Some may be moving in the stirring arena of camp or senate; some may be students of the arts or natural sciences; others may be engrossed in financial schemes or absorbed in sport; but one and all act more in obedience to the dictates of ambition than to the impulse of any higher motive; one and all acknowledge the false power of their still falser idol, "success." Shakespeare, who was by no means a bad judge of human nature, says, —

Fling away ambition:
By that sin fell the angels.

And by that sin have fallen many besides Lucifer, many who, self-satisfied with their gifts of genius and their talents, are so absorbed in self as to be unable to find time to show gratitude to that God who enriches with all precious gifts, — these are they who are engaged in the exercise of unconscious idolatry and are thereby dishonoring God.

I have thus briefly endeavored to point out that the fact of setting up any power other than the divine, and of the absorption of our physical and mental energies in the work and worship thereof, constitutes a form of idolatry to which the adjective unconscious has been purposely applied, because I believe that in many cases the idolater is unconscious of the gravity of his fault and views his conduct simply in the light of an extra energetic application of his time and talents to the development and perfecting of some given work. Here Christian Science comes in and teaches that we should depend upon God for everything, and not upon materiality. Thus Christian Science demonstrates the impossibility of there being any power apart from God; otherwise the expression omnipotent, as applied to Him, would be a misnomer. It teaches that a man may and should work with energy and should endeavor to perfect whatever work he may be engaged in; but to make a power of ambition, a god of success, and an idol of his work, is a direct infringement of the First (and great) Commandment and therefore "dishonors God."

There is another signification attached to these words of our Leader, "There is no power apart from God;" another meaning and one full of

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encouragement and consolation for the sick and suffering, who have hitherto believed in the power of evil, or of some other power apart from God, which made them suffer and against which prayer was of no avail. How comforting for them to learn through the teachings of Christian Science that God is the only power, and that His power is good and never brings suffering. What a consolation for them to know that all they have to do is to destroy their fear of and belief in evil, and to divest themselves of all evil thoughts, to enable them to realize the truth of Mrs. Eddy's teachings and to recognize God as the ever-present help in time of trouble. The old habit into which we have all been educated, namely, that of placing our trust in drugs, we are now able to give up as false and to classify it as another form of idolatry, from which Christian Science has delivered us by teaching us the true meaning of our Leader's words quoted at the beginning of this article.

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TRUTH ABOUT CHRISTIAN SCIENCE.

EVERY political and religious movement of any consequence has invariably become an important factor in the making of the world's history; and just as every political movement has had its head, so in like manner has every religious movement had its leader, from the days of Moses to those of Mrs. Mary Baker Eddy.

There is no doubt that every circumstance connected with religion is being more diligently investigated to-day by deep thinkers of both sexes than it ever was before. This is nothing more nor less than the spiritual activity of the human mind making itself felt in its research for that truth which elevates human thought and purifies human aspirations. Consequently when the most important religious movement that mankind has witnessed since the foundation of Christianity itself, namely, Christian Science, was revealed to the world, it was at the same time divinely decreed that the revealer of this great truth should be a woman, devout, unselfish, and with a spiritual understanding of those laws which relate to Christ and his teachings as found in the Bible — a woman whose loving, self-sacrificing nature should be ever prominent before the world as an example for every one to follow. Thus was Mrs. Eddy's mission ordained to be a mission of love in the true spiritual acceptation of the term, and that she has conscientiously fulfilled and is still nobly fulfilling that mission has been amply demonstrated, during the whole of her ministry, not only to her immediate followers, but to the world at large.

The first proof vouchsafed to me of the healing power of Christian Science came in the summer of 1892, in Kashmir. My wife, who was at that time a great sufferer from a spinal complaint, and had not been able to put her feet to the ground for a number of years, was literally snatched from the jaws of death through reading the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. This book had been lent to her by a lady who, like herself, had left India in the hot weather for the more congenial climate of Kashmir.

