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MAY 20, 1905.

Scientists. Yet now and then, Mrs. Eddy forgets that there is no such Mrs. Eddy lorgets that there is no such thing as prayer of petition. She has written the following prayer which she wishes all her followers to buy :

s all her Mother God, "Father-Mother God, Guard me when I sleep, Guide my little feet Up to Thee.

Christian Science does away not only Christian Science does away not only with the sacraments and prayer, but also with penance and all other means by which the merits and satisfaction of christers annulied to the cont which the merits and satisfaction of Christ are applied to the soul. A man cannot merit, for he has no will power. "Will power is but an illusion of be

"Will power is but an illusion of be lief." There is no such thing as pen-ance, because suffering is only a "phenomenon of mortality," only a dream, "a belief without an adequate cause." St. Paul was talking utter nonsense when he dwelt so pathetically upon his "labor and toil" (II. Thes. ii 0), his tribulations and persecutions ing schemes as Christian by insisting that they are inspired by God. "When God impelled me to set a price on my instruction in Christian Science Mind Healing, I could think of no financial equivalent for an impartation of a know!-edge of that divine power which heals; but I was led to name \$300 as the price ii, 9); his tribulations and persecutions ii. 9); his tribulations and persecutions and self imposed chastisements of the body (I. Cor. is. 27); and "the sting of the flesh" that buffetted him (II. Cor. xii. 7). Mrs. Eddy, however, writes: "You say a boil is painful. The boil simply manifests your belief in pain and you call this belief a boil." We have not heard that Mrs. Eddy ever enformed from poils, but there is a toothfor each pupil in one course of lessons at my college -a startling sum for tuition lasting barely three weeks. This from asking the vertice weeks. This amount greatly troubled me. I shrank from asking it, but was finally led by a strange Providence to accept this fee." We cannot but think of the words of Christ: "When thou makest a feast, We have not heard that Mrs. Eddy ever suffered from boils, but there is a tooth-ache of the good lady on record. It was too much for her, the suffering was too real to be done away with by theories; a dentist of Concord was called upon to remove the unreality by call the poor, the maimed, the lame, and the blind, and thou shalt be blessed, because they have not wherewith to make thee recompense; for recompense shall be made thee at the resurrection of the just" (Luke xiv. 13). Mrs. called upon to remove the unreality by his painless method. This happened in 1900. A mighty hubbub arose. Some Eddy will not admit the Christianity of baby will not admit the Christianity of waiting for her recompense. Christian Science has demonstrated that the patient who pays whatever he is able to pay for being healed is more apt to recover than he who holds a slight equivalent for health. W. D. McCracken deems this revelation to be founded on

1900. A mighty hubbub arose. Some claimed that the tooth was extracted for the fun of it, yet other admitted the truth of the pain and the error of mortal mind that led Mrs. Eddy to a dentist. A manifesto was demanded from her. Here is her explanation: "Bishop Berkeley and I agree that all is mind. Then, consistently with this premise, the conclusion is that, if I employ a dental surgeon and he be-lieves that the extraction of a tooth is made easier by some application or lieves that the extraction of a tooth is made easier by some application or means which he employs, and I object to the employment of this means, I have turned the dentist's mental prohave turned the dentist's mental pro-test against myself; he thinks I must suffer because his method is interfered with. Therefore, his mental force weighs against a painless operation, whereas it should be put into the same scale as mine, thus producing a painless operation as a result."

Enough has been said to show how far Mrs. Eddy is from Christ's doctrine on sin and all its dreadful consequences. on sin and all its dreadful consequences. Her next point of departure from the teaching of Christ is the virtues that He insulcated and practised. She cast aside whatsoever we have learned from Him about poverty, charity, meekness and humility. The poverty of Christ is proverbial.

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as He was, to help the poor, to give freely that which they had received freely. (Matt. x, 8.) He raised poverty to the dignity of a supernatural vir-tue, and made that virtue a condi-tion of Christian perfection. "If thou will be perfect, go sell what thou hast and give to the poor, and thou shalt Himself inspired, to the doctrine of sin which He brought home to man in words as real as God could make them, to thes; commandments, the observance of which He imposed upon man as an absolute necessity, and to those virtues which He preached by word and ex-ample, that all men might follow in His and give to the poor, and thou shalt have treasures in heaven." (Matt. xix, 21; Mırk x, 21; Luke xviii, 22.). "Blassed are you poor for yours is the footsteps.