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The English doctors in Kashmir not only declared my wife's case a hopeless one, but went so far as to warn her of the sentence of death. There was no Christian Science practitioner in the country; and Christian Science in the year 1892 was so little known outside of the United States and Canada that none of my family had ever heard of it before. Still, there was the book, and she studied it diligently, and by dint of that study she learned that there was no necessity for her to die, that there is but one Life, and that Life is eternal. She also learned that mortal mind, as expressed by her physicians, had no power to make any law that should condemn her to die. She learned that she was governed by spiritual and not by material law, and that her body was sustained by Spirit and not by matter. She was able, through the study of Science and Health, to realize the truth of being, to know that God is Love, that He is indeed a loving Father, who never ordained that any of His children were to die. *And she lived!*

That was my first experience of the healing power of Christian Science, and I have had many experiences since. The next one was my own case. When I joined the Christian Science Church I had been suffering for four years with an ailment which one of the leading surgeons in London told me was incurable. I was unable in consequence to take any violent exercise. As soon, therefore, as I realized what Christian Science meant, I put myself unreservedly in the hands of a member of my family, and after five weeks' treatment was completely healed. This took place nine years ago. Two years after I was healed I had occasion to be medically examined in Scotland, by a doctor attached to an insurance company in whose office I was about to take out a life-policy, and when I called his attention purposely to the fact that I had suffered from a physical ailment and been healed of it, he made a minute examination of me, and declared most emphatically that there was absolutely no trace of it, and asserted, in the same manner that the London surgeon had done, that such a malady was incurable. On another occasion a surgeon a perfect stranger to me, having heard of my case, came to my house in London and asked leave to examine me, which I, in the interests of Christian Science, permitted him to do. He also pronounced me perfectly sound in that respect, and it was not until I had shown him a letter, written to me by the London surgeon referred to, on the subject of my ailment, that he would believe that I had ever suffered from such a malady. That letter is still in my possession. I

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may add that I have not touched a drop of medicine nor called in a doctor for the past ten years, and the same can be said by other members of my family for the past fourteen years.

It is not, however, for the physical benefits alone that I have received from Christian Science, that I am so grateful. It is rather for the great change it has brought about in my home and in my every-day life. To enlarge upon this subject is not possible, nor is it desirable, because there are often incidents and episodes in a man's life far too sacred to lay bare before the eyes of the world, however anxious he may be to give the world the benefit of his experience in that direction. Suffice it to say that, so far as I am personally concerned, I can affirm that I never knew the meaning of real happiness until I became a Christian Scientist. Amusements, relaxations, tastes, and pursuits that seemed to me in the old days the only things that made life worth living, I now know had never the true ring of happiness about them; they afforded me but a spurious kind of satisfaction, which I, in my ignorance of what life really means, mistook for happiness. The world that one day appeared to me so full of what I mistook for happiness and joy, would the very next day appear to me to be gloomy and miserable, full of doubt and discord; whereas to-day there is no shadow of uncertainty over the world as revealed to me in Christian Science, but a lasting sense of peace, sunshine, happiness, and love. Even money troubles can have no power to disturb the equanimity of the Christian Scientist, once he has brought himself to realize that God — and not man — is the source of all supply.

Christian Science teaches us to depend upon God for everything. It defines the relationship between God and man, showing man to be inseparable from his creator. It defines God as the one infinite Mind, and man as the infinite reflection of that Mind. Like all exact sciences, Christian Science rests not on theory for the evidence of its truth, but rather on proof, and it must be and is supported by indisputable demonstration. Notwithstanding the fact that the proof consists of the healing, yet the healing itself, to quote Mrs. Eddy's words, is but "the bugle-call to thought and action, in the higher range of infinite goodness" (Rudimental Divine Science, p. 9). I say this because I believe there is a very prevalent idea that Christian Science is simply a newly discovered healing process for physical ailments, and has little or no ethical side to it at all; and it is that

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erroneous idea which raises so much antagonism in the minds of those people who talk about it as the new religion, the new faith-cure, little knowing that, so far from being a new religion, it is in reality the oldest Christian religion in the world, inasmuch as it is simply a clear understanding of the religion of Christ, the practice of which was carried on nearly two thousand years ago by Jesus himself. The students of Christian Science soon learn that the healing of physical ailments is but a very small part of the Christian Science whole.

There is one more personal experience I feel constrained to give, not so much as a manifestation of the healing power of Christian Science for physical ailments, but more as proof of its efficacy to overcome and destroy that most subtle of the emotions, namely, *fear*.

It happened in 1899, in one of the islands of the South Pacific Ocean, where I was living at the time, being personally interested in some mines. I was about two hundred and fifty miles from the so-called capital of the island, and was preparing to return there on important business when the little steamer which put in to take me brought the news of a severe outbreak of the plague at the capital. The captain of the steamer strongly urged me not to think of going; my mining staff said, "Stop up here at the mines, where you will be quite safe," and fear whispered in my ear, "Stop here; why go down and take the plague and die?" I certainly felt strongly inclined to stop where I was, for fear of the plague had taken possession of me. Still, I knew that duty called me to headquarters. In a state of pitiable indecision I went back to my little bungalow at the mines, and the first thing that caught my eye was Science and Health, lying on the table. A small, accusing voice seemed to whisper within me, "Are you a Christian Scientist or a coward?" I knew which I was at that moment, and I knew it was fear I had to fight, fear of getting the plague and dying, for recovery in the case of the plague was rare. I took the little book off the table, and it seemed to open itself quite naturally at the following paragraph: "Fear is based on false beliefs about life and health, and is also undoubtedly propagated and sustained by the universal but erroneous superstition that sickness, pain, and disease are an institution of God, and that man is powerless to protect himself against them. But here Christian Science comes in and shows how man can obtain the mastery over both pain and disease, and just in proportion as he gains this understanding, so will he

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gradually lose all consciousness of fear and be able to say with the evangelist, 'There is no fear in love; but perfect love casteth out fear.'

After reading and digesting this, I had a severe struggle with my fear, but by evening had it quite beaten, and went on board the steamer with those beautiful words of the 91st Psalm ringing in my ears: "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."

The next day the plague broke out on board the little steamer, and for four days and nights I was shut up in that plague-stricken ship, whose crew of Chinamen nearly all took the disease and mostly died in a few hours. Again I turned to Christian Science for help, and this time knew no fear. For seven weary months after this I was forced to live in that plague-stricken town, with people whom I knew dying all around me. We were completely cut off from the outside world, Australia, the nearest continent, being sixteen hundred miles away, and sending no ships to the island until the plague had died out. I am quite sure that had it not been for Christian Science I could never have gone through those terrible seven months.

There are thousands of people, no doubt, who are in utter ignorance of the great debt of gratitude that mankind owes Mrs. Eddy for her unwearied labors for the regeneration and salvation of humanity. And there are also, on the other hand, thousands of people who cannot plead ignorance of the splendid work she has accomplished in the world, but who still seek some sign — skeptics who still desire some convincing proof that she herself practises the love and Christian forbearance which she preaches. To these I would simply say, Study for yourselves the events of the past few weeks, and you will get your answer and find your proofs of Mrs. Eddy's Christlike forbearance in refraining from administering any well-earned rebuke or making any bitter replies to the cruel and unprovoked attacks made upon her by her enemies, showing thereby that she implicitly follows in the footsteps of him "who, when he was reviled, reviled not again." By this, her patient, long-suffering, and dignified silence, Mrs. Eddy has gained the respect of that portion of the civilized world which knew her not before, and she has earned the additional love and increased

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eneration of her many followers, — followers who would fain emulate her example had they sufficient spiritual understanding to enable them to love their enemies as she does. Mrs. Eddy is so spiritually minded herself that she is able to bless them that curse her, and do good to them that despitefully use her and persecute her.

We learn from the most authentic source that even as a child she was imbued with a spiritual consciousness rare to find in one so young; that at a comparatively early age she studied natural philosophy, logic, and moral science. A few years afterward she became a candidate for membership in a Congregational Church, the pastor and members of which believed in the doctrine of predestination. Against this terrible creed the child protested, declaring she could never join the Church if adherence to this doctrine was an essential of membership. She was, however, together with her protest, finally accepted as a member, and she remained a member of that Church until she discovered Christian Science and founded a Church of her own. It was in 1866 that this discovery came about. It was occasioned by an accident, a fall considered fatal, from which she recovered by relying unreservedly upon God.