"Blessed are ye poor, for yours is the kingdom of God." (Luke vi. 20.) Since the coming of Christ, God " hath chosen the poor in this world, rich in faith, and heirs of the kingdom which Patience is needed in the training of children. Perfection must not be ex-pected from them. We do not get it in ourselv s. Relapses must by looked in ourselv's. Relapses must by housed for. We too have often at confession to accuse ourselves of the same old faults. Let us forgive the little ones and give them a fresh start over and He hath promised to them that love Him. (James ii. 5.) Mrs. Eddy defends her money-mak over again - Catholic Columbian.

PURE, WATERY BLOOD.

THE CAUSE OF PIMPIES AND ALL DIS-FIGUERING ERUPTIONS - DR. WIL-LIAMS' FINK FILLS THE ONLY CURE. Poor, watery blood-pale blood - is boor, was ry blood—pare blood—ha the cause of every pale complexion. Bad blood—blood filled with a poison-ous impurities—is the cause of every bad complexion. Bad blood is re-sponsible for eruptions, and pimples, and torturing, burning, itching eczema. These troubles can only be cured through the blood, and the only medicine that actually makes new blood-rich, pure health going blood-is Dr. Williams' Pink Pills for Pale People. The new blood which these pills make reaches every organ and part of the body. It clears the complexion, ban body. It creats the complexion, our ishes pimples and eruptions, and brings health, strength and happiness. Miss Lizzie Lobsinger,, Carlsruhe, Ont., says: "Dr. Willisms' Pink Pills is the best medicine I know of for cleaning the best medicine I know of for cleaning the blood of impurities. My blood was in a bad condition, and as a result I was not only weak and run down, but was troubled with pimples and eruptions. I tried several medicines but they did not help me. Then I was advised to take Dr. Williams Pink Pills, and these soon relieved me of all my troubles. I can recommend the pills to anyone suffering from bad blood." Bad blood is the cause of nearly every disease that afflicts humanity.

every disease that afflicts humanity. It is because Dr. Williams' Pink Pills make new, rich red blood they cure such troubles as anaemia, heart palpita-

them." Such is Mrs. Eddy's attitude to-ward the poverty of Christ. If her attitude be right, then Christ was wrong; the poverty of Christ was not Christian Christian. In showing how far away Mrs. Eddy is from the poverty of Christ, we have incidently given evidence that she also rejects the charity of Christ. tion, headaches and backaches, rheumashe also rejects the charty of Christ The charity of Christ needs no demon-stration ; He, that miraculously fed nine thousand men besides women and children, has made charity the keynote of the last judgment. They keynote of the last judgment. They shall be saved that gave meat to the hungry, drink to the thirsty, lodging to the homeless, clothing to the naked, who visited the sick and the imprisoned (Matt. xxv. 35;) not they who merely said to the hungry, "You are not hungry;" "Drink is nothing;" and to the naked, "Clothes are an image in mortal mind;" and to the imprision-ed, "iron bars are an unreality." Christian Scientists speak in these terms, and in so speaking they follow B::::::::

The poverty of Christ is proverbial. He came especially for the poor, He brought aid to them; nor have we any evidence that He received aught of payment from the poor. When He stood up to explain the Scripture in the Synagogue of His native Nazareth, He applied to Himself the words of Isaias: He hath annointed me to preach the Gospel to the poor" (Luke iv, 18; Isaias ixi, I.) He made it a sign of His divine mission that "to Christian Scientists speak in these terms, and in so speaking they follow the principles of Mrs. Eddy. To one who really believes in Mrs. Eddy's idealism, it is a waste of unrealities to give any help to the sick, the hungry, and the naked. We wonder what Mrs. Eddy thinks of the charity of St Paul. He must have been deluded during that storm of the island of Melita. Mrs. it a sign of His divine mission that "to the poor the Gospel is preached." (Luke vii. 22.) Christ came as the Good Shepherd to bring baack to the He must have been delided during that storm off the island of Melita. Mrs. Eddy never would have urged the sailors to break their long fast of four-teen days. Fancy her saying: "I pray you to take some meat for your health's sake" (Acts xxvii. 34). Fancy her eating with soldiers and sailors! These are unrealities she would not tolerate. fold the poor sheep that had strayed away, and the good Samaritan to pour away, and the good Samaritan to pour heating wine and soothing oil into the gaping wounds of the suffering way-farer whem the purse proud had passed by and the self sufficient had spurned. Mrs. Eddy has no mission to the poor, save to pursue them with the belief that they are not poor; no mis sion to the hungry, except to din it into their ears that hunger is an an-reality: no mission to the blind and eating with soldlers and salidis. These are unrealities she would not tolerate. Still, even Mrs. Eddy now and then forgets her unrealities; nor is her in-forgets her unrealities; nor is her insion to the hungry, except to din it into their ears that hunger is an an reality; no mission to the blind and the lame and the deaf, except to insist that blindness and lameness and deaf ness are all a dream-all " errors of mortal mind." What a parody on Christianity! St. James says: "If a brother or sister be naked, and want daily food, and one of you say to them:

deems this revelation to be founded on the worldly wise principle that "people appreciate more highly that for which

ey pay than that which is given to

them.