Reasoning from effect to cause, Mrs. Eddy felt certain that there must be a divine law somewhere back of this healing, and feeling impelled to find it out for herself, she retired from the world for a period of three whole years, during which time she gave herself up entirely to a search of the Scriptures, in order to find (in her own words) "the Science of Mind, that should take the things of God and show them to the creature, and reveal that great curative Principle, — Deity." She declares that the Bible was her only text-book, that it answered all her questions as to how she was healed, "but," she says, "the Scriptures had to me a new meaning, a new tongue. Their spiritual signification appeared; and I apprehended for the first time, in their spiritual meaning, Jesus' teaching and demonstration, and the Principle and rule of spiritual Science and metaphysical healing, — in a word, Christian Science" (Retrospection and Introspection, p. 39).

It is impossible to overestimate the value of the results gained during those years of retirement, because when they came to an end Mrs. Eddy was not only able to present to mankind the Science of being, but was in a position to announce the glad tidings which were destined to revolutionize

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the world; namely, that she had demonstrated *beyond all doubt* the Principle she had discovered.

Such has been the rapidity of the growth of this Science that, notwithstanding the comparatively short time that has elapsed since its foundation, there are to-day in America, Canada, Australia, England, France, Germany, and Holland, nine hundred and ninety-five Christian Science organizations holding Sunday services. Some thousands of duly qualified practitioners are doing noble work among the sick, while as for these latter who have benefited by the practice of Christian Science, it was authoritatively stated at the World's Congress of Religions in 1893 that more than one million cases of disease had been healed by Christian Science up to date, many of these cases having been previously pronounced incurable by the medical profession.

It is but a short time since I had the pleasure of seeing and conversing for some time with Mrs. Eddy at Pleasant View, Concord, New Hampshire. (And I am sure my readers will forgive me if I state here, for the benefit of the skeptics, that it positively was the same Mrs. Eddy that I had known so certainly for eight years. There is but one Mrs. Eddy in the world). Directly I saw her I was much struck with her healthy and vigorous appearance, and I watched her as she got out of her carriage and noticed how firmly she walked up the steps into the hall.

When I was ushered into her study she rose without any effort to greet me, and conversed with me on various subjects, and I was as much struck with the extreme vigor of her mind as I was with her extraordinary memory, for she recalled to my remembrance incidents which took place eight years ago, when I first went to Concord to visit her. I have had the pleasure of seeing her several times since that date, 1898, and I never saw her looking better than she looked the other day. Mrs. Eddy is as vigorous and healthy as any woman of half her age, and she takes a keen and lively interest in all the leading subjects of the day. The amount of work she gets through in one day is almost incredible, writing, as she does, all her own letters without glasses, and finding time to go up and down stairs to attend to her household arrangements.

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EARL OF DUNMORE WRITES HIS VIEWS OF CHRISTIAN SCIENCE.

THE Earl of Dunmore, who is now in this country, has written some of his views on Christian Science. His Lordship may be called prominent among the leaders of the new medico-religious movement on the other side of the ocean. He is not a man to be regarded lightly, if his achievements and if popular opinion of him count for anything. He is highly educated and accomplished, and is noted for his brilliancy and versatility.

The Earl is a highland nobleman, and one of the few of his class who can speak Gaelic. His ordinary name is Charles Adolphus Murray, and he is the seventh of his line. He is in his sixtieth year. He has traveled in Central Asia and other unfrequented parts of the globe, and has written interestingly of what he has seen. Then he has much note as a deer-stalker, as a pianist, violinist, composer, and orchestral leader, as a homeopathic physician, and as a brave life-saver at sea, one of his exploits in this respect having been the admiration of all England. The Earl is more than six feet tall, is straight, bronzed, and clear-eyed, and has no suggestion about him of the crank or faddist or follower of weird "isms." He has come to America to pay his respects to the Rev. Mary Baker G. Eddy, Founder of Christian Science, and to take an examination that will allow him to become an authorized teacher of the faith. He is accompanied by his two daughters and several English and Scotch friends of the aristocracy. The travelers are flitting between New York, Boston, and other big cities. Here are the views of the Earl on Christian Science, penned by himself: —

There never has been a period within the history of mankind when religious thought has been so sedulously employed as at the present time, when many deep-thinking men and women are earnestly striving to solve some of those religious problems that have for so many generations baffled human intelligence. We live in an age of progress, when new theories are being constantly evolved and fresh conclusions deduced, in an age when the spiritual activity of the human race is making itself earnestly felt in the

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anxious research into the real truth of being and its many accompanying propositions.

With Christianity in the abstract we have all been familiar since the days of our childhood, but with Christianity as a demonstrable science, and as it has been defined by Christian Science teaching, many are not familiar. The truth about any doctrine is always more or less of an interesting subject to reflect upon, but the truth concerning this great scientific proposition which is now engrossing so much public attention cannot fail to be of interest to the public generally, and perhaps to some of those who may read these lines. Free investigation into the working of Christian Science, as into the working of any other religious organization, is the recognized right of every man and woman in this country, where freedom of thought obtains, for no one can be expected to accept any doctrine before it has been duly explained to him in such a comprehensive manner as to reach his higher intelligence.

Growth of the Movement.

It is but a short five and thirty years since the revelation of Christian Science came to Mary Baker Eddy, a gentle, pious, unassuming Christian woman, who (to quote the words of an eminent exponent of Christian Science), "after a life and experience that fitted her in the highest degree for so grand a ministry, stood out far in advance of the common frontage of human mentality and announced the discovery or revelation of that Science of Life which she afterward named Christian Science."

During the course of the thirty-five years since the discovery of the Science of metaphysical healing from sin and from sickness, countless benefits have accrued to the human race; sinners have been reclaimed, habitual drunkards have turned from intoxicants and have regained not only their health but their self-respect, the sick have been healed of every conceivable disease, lunatics have regained their sanity, and one law after another that constituted the illusory bondage of mortal mind has been broken in the name of the Son of God.

Christian Science can count to-day among its followers in both hemispheres professional men and women of the highest class, scholarly

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ecclesiastics, students of both sexes with brilliant university records, officers of high scientific attainments in both services, statesmen, judges, lawyers, philosophers, and doctors. Such has been the rapidity of the growth of this Science that, notwithstanding the comparatively short time that has elapsed since its foundation, its adherents number considerably over one million persons, and there have been organized in America, Canada, Australia, England, France, and Germany nearly five hundred Christian Science churches and over one hundred training institutes. Some thousands of persons are doing noble work among the sick, while as for those latter who have benefited by the practice of this Science, it was authoritatively stated at the World's Congress of Religions, as long ago as 1893, that more than one million cases of disease had been healed by Christian Science up to that date, and that many of these cases had been previously pronounced incurable by the doctors.

Not a Faith-cure.

So much for the growth and progress of this Science, which its milder opponents term "the new religion," "the new faith-cure," little knowing that so far from its being a new religion it is in reality the oldest Christian religion in the world, inasmuch as it is a clear and intelligible apprehension of the religion of Christ, the rules of which were laid down nearly two thousand years ago by the Master himself. Christian Science has no connection in any way with what is called the "faith-cure," because it is not through blind faith in a personal God that the curative work is accomplished, but through the understanding and realization of two of the main axioms of Christian Science — namely, first, that there is but one Mind (God), and that Mind governs all; secondly, that man, being God's spiritual idea, is the reflection of his divine Father (God).

On reference to the Christian Science text-book, written by Mary Baker G. Eddy, wherein are laid down its religious tenets, you will find that Christian Scientists, as adherents of Truth, take the Scriptures for their guide to eternal Life. They not only believe in the Bible, but find that, through the understanding of Christian Science, all Biblical mysteries are solved and all seeming contradictions are reconciled. They "acknowledge and adore one supreme and infinite God." They "acknowledge His Son," and "the Holy Ghost." And they conclude the summing up of their religious

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tenets in the following impressive sentence: "We solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure." Are these the words of pagans, unbelievers, miscreants who reject Christianity?