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daily food, and one of you say to them : Go in peace, be ye warmed and filled ; yet give them not those things that are necessary for the body, what shall it profit? (James ii. 15). In its want of love for the poor, Christian Science is not Christian.

Again, Mrs. Eddy makes payment a fundamental dogma in her faith. Mark Twain is not too severe, when he sets it down as a principle in Christian Science that "Not a single thing in the world is real except the dollar." Mrs. Eddy never tires of insisting that her text book must be used by every teacher; no pupil can possibly get along without Science and Health. "The opinions of men cannot be sub-stituted for God's revelations." Hence, "a the close of his class, the teacher stituted for God's revelations." Hence, "at the close of his class, the teacher must require each member to own a copy of this book." The cost is only \$3.18. The gain to Mrs. Eddy is only 700 per cent. The gain to Mrs. Eddy is only 700 per cent. The work has not yet gone through 250 editions. Up to 1902, only 226,000 copies had been sold. During 1903, only 63,000 copies were put on the market. "Centuries will pass before the book will be exhausted." All the profit from the book goes to Mrs. Eddy. Every change in it is copyrighted. She is constantly haunted by the fear that the copyright will be infringed upon. This copyright is, of course, only an unreality; yet there have been several real law suits to protect it. Moreover, Science and Health is not Mrs. Eddy's only money-making book. Payment is made at an exhorbit ant rate for each of the other works of and rate for each of the other works of Mrs. Eddy. She is all mind, of course and money is unreal. She charges \$300 to each one who takes her course of seven lessons, receives a "capitation tax" of \$1 per annum from each of her

"Trainers to the right of them, Priestcraft in front of them, Volleyed and thundered. Out of the laws of hate, Out through the door of Love, On to the blest above, March the oue hundred."

In Mrs. Eddy's religion, then, we find neither the poverty nor the charity of Christ. Two other virtues that are distinctly Christian are meekness and our dear the out "Learn humility. Our Lord says to us: "Learn of Me, because I am meek and humble of heart" (Matt. xi. 20), "Blessed are

of heart" (Matt. xi. 29), "Blessed ars the meek; for they shall possess the land" (Matt. v. 4). Humility finds no place in Mrs. Eddy's "scientific definition of im-mortal mind": that is to say, humility is a thing for "mortal mind," and may be grouped with such errors as sin and death. Humility is an unreality—a delusion and a snare. Meekness is but a "transitional quality," only "a sign of evil disappearing," and may not be found in the perfect. We no longer entertain any misgiving about the sinfound in the perfect. We no longer entertain any misgiving about the sin-cerity with which she quotes her hus-band's words as a most concise yet complete summary of her life: "I never knew so unselfash an individual." Neither, she nor he meant that un-selfashness which is an outcome of the charity and humility that we know of and aim at: they had in view an eso-teric something which approaches quite close to arrogance. Neither we nor and aim at : they which approaches quite teric something which approaches quite close to arrogance. Neither we nor any of her followers may except to learn from her any of Christ's meckness and humility. Her followers accept her word, even when she seems to put her word above the word of God. "Science is absolute and best under-stood through the study of my works and the daily Christian demonstration thereof." They do not think it a part from the humility of Christ when she writes: "No one else can drain the cup which I have drunk to the dregs, as the discoverer and teacher of Chris-tian Science; neither can its inspiration r be gained without tasting the cup . . . No one else could have made the dis-covery." followers, and has urged all her students to buy a souvenir spoon on which her

head is engraved. Christ came not only for the poor man, but as a poor man. He knew that we should have the poor with us always (Matt. xxvi. II,) and they would always need the help of His ex-maple. Therefore, the poverty of Bethleham, Nazareth, and the three years during which the Son of Man if ared worse than the birds of the air and the foxes of the field, nor had whereon to lay His head (Luke ix. 58) He wished His disciples to be as poor

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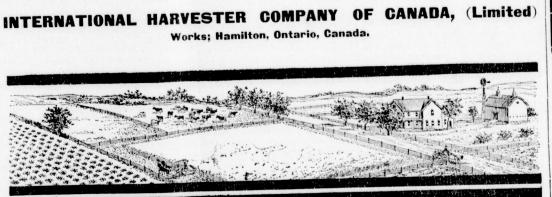
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