To the question found in the same text-book, "Does Christian Science, or metaphysical healing, include medication, material hygiene, mesmerism, hypnotism, theosophy, or spiritualism?" (Science and Health, p. 484), the answer is an emphatic denial, Mrs. Eddy saying that "every conscientious teacher of the Science of Mind-healing, knows that human will is not Christian Science, and he must recognize this in order to defend himself from the influence of human will. . . . It is the injurious action of one mortal mind controlling another from wrong motives, and it is practised either with a mistaken or a wicked purpose" (Science and Health, p. 451). Christian Science, therefore, has no connection whatever with either spiritualism, mesmerism, or hypnotism; very much the reverse, seeing that it absolutely refuses to recognize the power of the human mind or of the human will as having any status at all in God's kingdom, but claims, *per contra*, that there is no other mind but the one Mind (God), and no other will but the one will (God).

No Personal God.

Christian Science recognizes the Almighty as being a God who is infinite Love and not a personal God. It has come to us after all these hundreds of years to revive the teaching of Christ through spiritual understanding; not to teach any new doctrine, but rather to show us how to unlearn all the false theories and traditions on which we had pinned our faith. Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." It is impossible for us to cling to our old beliefs and try to augment them with new theories; we cannot hold to the old idea of a personal God and expect to add to this belief the true understanding of the Almighty. Therefore our willingness to drop all false beliefs must be taken as an earnest of our desire to possess the true understanding of divine Truth and to be taught anew of God.

This is what Christian Science teaches us, and it is through its

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doctrine that God is at last being understood to be a God who is infinite Love and compassion instead of an avenging judge. And as this conception of the Almighty becomes more fully realized, so will the beauty of Truth, Life, and Love become more fully recognized by the world. It is to sick, suffering, and diseased humanity that Christian Science comes like an angel of light, bearing in one hand the gospel of health and truth, and in the other a message of peace and love to man from God. It reveals to the world the fact that the healing of sickness as well as of sin is another natural concomitant of true Christianity. I use the word another purposely because there is a very prevalent belief among a large portion of the community that Christian Science is simply a newly discovered healing process for physical ailments, and has little or no moral side to it, and it is this erroneous opinion which raises so much antagonism; whereas all Christian Scientists know very well that the healing of physical ailments is but a comparatively small part of the great Christian Science whole.

Although the proof is the fact of the healing, yet the healing itself, to quote Mrs. Eddy, is but "the bugle-call to thought and action, in the higher range of infinite goodness" (Rudimental Divine Science, p. 9). Mrs. Eddy also says, "In order to cure his patient, the metaphysician must first cast moral evils out of himself and thus attain the spiritual freedom which will enable him to cast physical evils out of his patient; but heal he cannot, while his own spiritual barrenness debars him from giving drink to the thirsty" (Science and Health, p. 366). A man, therefore, has to study well the moral side of Christian Science, and to go through a course of self-purification before he can attain that "spiritual freedom" which will enable him to overcome the sufferings of his fellow-creatures.

When Jesus commanded his disciples to preach the gospel, he in almost every case added the injunction to heal the sick, and Christian Science has not the power, any more than any other Church has, to separate one part of the gospel of Christ from the other, because the healing of the sick is and always was part of the gospel of Christ.

Thought Dominates the World.

Thought is one of the chief factors in the every-day transactions of the world. Thought dominates the concerns of mortal man and rules the

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destinies of empires. Thought, governed by fear, which we may call fearsome thought, is as much the immediate producer of sickness and disease as is sinful thought the primary instigator of sin and crime. Fearsome thought, as well as sinful thought, is thought directed into a wrong channel; but Christian Science shows how divine Mind can direct thought aright and heal both sickness and sin.

Let us say, for the sake of argument, that man's normal state is one of harmony and concord, and then let us take as an example the case of an individual surrounded by sin and temptation and manifesting every conceivable kind of evil; then, if we know that evil is nothing more than an outcome of erroneous thought, what can be the only possible course for us to pursue in order to deliver that individual from this evil condition? Is it not obvious that there can be but one remedy possible, and that is to change the thought, in order that error, which kills, may be supplemented by Truth, which gives life? Let thought be turned into the right channel, and Truth must triumph.